# Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

## QUATUOR CORONATI LODGE NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS. 18,851
CIRCA, 1500 A.D.

*EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.*
*and W. J. SONGHURST, P.G.D.*

**VOLUME XXIX.**

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# Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

*Quatuor Coronati Lodge of A.F. & A.M., London,*

No. 2076.

VOLUME XXIX.


## FRIDAY, 7th JANUARY, 1916.

THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. W. Wonnacott, W.M.; W. B. Hextall, I.P.M.; F. W. Levander, S.W.; Cecil Powell, J.W.; Canon Horsley, P.G.Ch., Chaplain; W. J. Songhurst, P.A.G.D.C., Secretary; Gordon Hills, I.G.; F. J. W. Crowe, P.A.G.D.C., P.M.; J. P. Simpson, P.A.G.R., P.M.; and Count Goblet d'Alviella.

Also the following members of the Correspondence Circle:—Bros. M. de Smet de Naeyer, G. Smets Mondez, C. J. S. O'Grady, Bedford McNeill, J. Robert Green, Robert J. Soddy, Hugh C. Knowles, Dr. William Hammond, P.G.D., C. R. Mansell, Percy G. Mallory, A. H. Dymond, Paul H. Duchaine, R. W. Turner, Fred Armitage, John Church, W. F. Keddell, L. G. Wearing, Walter Dewes, S. J. Fenton, J. F. H. Gilbard, H. Hyde, R. É. Everitt, James Scott, George Turner, F. C. Turner, J. Walter Hobbs, Cecil J. Rawlinson, W. A. Tharp, A. C. Beal, C. Gough, S. W. Rodgers, W. J. Spratling, P.G.S.B., George Carter, A. G. Boswell, James Powell, P.A.G.Reg., W. Wyld, H. Coote Lake, Dr. S. Walshe Owen, and W. Jobson Horne.

Also the following Visitors:—Bros. E. B. Chappell, of the Burdett Coutts Lodge No. 1278; W. C. Ullman, of the Lion and Lamb Lodge No. 192; L. S. Compton, of the United Wards Lodge No. 2987; Cameron R. Stewart, of the Richard Eve Lodge No. 2772; T. A. Garner, of the Robert Mitchell Lodge No. 2956; A. Hawes, of the Royal Albert Hall Lodge No. 2986; and R. J. Lake, of the Cecil Lodge No. 449.

Letters of apology for non-attendance were received from Bros. E. Conder, L.R.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; G. Greiner, P.A.G.D.C.; William Watson; F. H. Goldney, P.G.D.; J. P. Rylands; Dr. H. F. Berry, *I.S.O.;* T. J. Westropp; S. T. Klein, L.R.; Hamon le Strange, Pr.G.M., Norfolk; Admiral Sir Albert Markham, P.Dis.G.M., Malta; J. T. Thorp, P.A.G.D C.; Edward Armitage, P.Dep.G.D.C.; and Dr. W. Wynn Westcott, P.G.D.

One Lodge and nineteen Brethren were admitted to membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was received, adopted, and ordered to be entered on the Minutes:—

## *PERMANENT AND AUDIT COMMITTEE.*

The Committee met at the Offices, No. 52, Great Queen Street, on Monday, the 3rd January, 1916.

*Present:*—Bro. W. Wonnacott, in the Chair, with Bros. Dr. W. Wynn Westcott, J. P. Simpson, F. W. Levander, Gordon Hills, W. J. Songhurst, Secretary, and A. S. Gedge, Auditor.

The Secretary produced his Books and the Treasurer's Accounts and Vouchers, which had been examined by the Auditor, and certified as being correct.

The Committee agreed upon the following

### REPORT FOR THE YEAR 1915.

Brethren,

It is with regret that we have to record the death, on 26th March last, of Bro. Robert Freke Gould, a Founder and Past Master of the Lodge: the total membership is thereby reduced to thirty-four.

The *St. John's Card* for 1914 shewed a total of 3,287 members of the Correspondence Circle. Included in this total are about 100 names of those with whom communication has had to be suspended owing to the War. During the year under review only 153 names have been added to the list, while 254 have been removed:—60 by death, 139 by resignation, and 55 for non-payment of dues; a net loss on the year of 101.

The lamented death of Bro. Ernest Danvers, P.G.D., D.Dis.G.M., caused a vacancy in the local Secretaryship in the Argentine; and we have to express thanks to Bro. F. H. Chevallier Boutell, Dis.G.M., for consenting to continue the work on our behalf. Other changes under this head have been the regretted resignations of Bro. Capn. W. B. Dunlop, in the Punjab, and Bro. W. H. Bennett, in Natal. For the last-named district we are fortunate in securing the kind services of Bro. C. W. P. Douglas de Fenzi, P.G.D., Dis.G.Sec. In Derbyshire, where no Local Secretary has hitherto been appointed, Bro. T. H. Thorpe has been good enough to undertake to look after our interests. Our best thanks are due to all the seventy brethren who act in this capacity, for much good work and ready assistance.

The accounts herewith presented are perhaps better than might have been expected, the work of the year shewing a loss of £95 15s. 8d. against £167 0s. 2d. for 1914, and this loss is entirely attributable to the amount written off for depreciation of Investments. The arrears of Back Subscriptions have been reduced to a fairly satisfactory extent, but it will be seen that over £450 remains outstanding for 1915 alone.

A complete change in the Secretary's Clerical staff has effectually prevented the issue of another volume of *Reprints*, but it is hoped that good progress will be possible during the coming year.

The rooms at No. 52, Great Queen Street, which have inadequately served as the home of the Lodge for nearly seven years, have now become completely choked with the ever-increasing Library and Museum. An opportunity recently presented itself of acquiring No. 27, Great Queen Street, which is more conveniently situated. The lease has now been signed, and the removal of the Lodge property will be effected as soon as the necessary work in the new premises is completed. This will give good accommodation for present requirements as well as for extension, and, moreover, will provide a useful and much needed reading room for students.

For the Committee,

W. WONNACOTT,

in the Chair.

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## *BALANCE SHEET, 30th November, 1915.*

*Liabilities.*

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| To Life Members' Fund (221 Members) ... ... | | | | 1429 | 2 | 6 |
| ,, Subscriptions, etc., received in advance ... ... | | | | 116 | 16 | 8 |
| ,, Correspondence Circle, 1914 Balance in hand ... | | | | 500 | 0 | 0 |
| ,, Sundry Creditors ... | | | | 6 | 0 | 10 |
| ,, Sundry Creditors *re* Publications ... ... ... | | | | 36 | 0 | 6 |
| ,, Profit and Loss Suspense Account, being outstanding Subscriptions as per contra, subject to realization ... ... ... | | | | 753 | 5 | 1 |
| ,, Lodge Account— | | | | | | |
| Balance 30th Nov., 1914 .. | 102 | 11 | 8 | | | |
| Receipts ... | 32 | 11 | 0 | | | |
| | 135 | 2 | 8 | | | |
| *Less* Payments | 63 | 11 | 6 | | | |
| | | | | 71 | 11 | 2 |
| | | | | £2912 | 16 | 9 |

*Assets.*

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| By Cash at London, County and Westminster Bank, Ltd., Oxford Street ... ... | | | | 573 | 17 | 6 |
| ,, Investment, £1,300 Consols at 60 per cent. ... ... | | | | 780 | 0 | 0 |
| ,, Sundry Debtors for Publications ... ... ... | | | | 70 | 17 | 3 |
| ,, Sundry Publications ... | | | | 439 | 13 | 2 |
| ,, Furniture— | | | | | | |
| Balance 1st December, 1914 ... | 52 | 0 | 2 | | | |
| *Less* Depreciation for the year ... ... | 13 | 19 | 2 | | | |
| | | | | 38 | 1 | 0 |
| ,, Sundry Debtors for Subscriptions in arrear— | | | | | | |
| 1915 Correspondence Circle ... | 456 | 1 | 5 | | | |
| 1914 ditto ... | 180 | 5 | 6 | | | |
| 1913 ditto ... | 69 | 11 | 1 | | | |
| 1912 ditto ... | 36 | 8 | 6 | | | |
| 1911 ditto ... | 5 | 16 | 2 | | | |
| 1910 ditto ... | 2 | 11 | 5 | | | |
| 1909 ditto ... | 2 | 11 | 0 | | | |
| | | | | 753 | 5 | 1 |
| ,, Profit and Loss Account ... | | | | 257 | 2 | 9 |
| | | | | £2912 | 16 | 9 |

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## *PROFIT AND LOSS ACCOUNT for the year ending 30th November, 1915.*

**Dr.**

| | £ | s. | d. |
|---|---|---|---|
| To Salaries ... ... ... | 375 | 0 | 0 |
| ,, Rent ... ... ... | 114 | 0 | 0 |
| ,, Lighting and Firing ... | 16 | 0 | 2 |
| ,, Stationery ... ... ... | 46 | 15 | 10 |
| ,, Postages ... ... ... | 223 | 4 | 8 |
| ,, Office Cleaning ... ... | 21 | 14 | 2 |
| ,, Renewals and Repairs ... | 17 | 11 | 0 |
| ,, Insurance ... ... ... | 16 | 13 | 0 |
| ,, Telephone, etc. ... ... | 9 | 1 | 0 |
| ,, Carriage and Sundries ... | 11 | 17 | 5 |
| ,, Local Secretaries' Expenses | 2 | 6 | 0 |
| ,, Library Account ... ... | 42 | 11 | 6 |
| ,, Depreciation on Furniture | 13 | 19 | 2 |
| ,, Investments: Amount written off ... | 104 | 0 | 0 |
| | £1014 | 13 | 11 |

**Cr.**

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| By Correspondence Circle Joining Fees, 1915 ... | 77 | 3 | 6 | | | |
| ,, 1915 Subscript'ns | 318 | 10 | 7 | | | |
| ,, 1914 ditto ... | 385 | 13 | 11 | | | |
| ,, 1913 ditto ... | 32 | 16 | 7 | | | |
| ,, 1912 ditto ... | 3 | 14 | 6 | | | |
| ,, 1911 ditto ... | 1 | 1 | 0 | | | |
| ,, 1910 ditto ... | | 10 | 6 | | | |
| ,, 1909 ditto ... | | 10 | 6 | | | |
| | | | | 820 | 1 | 1 |
| ,, Back Transactions ... ... | 21 | 5 | 6 | | | |
| ,, Lodge Publications ... ... | 20 | 18 | 2 | | | |
| ,, Various Publications ... ... | 2 | 4 | 7 | | | |
| ,, Interest on Consols ... ... | 28 | 15 | 8 | | | |
| ,, Discounts ... | 13 | 1 | 3 | | | |
| ,, Life Members ... | 12 | 12 | 0 | | | |
| | | | | 98 | 17 | 2 |
| ,, Balance carried forward ... | | | | 95 | 15 | 8 |
| | | | | £1014 | 13 | 11 |

| | £ | s. | d. |
|---|---|---|---|
| To Balance brought forward from last Account ... ... | 161 | 7 | 1 |
| ,, Balance brought forward ... | 95 | 15 | 8 |
| | £257 | 2 | 9 |

| | £ | s. | d. |
|---|---|---|---|
| By Balance carried forward ... | 257 | 2 | 9 |
| | £257 | 2 | 9 |

This Balance Sheet does not include the value of the Library and Museum and the Stock of *Transactions*, and is subject to the realization of Assets.

I have examined the above Balance Sheet and Profit and Loss Account with the Books and Vouchers of the Lodge, and certify the same to be correct and in accordance therewith.

ALFRED S. GEDGE,

*Chartered Accountant*,

3, Great James Street,

Bedford Row, W.C.

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The SECRETARY called attention to the following

### EXHIBITS.

By Bro. R. J. SODDY, W.M., Moira Lodge No. 92.

1. The Moira Jewel, presented to the Earl of Moira, Acting G. Master, on 27th January, 1813, by subscription of the Craft. It has had the diamonds removed and paste substituted, and in its present condition is without the collar from which it was suspended.

In a circle of brilliants, on a deep blue enamel ground is a compass and sector enclosing a five pointed rayed star in the centre of which is the letter G, the whole of these as well as the suspending ring being set with diamonds

On the back is the following inscription:—

> Presented in open Grand Lodge the 27th day of January A.D. 1813 A.L. 5817 to Brother The EARL OF MOIRA K.G. &c. &c. &c. As a token of Fraternal Affectionate and Respectful Gratitude for his Zealous Constant and faithful discharge of the important Trust reposed in his Lordship as M.W. ACTING GRAND MASTER during a period of upwards of 21 Years

On a garter enclosing this inscription are the words:—

> SOCIETY OF FREE AND ACCEPTED MASONS OF ENGLAND HIS ROYAL HIGHNESS THE PRINCE REGENT M.W. GRAND MASTER.

On the reverse side of the plate which now appears at the back is another inscription to the following effect:—

> Presented by His Royal Highness Augustus Frederick Duke of Sussex, Most Worshipful Deputy Grand Master of Free and Accepted Masons: Most Excellent and Supreme Principal of the Royal Arch & Most Eminent Grand Master of Knights Templars of England &c. &c. &c.

Originally the collar had seven rows of fine gold chain with five ornamental badges or clips set with brilliants. This and the jewel, said to have been of the value of £1,500, were the design and workmanship of Bro. J. C. Burckhardt, who only charged cost price, for which he was publicly thanked by the Committee of Managers.

Full details of the Presentation Festival and illustrations of the Jewel were published in pamphlet form by James Asperne in February, 1813.

2. Patent of Appointment as Acting G.Master of the Royal Arch for the District of the East Indies, dated 22nd December, 1812, is signed only by the Duke of Sussex, who by special resolution of Grand Chapter was instructed to do so on behalf of the Grand Masters of the Order.

3. Petition for the Constitution of the Moira Lodge of Freedom and Fidelity (? Friendship and Fidelity) Calcutta, a Lodge which was never registered in the Books of G.Lodge, and was the only one sanctioned by the Earl of Moira as Acting G.Master of India. The Warrant was granted on the 8th of November, 1813, the first Master being Major General Sir Wm. Keir Grant, and the Wardens Colonel C. J. Doyle and Commodore John Hayes. The Lodge ceased working in 1821 and the Warrant was returned in 1823. As the Provincial Grand Lodge of Bengal was re-established shortly after the date of this Warrant other new Lodges were formed under the sanction of this body instead of holding directly from the Acting G.Master. (Refer to Lane's *Masonic Records*, p. 467.)

4. A series of aprons and clothing worn by Lord Moira in the Craft and other Degrees:—

   *a.* E.A. apron, said to have been worn by him as Lord Rawdon at his initiation.

*b.* Acting Grand Master's apron, lined with purple silk, size 14in. by 13in., edged 4½in. deep, with purple apron strings and bullion tassels.

*c.* Grand Officer's apron, lined with blue silk, edging 4in. deep, with strings and tassels, size 15in. by 12in.

*d.* A similar apron but measuring 13in. by 10½in., edging 3½in. deep.

*e.* Another apron precisely similar to the last but with 4in. edging, and very much faded.

*f.* Grand Lodge apron lined with dark blue silk, with heavy gilt fringe, and embroidered on the flap with the Grand Master's emblem, with 4in. edging, apron strings and tassels. This is said to have been Lord Moira's full dress apron as Acting Grand Master for India.

*g.* Apron lined with green silk, with 1½in. edging, size 17½in. by 16in., which may be a Scotch apron, as Lord Moira was Acting G.Master for Scotland from 1806, or it may be a Country Steward's apron.

*h.* Royal Arch apron, with edging 2in. deep of the usual indented pattern and emblem on the flap.

*i.* Royal Arch sashes, one with gilt fringe and emblem on a button, the other with silk fringe and plain button.

*j.* Collar of Acting First G.Principal in the Royal Arch.

*k.* Rose Croix collar and jewel.

*l.* Knight Templar Sash with white silk rosette, and another with silver fringe and emblems.

*m.* Knight Templar's collar stock.

*n.* Knight Templar's star.

*o.* A white leather apron, with the letter A stamped in red on the flap. This has not been identified.

*p.* Ne Plus Ultra apron, of white silk on which are painted the various emblems of that Order.

5. Parchment Address on two skins, measuring four feet by two feet, in Persian and Bengali, presented to Lord Moira by the principal notabilities of Calcutta on his return from the successful Pindari War, and signed with numerous signatures in the two languages, one being in English, and stamped with the seals of the signatories in black and smoke. It bears the date 1818. In one case where no seal was available the signatory has impressed his thumb mark.

The above exhibits have been presented by Miss Edith Hastings and Lady Maud Hastings to the Moira Lodge, and will form the nucleus of a Museum, which has since been formed, of relics of the Earl of Moira.

By Bro. C. Powell, J.W., and Bro. J. Littleton, Bristol.

6. The Moira Apron, worn in 1813-1815 by W.Bro. Wm. Powell, and now the property of the Moira Lodge of Honour, Bristol. This was published by L. Hayes, of Bristol, on the 31st of March, 1813.

By Bro. W. Wonnacott, W.M.

7. Book plate of Lord Rawdon.

# THE *COLLECTANEA* OF THE REV. DANIEL LYSONS, F.R.S., F.S.A.

*BY BRO. F. W. LEVANDER, P.Pr.S.G.W., P.Pr.G.J., Middlesex.*

## PART II.

### Clubs and Societies, chiefly in London, including Notes from other Sources.

THE first volume of Lysons's *Collectanea*, which is now in our Lodge Library, contains a considerable number of advertisements and paragraphs cut from sundry newspapers respecting eighteenth century Societies, including some concerning the Craft. As scraps of this nature are occasionally met with elsewhere, it is my intention in the present paper not to confine myself solely to Lysons, as regards Clubs and Societies in the eighteenth century, chiefly in London, the number of which appears to have been legion. Upwards of 200 are mentioned in Bro. Hextall's paper on "Some Old-time Clubs and Societies"[1] and the discussion that followed its reading. Unless anything fresh could be brought forward concerning them, it would be undesirable even to mention them, so that the number of cuttings that I could have otherwise made use of is reduced.

It would be well-nigh, if not quite, impossible to trace our modern Club in all its stages from its earliest sources. But among the Greeks we may go back to the *Odyssey*, the exact date of which is lost in the mists of antiquity, to find mention of meetings for convivial purposes and social intercourse. These, however, would correspond more to our picnics. At these everyone furnished his share of the feast, for which he was afterwards remunerated, or, to save trouble, one was deputed to cater for all and was afterwards repaid. In later times several clubs were formed at Athens for convivial, charitable or political purposes, or for all these combined. At each meeting, which took place once a month, or even more frequently, every member was bound to pay his subscription; should anyone fail to do so, the amount was made up by the president, who might recover it by whatever means he could. The earliest association corresponding at all to our modern club was probably one founded at Athens about B.C. 320; its members from their number called themselves "The Sixty." They had a secretary, part of whose duty was to enter in a book every good thing that was uttered by a member. Athenian clubs multiplied and were known as ἔρανοι or ἑταιρίαι. Among the Romans there were various *Collegia* and *Sodalitates*, some of which Cicero tells us were unlawful secret societies.

The earliest English Club appears to have been called "La Court de bone Compagnie" in the early part of the fifteenth century. About a hundred years

[1] *A.Q.C.* xxvii., 25.

afterwards there was the Club that met at the Mermaid Tavern in Bread Street,[1] among whose members may be named Shakespeare, Donne, Beaumont, Raleigh and other well-known men. Ben Jonson (1573-1637) was perhaps the founder, at any rate a member, of a club that met at the Devil Tavern, between Middle Temple Gate and Temple Bar. It was called the Apollo Club, over the convivialities of which Jonson usually presided. One of its rules, which were in Latin and placed in such a position that none could plead ignorance of them, was "Probæ feminæ non repudiantur," *Respectable women are not excluded.* In 1659 Aubrey (1626-97) joined a political club called the Rota; this met at the Turk's Head in New Palace Yard and came to an end soon after the Restoration. It was he who wrote, "We now use the word Clubbe for a sodality in a taverne."

Besides the Rota there was an old Royalist Club called "The Sealed Knot," which the year before the Restoration had organised a general insurrection in favour of the King. There was, however, a traitor in the camp, and, on the information of Sir Richard Willis, the leaders were arrested. The Great Plague and the Great Fire had made such havoc and broken up society and old associations to such an extent that some of the better class of citizens established the Civil Club, which still exists in the City. One of its rules was that but one person of the same trade or profession should be a member of the Club. It is one of the few Clubs—perhaps the only one—that number a Chaplain among their officials. From about this time political and other Clubs grew and multiplied, so that in the eighteenth century they were very numerous. It is to some of these that I wish to draw attention, but, before enumerating these, which for greater convenience of reference I have arranged in alphabetical order, will give some particulars respecting our own Order that I have culled from Lysons's *Collectanea* and other sources.

That some "Lodges" were not genuine is evident from Dermott's injunction[2] to those who desired to become Freemasons "to shun Mason-clubs, that is to say, Lodges formed without authority, for you may rest fully assured that such clubs are generally composed of excluded members, or persons clandestinely made by them, and consequently incapable of giving proper instruction to their pupils." Further on[3] he calls them "tipling clubs, or societies in London, whose chief practice consists in eating, drinking, singing, smoaking, &c. Several of these Clubs or Societies have, in imitation of the Free-masons, called their Club by the name of Lodges and their presidents by the title of Grand Masters or Most Noble Grand."[4] He has previously said[5] that if the would-be candidate has made such enquires as he suggests into the authority by which the Lodge, to which he seeks admission, acts, and has been approved of by the Lodge and Initiated "he shall pay whatsoover sum the Brethren shall think proper (not less than two guineas) and clothe the Lodge, if required." In a footnote he adds, "By clothing is meant white aprons and gloves, not only for every member of the Lodge, but also for all their

[1] Burn in the *Beaufoy Catalogue* says:—"The Mermaid in Bread Street, the Mermaid in Friday Street, and the Mermaid in Cheap, were all one and the same. The tavern, situated behind, had a way to it from these thoroughfares, but was nearer to Bread Street than Friday Street. The site of the tavern is clearly defined from the circumstance of W.R., a haberdasher of small wares 'twixt Wood Street and Milk Street' adopting the same sign 'overagainst the Mermaid Tavern in Cheapside.'" The original meaning of *haberdasher* was simply *dealer* or *pedlar*.

[2] *Ahiman Rezon*, 1801, p. xxi.

[3] *Ib.* p. xxxv.

[4] We shall see numerous examples later on in corroboration of this statement.

[5] *Ahiman Rezon*, 1801, p. xxvii.

wives and sweethearts, if they require them." It will be noticed also, when we come to deal with the various Clubs which imitate Freemasonry more or less, that nearly all have some special epithet applied to them, especially the word "antient."

## FREEMASONRY.

### Grand Lodge.

The earliest information in the volumes of *Collectanea* respecting Grand Lodge is dated March 21, 1741: "Thursday the Antient and Honourable Society of Free and Accepted Masons held their Grand and Annual Feast at Haberdashers Hall. The Cavalcade was very grand." The nobleman appointed to be Grand Master was James Douglas, Earl of Morton, who had been G.M. of Scotland two years previously; having suceeded John Keith, Earl of Kintore, in the headship of both English and Scottish Freemasonry. At the following meeting of Grand Lodge it was ordered that no proceedings of lodges should be printed without the consent of the G.M. or his Deputy. At that time there were 189 Lodges on the Roll of the English Grand Lodge.[1]

An advertisement cut from some unknown paper, dated 1743 only, notifies that those Brethren "who design to wait upon the Right Hon. the Lord Ward, at Dinner on Monday next, the 16th Inst., at Brother Vipont's, the Long Room, Hampstead, are desir'd to take out tickets . . . by Friday night at furthest, that suitable provision may be provided."

The *Daily Advertiser* announced in 1744 that the Feast would be held at the same Company's Hall on May 2 and that the Earl of Strathmore, the G.M. Elect, invited those who were going to the Feast to breakfast at the Braund's Head in New Bond St., and thence go in procession to the Hall. This was another instance of a former G.M. of Scotland ruling the English Lodges. The name of the hostelry where the breakfast was given is peculiar. Larwood and Hotten tell us[2] that there was a noted tavern in Bond St. called *The Brawn's Head*, which derived its name from The. (*i.e.*, Theophilus) Brawn, formerly landlord of Rummer Tavern in Great Queen Street.[3]

In 1752 the Brethren "of the Most Antient and Honourable Fraternity of Free and Accepted Masons, particularly Masters and Wardens of all regular Lodges" were desired to meet at the Castle Tavern, Pater-noster-Row, on February 19, "to deliberate on Affairs of the utmost Importance to the Craft." This was during the Grand Mastership of Lord Byron, who, according to *Multa Paucis*, was very inactive, and the advertisement quoted above convening the meeting is perhaps the one mentioned in that work, which says[4] that "it was the Opinion of many old Masons to have a consultation about electing a new and more active Grand Master, and assembled for that Purpose, according to an Advertisement, which accidentally was perceived by our worthy Brother, Thomas Mauningham, M.D.

[1] Lane, *Handy Book to the Lists of Lodges*, 42.

[2] *History of Signboards*, 381.

[3] According to the *Freemason's Pocket-book* of 1754, the first Masonic sermon that was printed was preached at Christ Church, Boston, on 27th December, 1749, by the Rev. Chales Brockwell, A.M., His Majesty's Chaplain at Boston, New England. (*Freemasons' Magazine*, New Series, I., 230, 1859.)

[4] *The Complete Free Mason; or Multa Paucis for Lovers of Secrets*, p. 105.

[D.G.M.], who, for the Good of Masonry, took the trouble upon him to attend at this Assembly, and gave the Fraternity the most prudent Advice for their future Observance, and lasting Advantage. They all submitted to our worthy Brother's superior Judgement, and the Breach was healed." Perhaps the action of the Antients had something to do with the calling of the meeting. The Annual Feast was held that year on March 20, at Drapers' Hall, Throgmorton-street. A few days previously the Brethren had been desired to meet at the King's Head, near the Watch-House in High Holborn, to attend the funeral of Brother Richard Hamnett.

*Lloyd's Evening Post* for April 28-May 1, 1769 advertises that the Grand Feast will be held on May 5 at Merchant Taylors' Hall; tickets half-a-guinea each. The next issue of the same newspaper contains a short paragraph stating that the Duke of Beaufort was then re-installed Grand Master and that the other Officers were appointed for the ensuing year. Politics sometimes mingled with Freemasonry. For instance, advertisements were issued 28, 29, and 30 July, 1788, requesting the "Independent Electors of the City of Westminster, who are of the Fraternity of Free and Accepted Masons, . . . to meet their Brother Lord John Townshend, to breakfast at the Star and Garter, Pall Mall, at nine o'clock To-morrow Morning, and to proceed from thence to the Hustings to poll."

In 1772 the Grand Feast was held on May 4 at Merchant Taylors' Hall, Threadneedle Street. Apparently an error as to the date had previously been made, for in advertisements from three different newspapers it is stated that "Tickets delivered for the 11th of May will be received." Lord Petre was the G.M. Elect. The Roll then numbered 425 Lodges.[1] In that year the G.M. officially sanctioned the issue of Preston's *Illustrations of Masonry*.

In 1779 the Grand Feast was held at Freemasons' Hall; "Grand Lodge will assemble at two o'clock. Dinner on table at three." The Duke of Manchester held the office of G.M. from 1777 to 1782. The foundation stone of Freemasons' Hall had been laid in 1775 and in the following year the building was opened. The expenses were met by subscriptions and a commemorative medal, now very rare, was struck.[2]

On a ticket of admission to the Festival to be held April 29, 1782, is stated, "N.B. No Brother admitted uncloathed or Armed."

We get some information regarding the Country Feasts.[3] That for 1783 was held at the Long Room, Hampstead. Among the Stewards appears the name of the Chevalier Bartholomew Ruspini,[4] Surgeon-Dentist to the Prince of Wales, afterwards King George the Fourth, at whose suggestion the "Royal Freemasons' Charity" was instituted in 1788. In 1790 it was styled the "Royal Cumberland Freemasons' School" (after the Duke of Cumberland, brother of George III., G.M. 1782-1790), and perhaps gradually gained its present name of the "Royal Masonic Institution for Girls." We learn that the essayist, Dr. Vicesimus Knox, preached a sermon in 1793 at St. Mary Abchurch, in Abchurch Lane, Lombard St., for

[1] Lane, *Handy Book*, 79.

[2] Shackles, *The Medals of British Freemasonry*, No. 3.

[3] See *A.Q.C.* xxv., 10.

[4] His son, James Bladen Ruspini, was also a Surgeon-Dentist. In 1803 he published *Observations on the Importance and Use of the Human Teeth*, which is a curiosity in its way, being printed on paper made of straw.

the purpose of completing the building "now erecting in St. George's Fields." A concert was given with the same end in view at Freemasons' Hall on March 30, 1795. In 1789 it was announced in the *Oracle or Bell's New World* for July 1 that the Country Feast would be held at the Long Room, Hampstead, on July 6, where it was held also in 1793. That for 1795 was held on July 6 at Bro. Sutton's Canonbury House, Islington. "No Brother to be admitted Uncloathed or Armed."

In consequence of difficulties[1] among some of the members of the Lodge of Antiquity an attempt was made under the leadership of William Preston (1742-1818) in 1779 to establish a third Grand Lodge. It continued its struggle for existence for ten years. The following advertisement appeared in 1779:—"Freemasonry. For the information of the Brethren of our ancient and honourable Institution, this public notice is given, That the Installation of the Grand Lodge of England south of the River Trent, will be solemnized according to antient usage on Thursday next, the 24th. inst. being the Festival of John the Baptist at the Queen's Arms Tavern in St. Paul's Church-yard; after which there will be a Grand Feast where the company of every regular mason will be esteemed a favour. By the Grand Master's Command, John Sealy, G.S. Dinner on Table at four o'clock. No brother to appear unclothed. Tickets, 10s 6d each, to be had of the Stewards; or the Grand Secretary, No. 18, Great St. Helen's, and at the bar of the Tavern." It was at the Queen's Arms Tavern in St. Paul's Churchyard that the "City Club," to which Samuel Johnson belonged, used to meet[2]; he was also a member of a Club meeting at the Essex Head in Essex Street, Strand,[3] as well as of a Literary Club.[4]

The formation of Preston's Grand Lodge added another to the three then existing, viz., the senior, organised in 1717; the Grand Lodge of All England (1725 to 1792); and that of the Antients (about 1752 to 1813). In 1780 the second of these lost its Secretary, John Brown, a proctor of York, who "hath left the world without a vice to stain his character. . . . The procession" at his funeral "which was accompanied with trumpets and other music, was truly solemn."

Attention may here be drawn to Bro. Sadler's discovery of another Grand Lodge.[5]

To go to a later date, on January 27, 1813 the Earl of Moira (afterwards the Marquis of Hastings) was presented on his departure for India with a very handsome jewel, which was "paraded round the Hall and then placed round the noble earl's neck by the Duke of Sussex." A long account will be found in (among other newspapers) *Bell's Weekly Messenger* for January 31, 1813. On the following March 7 Bro. Asperne advertised in the same paper the publication with the sanction of the Acting Grand Master of a complete account in book form, containing all the speeches, and illustrated by portraits, of the Earl of Moira and the Duke of Sussex, a representation of the jewel and a copy of the ticket of admission to the Festival.

[1] Gould, *History*, ii., 424.
[2] Boswell's *Life of Johnson* (*Ed.* Ingpen), II., 938.
[3] *Ib.*, 1037.
[4] *Ib.*, *passim*.
[5] *A.Q.C.* xviii., 69

PRIVATE LODGES, ETC.

The following scraps of information are obtained from various sources, but chiefly from the Banks, Franks, and Lysons Collections:—

On December 1, 1731, the Duke of Lorraine, the Prince of Wales and several of the nobility were entertained at a Lodge that met at the Devil Tavern, near Temple Bar. The information is too vague to enable one to determine which Lodge is meant, as members of several Lodges went to the Devil in that year.

According to Lane, only one Lodge met at the Golden Spikes, Hampstead; this lived from 1730 to 1742. In an unidentified newspaper of April 27, 1732, it is recorded that at a meeting of the Lodge held at the Golden Spikes, Bridges Street, Hampstead, —. Pelham, Esq., was admitted a Mason by the Rev. Dr. Desaguliers, and the Rt. Hon. the Earl Teynham was elected Master on the resignation of Lord Montacute.

*St. James's Evening Post* for January 22, 1734, notifies the fact that on the previous evening a Lodge had been established at the Key and Garter Tavern, Pall Mall, under the Mastership of the Duke of Marlborough. An announcement in an unidentified newspaper of the following month calls this a "Grand Lodge." On the following April 3, the Earl of Crawfurd, "G.M. of the Society of Free and Accepted Masons, gave an elegant entertainment to the said Society at their Lodge at Hampstead."

I have met with an announcement, published on July 14, 1734, that on the following Friday evening the members of the Lodge meeting at the Prince of Orange's Head, in Jermyn St., would go on board the Clothworkers' barge at Whitehall and proceed up the river to Fulham. Lane mentions only one Lodge that met at that Tavern, the present No. 29, but not till 1772; he gives the place of meeting in 1734 as the Castle and Leg Tavern, Holborn.

On March 4, 1735, Lord Weymouth was elected W.M. of the Lodge meeting at the King's Arms in the Strand — the present Old King's Arms. Viscount Weymouth was Grand Master in that year; Martin Clare was a member of this Lodge and in the same year was appointed a Grand Warden.[1]

Sir Multus Rayal was Initiated at a Lodge that met at the Fountain Tavern in Bartholomew Lane on February 17, 1738.

An advertisement in a newspaper dated May 16, 1738, states that Lord Carnarvon "opened a Lodge" at the New Exchange Punch House in the Strand. The name of this House does not occur in Lane, the nearest approach being the New Exchange Coffee House, but the date appears only in 1826. The Marquess of Carnarvon was G.M. in 1738.

THE STEWARDS' LODGE (now the Grand Stewards' Lodge).—The members were desired to meet their Master and Wardens on special affairs at the Shakespear's Head, Covent Garden, on March 5, 1752. (See *ante*, 1752, and Lord Byron).

THE WEST INDIA AND AMERICA LODGE (afterwards the Lodge of Antiquity). (A fine print of the Summons of this Lodge, dated 26th December, 1760, is in the Banks Collection.)—Mention may here be made of Bro. Rylands' valuable History of this Lodge.

[1] Calvert, *History of the Old King's Arms Lodge, passim.*

Somerset House Lodge (united with The Old Horn Lodge in 1774).—Several summonses of different dates, but all resembling one another.

(1) to meet June 13, 1768, at the King's Arms, New Bond St. Signed by R. B. Waltingham, Master. Within a border formed by a square, level, and plumb rule.

(2) "No. 2" to meet Jan. 8, 1781, at Freemasons' Hall. Signed by Jas. Bottomley, Sec^y.

(3) to meet Jan. 22, 1787. At foot is written *Makings*.

(4) to meet May 9, 1791. At foot is written *Lectures*.

(5) to meet Nov. 6, 1792, at Freemasons' Hall.
There are also two cards, similar to the above (but Somerset Lodge).

Lodge of Friendship, now No. 6.—Summonses to meet on 1st July and 9th December, 1790. "Dinner will be served at Five under the Penalty of a Guinea from Willis to the Charity." This is a Red Apron Lodge, had the Freemasons' Hall Medal, and met at the Thatched House Tavern, being then No. 3.

The Britannic Lodge, now No. 33. Summonses to meet at the Star and Garter, Pall Mall, one for 17th December, 1795, another blank. Motto: "Nil desperandum Auspice Teucro."

The Granadiers (*sic*) Lodge, presumably the present No. 66—"To meet on the 14th July, 1764 (?), at the Stratford Coffee House, Oxford St. By Order of the R.W. Master to ballot for the removal of the Lodge to one of the following houses or such other as may be proposed on that night." Four houses are mentioned, one of which is the Swan, Mount Street, to which the Lodge migrated in 1764.

The Lodge of Regularity, now No. 91.—"Thatched House Tavern, St. James's Street. Brother. You are desired to meet the Brethren of this Lodge on Tuesday, the 27th of October [1785], at 7 in th Even^g. Yours affectionately, Dewar, Master."

The Bedford Lodge, now No. 157. (See reproduction from the Franks Collection).

St. Paul's Lodge, now No. 194. (Ditto).

The Lodge of Harmony, now No. 255.—Summons to meet at the Toy, Hampton Court, on the 4th of April, 1787.

The Tuscan Lodge, erased in 1830.—"Quarterly Night and Makings." (See reproduction from the Banks Collection).

The King's Arms Lodge.—Summons to meet at (?) Marylebone Street, St. James's, Westminster, on the 11th of March, 1794. Lane does not give such a place of meeting of the Lodge of that name constituted in 1725 (now the Old King's Arms), nor does Calvert in his *History;* or another warranted in 1776.

"Lodge at the Turk's Head, Gerrard St."—Summons to meet the Brethren of the Lodge on the 9th of December, 1760. "N.B. There will be a Making."

According to Lane, a Lodge warranted in 1732 met at the Turk's Head, Greek Street, Soho, from 1745, and did not move to the Turk's Head, Gerrard Street, till 1763. Three other Lodges met at that hostelry, but their dates do not suit. It was at the Turk's Head in Greek Street that those who were for a long time regarded as Seceders or Schismatics appointed a Committee to draw up their Code of laws, five years before the first edition of *Ahiman Rezon* was published. The Title of the Code runs thus[1]:—" Rules & Orders to be Observ'd By the Most Ancient and Hon^ble^ Society of Free and Accepted Masons. As agreed and Settled by a Committee appointed by a General Assembly held at the Turk's head in Greek Street, Soho, on Wednesday, the 17th of July, 1751, And in the Year of Masonry 5751.

By { Phil^p.^ McLoughlin | James Shee }
{ Sam^l^ Quay | Jos^ph.^ Kelly }

& Jn^o.^ Morgan, G^d.^ Secret^y.^
Viz^t.^
For the Grand."

In 1724 a Lodge (No. 26 in the 1729 list) was constituted to meet at the Old Devil at Temple Bar. After sundry removals its place of meeting was the Key and Garter, Pall Mall, where it remained for about five years till 1739, and was eventually erased in 1745. The Banks Collection contains a blank summons, which is here reproduced.

The same Collection contains a summons (reproduced) issued 1785 by a Lodge meeting at the Red Lion, Horsleydown. It was constituted in 1739 and in 1786 had given it the name of the LODGE OF PEACE AND PLENTY. From 1792 to 1813 it was a Masters' Lodge. After the following year it made no returns, and was erased in 1830.

In 1785 the Master of the FOUNDATION LODGE was Bro. Royn, of 45, Wood St., Cheapside. He was evidently an engraver, since he designed and engraved the summons for the Lodge to meet at Freemasons' Hall on January 14 of that year. Constituted in 1753, the Lodge lapsed about 1806.

With respect to the LOGE D'ESPÉRANCE, constituted in 1768 (Turk's Head, Gerrard St., Soho), Lane specifies no place of meeting after its removal to the Thatched House Tavern in 1785. In 1799 it united with the *Loge des Amis Réunis.* A ticket of admission for a gentleman and one Sister (natural or Masonic?) to a ball at Spring Gardens, Chelsea, is here reproduced.

Three years after the constitution of the New Lodge it received in 1767 the name of the ROYAL LODGE, and in 1824 united with the Alpha Lodge according to Lane (p. 134), but the context shows clearly that the Royal Alpha Lodge, now No. 16, is meant. The Secretary issued, by order of the R.W. Master, a card desiring the Brethren to meet at the Thatch'd House Tavern on the 4th of May, 1786. The time of the dinner hour, half-past 4 o'clock, was afterwards changed and the Brethren met on the 21st of February, 1793, one hour later.

[1] Sadler, *Masonic Facts and Fictions,* 70.

At the foot of an engraved summons of the LODGE OF PRUDENCE, for the Brethren to meet on the 23rd of June, 1789, is written, "N.B. Election, Quarterly Night and this day week Masters Lodge for Raising." This Lodge was constituted in 1740, and at the date given above met apparently at the Griffin, Half Moon St., Piccadilly.

A summons of the CONGLETON INDEPENDENT LODGE does not call for any special remark, but certain statements in Lane[1] and Armstrong[2] do not tally. According to the former, the Independent Lodge was constituted at Congleton in 1789 and lapsed about 1802. Its number was 550, changed at the re-numbering in 1792 to 459. The latter author states that under the same name, but meeting at Lane End, it existed with the number 516 till 1828. According to Lane, the number 459 was given to the Independent Lodge of the United Pottery at its constitution at Lane End in 1805. This was changed in 1814 to 516, and the Lodge was erased in 1828.

Among the extinct Lodges that formerly met at Gloucester was one that was constituted in 1738. Lane gives the Wheatsheaf in Eastgate St. as the first place of meeting, but he goes on to say that it removed to the Swan Inn, in North St. in 1751 and was erased in January, 1768. Can this be the Lodge to which reference is made in the following advertisement cut from the *Gloucester Journal*? "Gloucester, 4th of June, MDCCLXX., In the vulgar Year of Masonry 5770. The Lodge of Free and Accepted Masons, Regularly constituted at the Swan-Inn in this City, Having been, through unavoidable Accidents interrupted for some Time past, will be held, in due Form, on Monday, the 25th Instant, being the Morrow after the Feast of St. John the Baptist, at the said Inn, where all visiting Brothers, having the Qualities requisite, will be kindly received at the Hour of Twelve, Mid-Day." Unfortunately, no further information respecting the result of the meeting occurs in *Collectanea.*

The Banks Collection contains a blank summons of the LODGE OF PERFECT FRIENDSHIP at Bath, 1798. This Lodge was constituted in 1765 and named in or before 1768. In 1777 it was known as the Royal York Lodge, and in 1817 its name was changed to the Royal York Lodge of Perfect Friendship. From Peach[3] we learn something of the difficulties that the Lodge experienced later on. The conduct of one of its members was reported to the Board of General Purposes, who censured him severely, and eventually the Lodge was erased in 1824 by order of Grand Lodge.

Wilkes's connection with Freemasonry has been previously mentioned[4] by Bro. Songhurst. The Jerusalem Lodge in which he was Initiated was also Burke's Lodge.[5] The following scraps of information concerning Wilkes are from *Lloyd's Evening Post*:—"So generally are the minds of men set on the cause of Liberty, that we hear, from good authority, that the Lodge of Free and Accepted Masons, held at the Three Crowns in East Smithfield, came to a resolution on Friday last to present John Wilkes, Esq; with the sum of ten guineas; and which, it is supposed, will be followed by most other Lodges of that fraternity, as those Gentlemen are very remarkable in their uniformity of conduct." (February 24-27, 1769.)

[1] *Records*, 221.
[2] *History of Masonry in Cheshire*, 499.
[3] *Sketch of Craft Masonry in the City of Bath*, pp. 31-33.
[4] *A.Q.C.* xxvii., 55.
[5] *Ib.* iii., 61.

Two Lodges met in that year at the Three Crowns in East Smithfield; one, then No. 12, which existed from 1723 to 1776, the other, then No. 102, was erased in 1769. In the same paper for March 3-6, 1769, is given an account of his Initiation at the King's-bench Prison. "The following Gentlemen were also admitted at the same time Members of the Society, George Bellas, Esq; Lewis Francis Bourgeois, Esq; Capt. Read, and Mr. John Churchill." Next to this paragraph comes the following:—"*Extract of a letter from Salop, March 1.* 'Monday morning last was sent in our stage waggon, directed to Mr. Wilkes, a Simnel, two feet diameter, and weighed 45 pounds; on the top of it, wrote in letters of silver, was the following motto:

May Wilkes and Liberty survive,
We'll toast his health and 45.' "

The allusion is, of course, to that number of the *North Briton.* Then again, under date March 8-10:—"Wednesday and the day before, the sum of twenty guineas, left on Friday last, with the Turnkey of the King's-bench prison by the Gentlemen of the Jerusalem Lodge, when Mr. Wilkes was made a Mason, was distributed among the poor prisoners." In the same issue is an advertisement of a meeting of the Society for supporting the Bill of Rights, held on March 7, at which it was resolved "that the sum of Three Hundred Pounds be sent to Mr. Wilkes, for his immediate Use." Three months later his debts amounted to £17,000. *(Ib.*, June 7-9).

In the issue for March 10-13 occurs the following:—"It is thought proper to acquaint the Public, that I, in the presence of two grand Officers, and by virtue of a general Dispensation, dated February 2, 1769, signed by the Deputy Grand-Master, did make Mr. Wilkes a Free and Accepted Mason. The Dispensation may be seen by any Mason, at the Jerusalem Lodge, No. 44, on a Lodge night. THO. DOBSON, Master."

Mention has been made by our I.P.M.[1] of the existence of a medal that was presented to Wilkes by the Family of Leeches. The newspaper from which I have been quoting gives in its issue for June 7-9 of the same year a description of this medal, which was presented "last night and not before" to Wilkes:—"A silver crescent on the body of which the arms of the Family are elegantly engraved; the edge is ornamented with a laurel, enameled green: in the vacuity is a gold medal. finely chased, representing Mr. Wilkes in a suppliant posture, offering himself a victim at the shrine of Liberty; a female figure of Providence standing on his right hand, drawing from the sacrifice with one hand, and presenting a wreath of laurel to him with the other. On the other side the altar, Posterity, represented by a child sitting on Magna Charta, imploring the assistance of Providence. On the reverse the following inscription." This, which is very long, states that Wilkes had been "invested Chief Counsellor of the ancient Family of Leeches," concluding with "This Badge of Office is presented by the Most Noble Grand Leech, The Council and Brethren of the supreme and legislative Court of that Fraternity."

In Lloyd's *Evening Post* for May 10-12, 1769, the Editor says: "We are assured, that there are great disputes subsisting between the Societies of Free Masons, several bodies of them, particularly those from Ireland, Scotland, and

[1] *A.Q.C.* xxvii., 29.

York, insisting that they are the only true Masons; and that the generality of the Lodges in London, are composed of a set of Modern Innovators, who have very little title to the honourable name of an Ancient, Free and Accepted Mason." This probably refers to the different opinions held respecting an incorporation of the Fraternity by royal charter, that had been brought before Grand Lodge, October, 1768, by the Grand Master, the Duke of Beaufort.[1]

A long advertisement, issued from Paul's Head Tavern, appeared in the *World* of January 20, 1788. It gives several particulars respecting the Anniversary festival of the Grand Lodge of the Antients to be held on the ensuing 24th. The members of the several Lodges under the warranty of the Grand Lodge of England are notified that the procession will commence from the Gardens of the Black Prince, Newington, at ten o'clock in the forenoon to Camberwell Church. After the preaching of a sermon by the G. Chaplain, Rev. C. Milne, D.D., they will go to Grove House to dinner. Antient Masons made in regular Lodges under the United Grand Lodge of England, Scotland and Ireland, under the Provincial Grand Lodges planted by them, or under National Grand Lodges, whose regularity and independence they have recognised, can obtain tickets, but will not be admitted armed, "nor can any Brother (Grand Officers excepted) wear gold lace or gold embroidery on his Masonic dress; nor will any star, garter or emblem of Knights Templar, or of any other Order of Knighthood, except of Royal Institution, be suffered in the procession."

Grove House Tavern and the attached Camberwell Tea Gardens were well known in the eighteenth century. At the Tavern the Camberwell Club met, which numbered among its members clerygmen, lawyers and merchants. Freemasons only followed the usual custom of having processions by authority. It will be remembered that the existence of the Grand Lodge south of the Trent was due to circumstances arising from an unauthorised procession. It was notified in the advertisement of the Grand Feast in 1744 that no Hackney Coaches would be admitted to the Procession. (*Daily Advertiser.*)

In the *Gazetteer* for January 1st, 1790, it is announced that the Grand Lodge of the Antient Masons was held at the Crown and Anchor Tavern on the previous Monday, which was the festival of St. John, members of forty Lodges being present. The following Officers were appointed for the year:—G.M., The Marquis of Antrim [1783-91, had been G.M. of Ireland, when Earl of Antrim, in 1773 and 1779]; D.G.M., James Perry; S.G.W., James Agar; J.G.W., Sir Watkin Lewes; G.Chaplain, Rev. Colin Milne, LL.D.; G.Treasurer, John Feakins; G.S., John MacCormick. The writer praises the Order on account of its charity, and states that "The last circular letter says 'That the Stewards' Lodge for the distribution of Charity meets *monthly*.'—The Masters of Lodges are summoned to form the Stewards Lodge; a Grand Officer presides. The ten Masters do not know, till they are called upon, of its being their turn of duty. No applicant can possibly learn beforehand of what Masters the Lodge is to be composed, and it is never composed twice of the same persons." This announcement drew forth letters, and on January 4th an account of the Lodge by an "Ancient Mason." He says that Masonry had fallen into disuse in London, but that in 1717 it was revived, and a Committee *contrived and adopted a new system*, and, though this was not cordially accepted by all, the four Lodges who had met together, formed themselves into a Grand Lodge.

[1] See Preston, *Illustrations*, *Ed.* Oliver, 201; Gould, *History* ii., 47.

Many Masons, particularly from Scotland and Ireland, continued to observe the ancient institutions, rigidly adhering to the old mysteries, rites, and obligations, while the others practised the language and ceremonies recently introduced.

The European Lodges sent delegates to ascertain which of the two bodies that had been formed adhered to the pure and genuine principles, unvaried among all nations. The Grand Lodges of Scotland and Ireland solemnly united themselves with the Ancient Masons, and have ever since furnished the G.L. of England with Grand Masters. The Ancient Masons of England are countenanced by all the Lodges of the world, but the Moderns are held as a distinct sect, who have departed from the principles and broken the compact, which, till the introduction of these new-fangled doctrines, possessed perfect unity.

*Collectanea* does not give any of the evidently abusive letters, especially as regards the Marquis of Antrim, which had induced an "Ancient Mason" to write his letter, of which I have given only a short abstract.

To draw once more on the resources of *Lloyd's Evening Post,* but go further north, we find that on December 2nd, St. Andrew's Day, 1769, the Grand Officers and all the Lodges in Edinburgh and its neighbourhood assembled in the Parliament house at four o'clock and elected his Excellency Major-General Oughton, Grand Master; Dr. Lind and W. Bailie, Grand Wardens; Alex. Mac Dougal, G.S.; and J. Hunter, G.Treasurer. They afterwards went in procession (the streets being lined with men of the 43rd Regiment and the City-guard), "attended by music, torch-bearers, &c.", to the Assembly Hall, where an elegant entertainment was provided, and the night was concluded with ringing of bells and other demonstrations of joy. The epithet "elegant" was applied to an entertainment to quite a recent date.

Lyon gives[1] full particulars of the career of Major-General James Adolphus Oughton, and remarks that he had been unable to find why "the latter was given in the Grand Lodge Minutes the title of 'His Excellency,'" or what his connection with Scotland was when elected Grand Master.

In the *Hib. J.* (Hibernian Journal?) for October 25, 1785, appeared the following advertisement:—"Free-Masonry. Under the Sanction of the Grand Lodge of Ireland, this present evening, will be the Second Night of a Course of Lectures on the above, at the Eagle, Eustace-street. Tickets to be had, and Particulars known of W. Rainsford, No. 22, St. Andrew-street."

In the Banks collection is a summons to attend, on December 28 of the same year, a meeting of the Lodge of St. John at Dunkeld. At the upper part are the Masons' Arms, various symbols and legend "Caledonian," "In God is all our Trust": the whole within a floral border.

Advertisements concerning the Royal Arch are scarce. An unidentified newspaper of October 9, 1753, has the following advertisement, which may perhaps concern this degree: — "To all Brothers that were made in the Order of the M.L.K.G. of the G. and R.C. commonly called the Royal Arch, that a Chapter will be held on Sunday evening next, at the House of Brother John Henrys, the Crown and Anchor in King-Street, Seven Dials. By Order of P.T.H.J.Z.L. and J.A. W.L., Secretary. Note, Removed from the Fountain in Monmouth-Street." In another newspaper, also unidentified, for January 11, 1754, we find:—"All Brothers who were made in the E.G. and R.C., commonly call'd the Royal Arch,

[1] *History of Freemasonry in Scotland*, 326.

are desired to attend on Sunday next, at Five in the Evening, at Brother John Henry's, the Crown and Anchor in King-Street, Seven-Dials, in order for a Grand Installation, and to chuse the P.T.H.J.Z.L. and J.A. as Grand, and to proclaim the worthy S.O.J.N.R.S. with the two P.L.R.S. By Order of the P.T.H.J.Z.L. and J.A. W.L., Secretary. Note, Removed from the Fountain in Monmouth-Street."

These advertisements were issued barely ten years after the earliest mention —so far as is known at present—of the term "Royal Arch" as indicating a separate degree. Its origin and the exact date of its introduction are both lost in obscurity. It was worked at Youghal in 1743, in Dublin, York and London before 1744, and at Stirling in the year 1745. The Degree is mentioned in *Ahiman Rezon* (1756), and was well established in York in 1762, London 1765, and Lancashire 1767, in which year the "Grand and Royal Chapter of the Royal Arch of Jerusalem" was formally constituted. The "Charter of Compact" has been printed by Hughan in his *Origin of the English Rite of Freemasonry*, which as well as Gould's *History* should be consulted.

The various initials probably stand for the following:—(1) M.L.K.G. of the G. and R.C., Mother Lodge Kilwinning of the Grand and Royal Chapter. (2) P.T.H.J.Z.L. and J.A., Principal Three, Haggai, Zerubbabel and Joshua. It has been suggested that T. is a misprint for S.; Dermott, however, in *Ahiman Rezon*, 1756, prints (p. 153) P.H.Z.L. and J.A. (3) S.O.J.N.R.S., Sojourners. (4) P.L.R.S., Pillars, *i.e.*, the Scribes, who may be said to represent the pillars that supported the Arch. (5) E.G. and R.C., Excellent Grand and Royal Chapter. Hughan gives (*English Rite*, p. 100) 1768 as the year in which "Chapter" first occurs, though a little later (p. 104) he quotes ". . . E.G. and R.C., commonly called the Royal Arch . . . twelfth day of June, 1765, in full Chapter assembled," etc.

I have to thank our W.M. and Bro. J. T. Thorp for their kind assistance with respect to these advertisements.

The following is an unidentified newspaper cutting of the year 1792:— "Royal Arch General Communication. His Royal Highness the Duke of Clarence, Grand Patron. Sir Peter Parker, Baronet, Grand Master, Z. T. B. Parkyns, Esq. M.P. Ditto, ditto, H. Thomas Callendar, Esq. Ditto, ditto, J. The Second Grand Chapter of Communication will be held at Freemasons' Hall, on Thursday the 20th of December, when the Attendance of the respective Principals of all regular Chapters is requested to the Election of a Patron, and Grand Officers for the ensuing Year, agreeable to the Resolution of the last General Chapter of Communication. George Errington, A. Winzer, Grand Scribes." Sir Peter Parker was Deputy Grand Master from 1787 to 1802; he had been G.W. in 1772. The names of Bros. T. B. Parkyns and T. Callendar do not appear in the list of Grand Officers of the Craft up to the year mentioned. In those days each of the three Principals of a Grand Royal Arch Chapter was styled "Grand Master."

The Banks Collection contains a summons to, apparently, a Royal Arch meeting. A manuscript note gives the date as 1788. In the centre of the upper part is represented a crown, on either side of which is an eye and a mitre, and beneath it interlaced triangles. "A Grand and Royal Chapter of this Sublime Degree will be held on Monday, March 3d 579 , at which your attendance is requested. Griffin, Half Moon St., Piccadilly." On conferring with our Secretary

respecting this and its peculiar date, he pointed out "that two Lodges met at the Griffin, Half Moon St., in or about 1788, both apparently named the United Lodge of Prudence." One of these was erased in 1800, the other is the present No. 83.

The following are taken from an anonymous work, the third edition of which was published in 1764[1].—"Hour II. Such Brethren as belong to the Orders of Free-Masons, Anti-Gallicans, Bucks, Georges and divers others, who held their Lodges the preceding Night, are asking after their Hats and Canes, in order to walk, or be led (according as they are for Sobriety) Homewards. . . . Hour XX. From Seven till Eight o'clock on Sunday evening. Bodies of Free Masons, who have been all the day borrowing of Masonic Jewels, White Gloves, Aprons, and Black Cloathes, begin to make their Grand Cavalcades before the Corps of deceased Brothers to distant Church-Yards."

*The Mystery of Freemasonry* was printed in the *Daily Journal* for August 15, 1730. This called forth a remonstrance at the meeting of Grand Lodge on the ensuing August 28, when, during the Grand Mastership of the Duke of Norfolk, Dr. Desaguliers, P.G.M., drew attention to the fact that a printed paper had been published and dispersed about London, pretending to discover the secrets of Freemasonry, and to the resolution of the previous Quarterly Communication against the admission into regular Lodges of "such as call themselves Honorary Masons."[2] Bros. Gould and Sadler have put on record a few particulars concerning this body.[3] Bro. Sadler, in his inaugural address, quoted the following from Mackey's *Encyclopedia of Freemasonry* (1898):—"A song of theirs preserved in Carey's *Musical Century* is almost the only record left of their existence." But several editions of the *Century* had been examined by Bro. Songhurst without success. Probably the following is the song alluded to:—

THE HONORARY FREEMASON'S SONG.

Long life to each Brother
Who bravely from other
Freemasons dissents and dares vary;
The mad rules they prescribe
To their bigoted tribe,
Which are scorned by the sect HONORARY.

Who instead of their oath,
Plight our honours and troth
To keep secret y^e Craft of Freemasons;
Being firmly inclin'd,
To think honour will find
Us, when oaths will be broken by base sons.

[1] *Low Life: or one half of the World knows not how the other half live, being a critical account of what is transacted by people of almost all Religions, Nations, Circumstances and sizes of Understanding in the twenty-four hours between Saturday-Night and Monday-Morning in a true description of a Sunday.*

[2] *Q.C. Antig.* x., 128 (G.L. Minutes, *Ed.* Songhurst).

[3] *A.Q.C.* viii., 135; xvi., 41; xxiii., 327.

On a house ne'er so high,
If a brother they spy,
As his trowel he dext'rously lays on:
He must leave off his work,
And come down with a jerk,
At the sign of an Accepted Mason.

A Brother one time,
Being hang'd for some crime,
His Brethren did stupidly gaze on:
They made signs without end,
But fast hung their friend,
Like a Free and an Accepted Mason.

They tell us fine things,
How y[t] lords, dukes and kings,
Their mis'tries have put a good grace on:
For their credit be 't said,
Many a skip has been made
[By] A Free and an Accepted Mason

From whence I conclude,
Tho' it seems somewhat rude,
No credit their tribe we should place on:
Since a fool we may see,
Of any degree,
May commence an Accepted Mason.[1]

The song "'Tis Masonry unites mankind," set to music, was published as a new song in the *Universal Magazine* for March 1761. In 1769 there appeared an advertisement of a new edition of *The Chearful Companion or Songster's Pocket Book*, containing "songs which are sung in the several Lodges of Free Masons, Albions, Antigallicans, Bucks, Choice Spirits, and the principal Societies within the Cities and Liberties of London and Westminster." I have not been able to find a clue to the words or authorship of "Masonry, a Poem" advertised in the *Scots Magazine*, i., 192 (1739). The same Magazine (ix., 404) gives in its list of new books, "Magistracy settled upon its only Scriptural basis . . . with a protestation against the Mason-word, by five Masons." I am indebted to the kindness of Bro. Songhurst for drawing my attention to the above. It contains also the Mason's Catechism, part of which was reprinted in the Old Series of *Miscellanea Latomorum*.

A mezzotint portrait of Dunckerley is advertised in *Bell's New World* for December 3, 1789, as about to be published.

It is well known that Dr. Theophilus Desaguliers was a very able man of science who, among other things, lectured on experimental philosophy, as it was then called, to defray the expenses of which, money was granted him by the Royal Society. But it is not so well known that on his death in 1744 his coachman, Erasmus King, lectured on the same subject and showed experiments at Lambeth Marsh.[2]

Another body of which very little is known was styled the PHILIPPIAN ORDER. Oliver says[3] that Frederick the Great introduced the Order, into which none were admitted but the chief nobles who belonged to the Order of the Temple.

[1] *Freemasons' Magazine*, iv., 870 (1858).
[2] Hone, *Year Book*, 251.
[3] *Landmarks*, ii., 49.

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If a brother they spy,
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[2] Hone, *Year Book*, 251.
[3] *Landmarks*, ii., 49.

To come to a much later date—the *Courier* of May 29, 1824, quoted a letter from the capital of Fokien, in China, dated January 22, 1823, in which the writer says that attempts had been made to introduce into that country secret societies of Freemasons under the name of THE SOCIETY OF HEAVEN AND EARTH. The Emperor ordered the members of this as well as of another similar association, called THE TRIPLE ALLIANCE, to be severely punished.

In the *Daily Advertiser* for 26th August, 1731, is the following extract from a Bartholomew Fair Play bill:—" . . . will be presented a new Dramatick Opera call'd The Emperor of China, Grand-Vol-Gi, or the Constant Couple and virtue rewarded, written by the author of the Generous Free-Mason."

Just fifty years later (1781) we find that there was presented at the Theatre Royal in Covent Garden: " Macbeth . . . to which will be added Harlequin Free-Mason. To conclude with a Procession of the Principal Grand Masters, from the Creation to the present Century, dressed in the Habits of their respective Ages and Countries. The Pantomime by Mr. Messink."[1]

From the *Public Advertiser*, 26th January, 1754. " This Day is published. Price 6d. The Free Mason examined; or, the World brought out of Darkness into Light. Being an authentick Account of all the Secrets of the Ancient Society of Free Masons, which have been handed down by Oral Tradition only, from the Institution to the present Time. In which is particularly described, the whole Ceremony used at making Masons, as it has been hitherto practised in all the Lodges round the Globe, by which any Person, who was never Made, may introduce himself into a Lodge. With Notes, Explanatory, Historical, and Critical. To which are added, The Author's Reasons for the Publication hereof, and some Remarks on the Conduct of the Author of a Pamphlet, called *Masonry Dissected*. With a new and correct List of all the regular Lodges, under the English Constitution, according to their late Removals, and Additions. By Alexander Slade, late Master of three Regular Constituted Lodges in the City of Norwich. Printed for R. Griffiths, in St. Paul's Churchyard." The second edition was advertised on the following February 4. Of this pamphlet with its long title Bro. Chetwode Crawley, speaking of *The Grand Mistress*, says[2]:—" The only parallel we remember to have seen is the curious tract entitled ' Free Masons examined ' . . . This is, in a sense, a parody of the Spurious Rituals. But Slade was innocent of satire. His aim was to elevate—an aim that entails failure, unless directed by genius."

In the *Public Advertiser* for February 2 in the same year the twelfth edition of *Masonry Dissected* was advertised, price 6d., " being an universal and genuine Description of all its Branches, from the Original to the present Time: As it is delivered in the regular constituted Lodges, both in the City and Country, according to the several Degrees of Admission: Giving an impartial Account of their regular Proceedings in initiating their new Members in the whole Three Degrees in Masonry, viz., entered Prentice, Fellow Craft, and Master. With a List of regular Lodges, according to their Seniority and Constitution. Sold by G. Kensly, at the Golden Lion in Ludgate Street." Prichard's first edition came out in 1730.

[1] See *A Masonic Pantomime and some other Plays*, by Bro. W. B. Hextall, in *A.Q.C.* xxi., 138.

[2] Sadler, *Masonic Reprints and Revelations*, xxxvi. See also *Freemasonry Parodied in 1754 by Slade's "Freemason Examined,"* by Bro. J. T. Thorp in *A.Q.C.* xx., 95.

In 1764 was published (price 1s. 6d.) "The Fifth Edition corrected, of Jachin and Boaz . . . Containing, 1. A circumstantial Account of all the Proceedings in making a Mason, with the several Obligations of an Entered Apprentice, Fellow Craft and Master; and also the Sign, Grip, Pass-Word, and Lecture of each Degree, with the Ceremony of the Mop and Pail. . . . By a Gentleman belonging to the Jerusalem Lodge," etc., etc. Bro. J. T. Thorp has kindly enabled me to give the dates of the previous editions:—1st, 1762; 2nd, 1762; 3rd, 1763; 4th, 1763. The 6th was printed in 1765. Of the last-named, as well as of the 2nd, Bro. Thorp possesses a copy. The price of each edition was 1s. 6d. Oliver[1] throws out a doubt that it ever was "a sixpenny pamphlet," and states that "at its first appearance it was circulated among the Fraternity only at the enormous charge of one guinea a copy, and it appears that the demand for the pamphlet, even at the above price, was so great that it cleared off his [*i.e.*, Goodall's] debts, and left a considerable balance in his favour." I do not know what authority there is for this statement, or for the further one that the Spurn and Humber Lodge, No. 61 of the Antients, "worked solely by the assistance of this book. . . . The Master and each of the members—such at least as could read had a copy of this pamphlet before him," etc.

Finch advertises his books on the following degrees[2]:—Mark Man; Mark Master; The Architect; The Grand Architect; Pass [*sic*] Master—Excellent and Super-Excellent; The Red Cross of Babylon; The Holy Royal Arch in eleven points or degrees; "No Brother can possibly be complete as a Royal Arch Mason, without the following degrees—First, the *Royal Arch of Enoch, Noah* and *Solomon;* Next, the *Red Cross of Babylon;* Then the ARCH as generally given; where we find Z.H.J. the three chiefs.—And after this comes the *Suspended Arch*, the *Advanced Arch*, the *Dedicated Arch*, the *Circumscribed Arch*, the *Herodian Order;* the Arch of Herod——, the *Arch of Constantine*——, and the Arch C——l, B—— of J——m, and Alex——." Continuing the list we have the Royal Ark Mariner, Red Cross of Rome and Constantine; D.W.N. & S. Knights & Mediterranean Pass; Knights Templars & K—— of Malta; Rosycrucian; Red Cross of Jerusalem; the Philippian Order of Masonry; the Ne Plus Ultra; Secret Provost & Levitical Order of Priesthood; Perfect Master of Harodim; the Royal S——; P—— & J——, & Priestly Order of Israel; In——t of the Building; Knights of the Ninth Arch; El——, Grand Master, or I—— E. —— 15; Sublime K——s Elected; Degree of Perfection; Knights of the White Eagle and Pelican: or the I.R.C. and Holy Order of Melchisideck; Knights of the Sun. Each of the titles is followed by a short description. The conclusion is "Private instruction, as usual, by W. FINCH, in all the 39 Degree [*sic*]. EXALTATION in all the aforesaid Degrees, either privately, or at the Chapter and Conclave of University. W.F. begs leave most respectfully to solicit the favour of the postage of all orders being paid, and the same will be allowed and deducted by him from the Order. With fraternal affection, I remain, R.W. Sir and Brother, Yours most respectfully, W. FINCH, R.W. Master of the St. Peter's Lodge."

In an undated advertisement an issue of a new Edition of the Constitutions is announced, price 12s. with a "most elegant frontispiece" (which may be had

[1] *Discrepancies of Freemasonry*, pp. 41-44.

[2] For the Key to Finch's ciphers see Kenning's *Cyclopædia*, 222.

separately at 7s. 6d. each) "designed by Sandby and Cyprian, and engraved by Bartolozzi and Fittler." This evidently refers to the 5th Edition, 1784, though the plate itself has the following "G. B. Cipriani & P. Sandby Delin. F. Bartolozzi & T. Fitler Sculp."

At the present time we hear of "Co-Masons"; Adoptive Masonry originated in France in 1760, though some say much earlier.[1] In *Collectanea* an advertisement is inserted from the *General Evening Post* of March 7, 1759, headed "For Female Satisfaction," from which it appears that some men assembled at the Dover Castle in the parish of Lambeth, "under pretence of knowing the secrets, and in opposition to some Gentlemen that are real Freemasons and hold a Lodge at the same House . . . several regular made Masons (both antient and modern) members of constituted Lodges in this Metropolis, have thought proper to unite into a select body, at Beau Silvester's, the sign of the Angel, Bull-Stairs, Southwark, and stile themselves UNIONS, think it highly expedient, and in justice to the Fair Sex, to initiate them therein, provided they are Women of undeniable Character; for tho' no Lodge as yet (except the Free Union Masons[2]) have thought proper to admit Women into their Fraternity, we, well knowing they have as much right to attain to the Secrets of those Castle Humbugs, have thought proper so to do . . . the charges will not exceed the expences of our Lodge." Nothing further is mentioned regarding the "Unions," nor does Lane give any Lodge meeting at the Dover Castle, Lambeth.

Eleven years afterwards, in January, 1770, Mrs. Bell notified in the *Newcastle Chronicle*[3] that she broke open a Door (with a Poker) of a room in the Crown, near Newgate, Newcastle, and so gained access to another room adjacent to the one in which a Lodge was being held by the Free and Accepted Masons of the 22d regiment. By making two holes in the wall she stated that she discovered the secrets of Masonry: and "knowing herself to be the first Woman in the World that ever found out the Secret, is willing to make it known to all her Sex." Neither Gould in his *Military Lodges* or *History* nor Lane seems to mention an English Lodge in the 22d regiment having met at Newcastle.

To come to comparatively recent times, Lyon tells us[4] that at the annual festival of Mary's Chapel held on 7th February, 1843, ladies had been admitted into the gallery of the Waterloo Rooms while the Lodge was open. At the following meeting a resolution was passed condemning such a state of things, though it was "not without precedent in the sister Kingdom or even in Scotland." This may, and probably does, refer only to the admission of ladies after the Lodge "had been temporarily closed," which was one of the objections raised.

The subject of Female Freemasonry was debated at one of the Capel Court City Debates held in Bartholomew Lane, opposite the Bank. The advertisement in the *Morning Herald* for December 29, 1788, states that there would be "Fires in the room."

In a notice of Malden's *Account of King's College, Cambridge*, that had just been published, the reviewer draws attention[5] to what "has often been observed,

[1] Woodford, *Cyclopædia*, s.v. Adoptive Masonry.
[2] Who were these?
[3] Quoted in Sampson's *History of Advertising*, 247, also (with a few variants) in Strachan's *Northumbrian Masonry*, 80, and in Gould, *History*, iii., 397. Compare the story of Mrs. Beaton.
[4] *History of Freemasonry in Scotland*, 354.
[5] *Lloyd's Evening Post*, July 19-21, 1769.

that in the South Porch there are three steps; at the West Door five; and in the North Porch seven. These are numbers, with the *mystery* or, at least, the *sound* of which Freemasons are said to be particularly well acquainted."

About seven years ago Bro. Hughan was appealed to with respect to the origin and meaning of Heredom. I quote his reply:—"I cannot tell either, for no two seem to agree as to the points raised. *Heredom* was used early in connection with the Rose Croix, as H.R.D.M. Kilwinning, also used with the Royal Order of Scotland from about 1740-50. There is a fabulous mountain of Heredom, of course, in Scotland, to suit the Higher Degrees and the Stuarts, etc. The Order of *Harodim* of Preston is quite a different matter and usage, being for the Masonic Lectures." With this prefatory note I revert to *Collectanea.*

The following advertisement appeared on November 26, 1743: — "The Brethren of the Scotch H——d——m, or Ancient and Honourable Order of K——n——g, are desir'd to meet the Grand Master of the said Order, and the rest of his Grand Officers, at the sign of the Swan in Great Portland-street, near Oxford-Market, on Wednesday next, at Three o'Clock in the Afternoon precisely, to celebrate the Day. By Order of the Grand Master, E.W., *Grand Sec.*"

This on August 1, 1750:—"R.L.F. P.G.M. in S.B.[1] The Brethren of the H.R.D.M. are desired to take notice, that the Grand Lodge and Grand Chapter of the Order are removed from the White Swan in Great Portland-Street, near Oxford-Market, to Brother Fields, the Thistle and Crown in Chandos-Street, near St. Martin's Lane. Note, The Grand Chapter meets on the first, and the Grand Lodge on the fifth Sunday in each Month, at Six in the Evening. By Command of the P.G.M., N.B.L.T.Y. *Grand Secretary.*" (The P.G.M. was "Relief"; the G.Sec. "Nobility.")

Again, November 17, 1753: — "On Wednesday next, being the third Wednesday of the Month, will be held the Grand Chapter of the Order H.R.D.M. at the Crown and Ball, in Playhouse-Yard, Black-Fryars, where the Brethren of that Order are desired to attend. Yours, *W.S.* G[d] *T.R.S.T.A.*"

Neither of the Heredom Degree nor of the Order of Harodim is much known. Bro. Yarker's paper[2] contains a little information and so does one by Bro. Hughan in *The Freemason*,[3] but both leave much to be desired. At one of our meetings Bro. Dr. Wynn Westcott exhibited and described[4] the *Plan and Regulations of the Grand Chapter of the Order of Harodim* instituted at the Mitre Tavern, Fleet Street, January 4, 1787, and removed to Free-Masons Tavern, Great Queen Street, October 21, 1790." According to the following advertisement in the *World* of January 5, 1788, the Order did not remain long at the Mitre:—"Order of Harodim. Crown and Anchor Tavern, Strand. The Council, Assistant Council, Clauseholders, and Commissioners of this Order, are respectfully informed, that the Annual Chapter and Feast, will be held at the Crown and Anchor Tavern, in the Strand, on Wednesday next, the 9th of January, when the Election of Councillors and other Officers for the ensuing year, will take place, at three o'clock, and Dinner be on

1 For a facsimile of the initials R.L.F., Provincial Grand Master in South Britain, and seal, see Lyon's *History of Freemasonry in Scotland*, 309.

2 *A.Q.C.* xv., 184 (1902).

3 *A.Q.C.* xix., 273 (1886).

4 *A.Q.C.* xxv., 161.

the table at four. Tickets at 7s. 6d. each, may be had of the Stewards, the General Director, or Secretary, No. 3 Dean-street, Fetter-lane, or at the Bar of the Tavern. By Order of the Society, Thomas Chapman, Secretary."

The book of Regulations of the Order was exhibited in illustration of a paper, "Notes on some Masonic Personalities at the end of the eighteenth century," by Bro. G. P. G. Hills, on May 3, 1912. The paper contains a sketch of the life and Masonic career of General Charles Rainsford, who belonged to the Grand Chapter of the Order of Harodim, and refers to two summonses of that Order found among his papers. These summonses were reprinted in full by Bro. Matthew Cooke.[1] A third summons (also referred to by Bro. Hills) may here be given in full:—"Chapter of Observance of the Royal Order of H.R.D.M.K.D.S.H. Palestine, Ist. and IId. Column of the seven degrees, III., V., VII., IX., . . . LXXXI. Ne plus ultra. Sir Knt. You are respectfully requested to attend the duties of this Chapter at the Surrey Tavern, Surrey-street, Strand, on Wednesday, the 21st day of December, at seven o'clock, p.m. precisely. December 15th, A.L. 5800, A.D. 1796, A.O. 678, A.C. 482. B. Cooper, Sec. N.B.—Installations." This is addressed to Dr. Sibley. (Anno Ordinis is reckoned from 1118 by the Knights Templars, when they were established; Anno Cædis from 1314, when they were suppressed).

A list of the Officers of Preston's Order of Harodim and their duties will be found in his *Illustrations*.[2]

The Scald Miserables now claim attention for a brief time. An unidentified newspaper of March 28, 1741, announced the following:—"This Day is publish'd, Price 6d. On a sheet of *Writing Paper* fit to be Framed, A Curious Farcical Assical Print, finely Design'd and Engraved, Entituled, MOCK MASONRY; Or, the GRAND PROCESSION, as they appear'd at Temple Bar, paying their Compliments to the Ancient and Honourable Society of FREE AND ACCEPTED MASONS, when they Pass'd by in their several Coaches and Chariots to their Annual Feast at Haberdashers Hall. Engraved and Publish'd, according to Act of Parliament, and sold by Mrs. Dodd, at the Peacock without Temple Bar and at most of the Booksellers and Pamphlet Shops." A copy is laid down on the same page of *Collectanea*.

The Dedication is signed Esq; C———Y, P. W——H——D } Directors.

the names thus represented being those of Esquire Carey and Paul Whitehead.

Bro. Dr. Chetwode Crawley has reproduced this as well as other plates of processions, and has given much information respecting the Scald Miserables,[3] including the advertisement given above from the *Daily Gazetteer*. He quotes from Hone's *Every-Day Book* the article headed "Chronology,"[4] but gives for the year 17 . ., [*sic*]; in my copy of the original edition (1827) the date is given as 1742. Hone's article is too long to quote, but it may be of assistance to some Masonic student to state that in a "Remonstrance of the Right Worshipful the Grand Master, &c., of the Scald Miserable Masons," which precedes the "Key or Explanation of the Solemn and Stately Procession," etc., a claim is repeated "for

[1] *Freemasons' Magazine, New Series*, iv., 449 (1861).
[2] Seventeenth Edition, 235.
[3] *A.Q.C.* xviii., 132.
[4] ii., 522.

our superior dignity and seniority to all other institutions, whether Grand Volgi, Gregorians, Hurlothrumbians, Ubiquarians, Hiccubites, Lumber-Troopers, or Freemasons." Lysons has preserved three advertisements concerning this body from newspapers issued in May, 1744. The peculiarities of all, but especially of the first, were evidently intended to draw a large crowd of lookers-on. "As the Tyms air very trobelsum, I give this Notis to aul of the Honorabel and Ansiant Society of SCALD MISERABLE MASONS, that I shall not ride in Kavelcaed this Yeer, lest Ourself, and wurthie Brethren, be pickt up by the Constabels. Our Enemice have, at present, the Better of Us, so every one has there Days. Howsomdever, to shew our good Mening, I have order'd the Print, with a Descripshun of our Proseshun, to be publish'd this Day. DAG-ARSE Jack, his X Mark." The two other advertisements (May 1, 1744), the one headed "SKIN *and* GRIEF, *Grand Master*," the other "*By Order of the* GRAND MISTRESS," respecting the Grand Feast are of such a nature that they may well be passed over in silence. In the *Craftsman* for May 5, 1744, there is the following piece of news:—"Wednesday last there was a Cavalcade of the Grand Master, Wardens, &c., of the *Free Masons* to Haberdashers Hall to Dinner. They were preceded by the *scald miserable Masons*, with all their Insignia as far as Temple-Bar, who not having the Liberty of entering the City, turn'd back and paid their Compliments to the *Free Masons* as they pass'd by; but some impertinent Fellow with a short Staff in his Hand, had the Assurance to interrupt the Procession of the *Scalds*, by forcibly taking some of their Grand Officers to serve his Majesty in Flanders." This was during the war of the Austrian Succession (1740-1748). The Processions of the Scald Miserables imitated in caricature those of the genuine Order, of which in 1736 the following were the components[1]:—"A pair of kettledrums, 2 Trumpets, 2 French Horns, 4 Hautboys, 2 Bassoons, the 12 present Stewards in 12 Chariots, the Master and Warden of the Stewards Lodge in one Coach, the Brethren in their respective Coaches, the Noblemen and Gentlemen who have served in the Grand Offices, the two Grand Wardens in one Coach, the Deputy Grand Master alone, the Secretary and Sword-Bearer in one Coach, the Rt. Hon. the Lord Viscount Weymouth, the present Grand Master, and the Rt. Hon. the Earl of Loudon, the Grand Master Elect, together in the Lord Weymouth's Coach; the Earl of Loudon's Coach and six Horses, empty, closed the Procession." The Mock Processions soon caused an end to be put to those of genuine Freemasons.

These brief notices of the Scald Miserables may be concluded by a quotation from a Prologue to Love for Love "performed by desire of the Great Lodge at Swaffham, Norfolk, May 6th 1765"[2]:—

"Yes, 'tis a barn—yet fair ones, take me right,
Ours is no play—we hold a Lodge to-night!
And should our building want a slight repair,
You see we've friends among the Brethren there.
*(Pointing to the Masons on the Stage.)*
Reply the Scalds, with miserable frown,
'Masons repair'! They'd sooner pull it down,—
A set of ranting, roaring, rumbling fellows,
Who meet to sing 'Old Rose and burn the bellows'!
Champagne and Claret, dozens in a jerk;

[1] *Read's Weekly Journal*, April 13, 1736.
[2] Quoted in *Freemasons' Magazine*, N.S., ii., 46.

And then, O Lord! how hard they've been at work!
Poker and tongs! the sign! the word! the stroke!
'Tis all a nothing, and 'tis all a joke.
Nonsense on nonsense! Let them storm and rail,
Here's the whole hist'ry of their mop and pail.
For 'tis the sense of more than half the Town,
Their secret is——a bottle at the Crown."

The allusion in the title and last part is to the Great Lodge, which met at the Crown Inn, Swaffham. Constituted in 1764, it was erased in 1791.[1]

## OTHER SOCIETIES.

The Most Ancient, Honourable and Venerable Society of Adams.—Whether this met at the Royal Swan (as stated elsewhere[2]) or the White Swan is doubtful. Whichever is correct the house was well known and somewhat resembled the Coffee house[3] established at Chelsea in 1690 by John Selby, who was dignified by the appellation Don Saltero in the *Tatler* for June 28, 1709. People of every denomination went there to take "a survey of his curious collection of rarities . . . the largest private one about this Metropolis.[4]

Akerman's Academy.—The following, stated in the *Gazeteer* of December 10, 1787, to have been found in the pocket of a recently apprehended housebreaker, was distributed on the evening previous to his arrest at a house of resort for these infamous characters:—" Sir, The favour of your company is desired at six o'clock this evening at Akerman's Academy* and you will much oblige HARRY SLANG, President.

Come, each blade and flashy Blowing,
Mirth and Joy invite you here,
Chants and gossip here 'll be going,
No queer Trap shall dare appear.

P.S. Please to come early, because lockings up will be at eight o'clock.

* Sometimes the Start, the Stone Tavern, or the City College is substituted here . . ."

Albions.—A cutting dated June 24, 1749, advertises that a meeting of this "Most Ancient and Honourable Order" was to be held on the 28th instant at the Ship and Anchor adjoining Temple-Bar. "By Order of the Grand, J.O. *Secretary*." By accident or design the same Secretary (December 8, 1750) calls it a Society. A year later (December 18, 1751) the "Antient Albion Lodge" was summoned to meet at the same tavern.

The Amicable Society was summoned (October 17, 1754,) to meet at the Sun in Fetter Lane, on special affairs. The Banks Collection has a notice (1801?) of a meeting to be held. The motto of the Society was "Friendship without Interest."

[1] See *The Great Lodge, Swaffham, Norfolk, 1764-1785*, by Bro. Hamon le Strange, in *A.Q.C.* xx., 232.
[2] *A.Q.C.* xxv., 9.
[3] The first Coffee house—*i.e.*, where coffee was sold to the public—in England is said to have been the George and Vulture, in George Yard, Lombard St.
[4] *Low Life*, 68 (1764); see also *Domestic Intelligence*, 1681, quoted in *Old and New London*, i., 172.

Amicable and Fraternal Society.—An undated ticket is in the Franks Collection.

Anacreontic Society.—This Society was apparently established in 1773. In a cutting dated 1788 it is described as the best of its kind. Their dinners were held at the Crown and Anchor Tavern in the Strand. I have also met with an advertisement of an Anacreontic dinner at Norwich on the General Thanksgiving Day, 1814.

Anchor Society.—A ticket in the Franks Collection gives neither date nor particulars.

Ancient Britons.[1]—Lysons has an advertisement from the *General Advertiser* of February 28, 1779, inserted by Bro. Cushin, of the Spread Eagle at the corner of Pratt-street, Lambeth, apologising for not being able to accommodate the Society with a room for dinner.

Ancient Britons, Most Honourable and Loyal Society of.—Franks has preserved an invitation ticket to attend service at Christ Church, Newgate Street, on March 1, 1731, and afterwards to dine at Leather Sellers Hall. This Society was established March 1, 1713, for the purpose of assisting the distressed, in honour of the birthday of the then Princess of Wales. The dinner on that occasion was held in Haberdashers' Hall. Shortly afterwards the Prince of Wales gave the Society its full title and permission to adopt the Prince of Wales's feathers as its emblem. In 1718 a school for poor children of Welsh parents was established in London and in 1737 a school-house was built on Clerkenwell Green; this gave place in 1771 to a larger building on the north-east side of Gray's Inn Road (or Lane, as it then was). In 1757 a service was held at St. Andrew's, Holborn, and the festival was held at Merchant Taylors' Hall. In 1764 the Knights of the Garter, Thistle and Bath attended, wearing the collars of their respective Orders. In 1765 the Treasurer and Stewards were permitted to attend at St. James's Palace and present an Address to the Prince of Wales. Four years later a similar honour was conferred on the Society. In 1773, however, the Prince could not receive them, but sent 100 guineas for their charity school. In 1774 the Society met at the Union Coffee House, Piccadilly, attended Divine Service at St. James's Church, whence they went in procession to the Crown and Anchor Tavern in the Strand. The collection at that year's festival (£487 1s. 9d.) beat the record. The school was removed into the country several years ago.

Ancient Druids.—In 1787 Lodge No. IX. of this body met at Brother Sheen's, the Devonshire Arms, Sherrard-street, Golden Square. The advertisement is issued "By Order of the Noble Arch. J.R. *Secretary.*" Some years later (*Morning Herald*, July 8, 1802) the Anniversary dinner of the Order was held on July 14 at Brother Cavill's, the Southampton Arms, Hampstead Road, Camden Town. Stewards, P.G.A. Tuppen, P.G.A. Jones, P.G.A. Ward, Brother Waller. Signed by Watts, Secretary. (P.G.A. denotes Past Grand Ancient).

Antient Rams, The Society of the.—Members were desired to meet at the George in Princes-Street, St. Anne's, Soho, on November 21, 1754, on special affairs.

[1] *A.Q.C.* xxvii., 42.

Antient and True Britons.—This was evidently a Welsh Society. A long advertisement was issued on February 19, 1753, stating that a dinner would be held at the Cheshire Cheese in Chelsea on the first of March "to celebrate the memory of St. David, the Tutelar Saint of our antient Country . . . . being of Blood Royal, uncle to the great King Arthur, and the Son of the Prince of Wales," etc., etc. Dinner was to be on the Table Half an Hour after Two o'clock, tickets for which could be obtained "at Mr. Todd's, the Rummer Tavern in the Strand; at Mrs. Gaywood's, the Fountain in Bartholomew-lane, behind the Royal Exchange; at Mr. Read's, a Grocer, in Russell-street, Covent-Garden; and at Mr. [Edward] Jones's, at Chelsea," who signs the advertisement.

Bro. Sadler, in his inaugural address[1] gives some particulars regarding Antediluvian Masonry, concluding with the remark:—"Whether there ever was a Society of Antediluvian Masons I cannot positively say." I have not succeeded in coming across anything on the subject, but found in the Franks Collection an undated ticket of admission to an "Explosion Saturday next" of the Antediluvial Imperial Catamarans, signed by the President, Vice-President and Secretary; prefixed to the signatures are the words Vesuvius, Etna, Earthquake, respectively.

Antibourbon Lodge.—Another of the single advertisements of which so many are found in *Collectanea*, but the name is self-explanatory. "The Brothers of this Lodge" were desired to attend on Special Affairs at the George Tavern, Great East Cheap, on May 11, 1785. "By Order of the President, Thomas Evans, Secretary."

Antigallic Hicks.—This was apparently the name given to an off-shoot of the Antigallicans, having a similar object in view (see *infra*), and consisting of Master Peruke-Makers. In the advertisement, dated March 28, 1754, notice is given of places where their petition could be signed and subscriptions concluded. A note is attached:—"Wanted, an old Club-Box, with three or more Locks."

Antigallic-Masons.—From an advertisement in a newspaper of May 4, 1753, it would appear that this Order had only one Lodge, which met at the Fox, in Castle-Street, Southwark. But it was so flourishing that the usual room was too small for its meetings, and the Grand President, accompanied by the Vice-President and the rest of the Officers in their proper Habits, together with a great number of their Brethren, laid the foundation stone of a new building. Afterwards various healths were drunk, accompanied with the discharge of several small cannon.[2]

Antigallicans.—I have met with several advertisements, etc., respecting this body, both in Lysons and elsewhere. Its object may be stated briefly to have been[3] "to oppose the insidious arts of the French nation which was . . . threatening to disturb the peace of Europe," and later "to promote British manufacturers, extend the commerce of England, and discourage the introduction of French modes and the importation of French commodities." The earliest reference to Antigallicans that I have met with is in an advertisement in the *Daily Advertiser* for April 6, 1749. Others (from Lysons and elsewhere) are dated

[1] *A.Q.C.* xxiii., 325.

[2] See *Miscellanea Latomorum*, iii., 8,

[3] *Ib.* ii., 9.

1752—no less than eleven,—1757, 1760, 1775, 1776, besides sundry mere references up to 1781. Most of the advertisements are headed with the motto "For our country." St. George's day was the anniversary of this "laudable Order." In 1752 there were apparently several Branches. In the *Daily Advertiser* of February 28, the "Brethren of the laudable Order of Antigallicans, belonging to the Bell Tavern without Aldgate, are desired to meet their President," etc. In another advertisement (same paper and date) we read of a General Quarterly Meeting of the Grand Association of Anti-gallicans being held at the Ship Tavern, Ratcliff Cross, at which it was resolved "that a Premium of Twenty Guineas be distributed among the crews of two Busses belonging to the Chamber of London that shall this year catch and cure the greatest Quantity of Herrings," also that the Annual Feast to be holden on the following April 23 shall be free and open to all the Brethren. They were to meet at the Association Room at the Ship and thence proceed to St. Dunstan's, Stepney, to hear a sermon. It was also "resolved That it is the undoubted Privilege of the Grand Association to open new Associations and will not acknowledge any Association that shall be opened by any others, to belong to the Antigallican Order." An account of the day's doings on April 23 is given in the *General Advertiser* of the following day. The preacher was the Rev. Mr. Gibbon, Rector of St. Anne's, Limehouse, and the Feast was held at the Gun at Mile-end. The same issue says that several other Associations heard a sermon at Bow Church, Cheapside, whence they went in procession to Drapers-Hall, to partake of an elegant entertainment. Edward Vernon was chosen Grand President in the room of Lord Carpenter. The *General Advertiser* of May 1, 2, 8, and June 11, 1752, mentions in sending notices by different "Registers" (initials only) the Anti-gallicans belonging to the Crown and Magpie Association in Aldgate High-street, and others "at the Bell, at Bell Dock, Rotherhithe."

In 1760 at a meeting at the Crown Tavern, behind the Royal Exchange, Thomas Godfrey, an eminent London merchant, was unanimously re-elected President for the second year, and Richard Carter, Grand Treasurer. We learn from a cutting that "the day was spent with great chearfulness, and the evening concluded with decency and regularity." A cutting from an unidentified newspaper dated April 23, 1775, states that a much more numerous body of Brethren than for many previous years met at the Ship Tavern, Ratcliffe Cross. The Grand Master, Mr. Serjeant Glynn, being detained at the Sessions at Guildhall, "Mr. Lee, the late Sheriff, walked in procession, as Grand Master, to Stepney Church," where the Rev. Dr. Haddon preached a sermon, of which an abstract is given. Much information concerning this body will be found in *Notes and Queries*.[1] From the latter periodical we learn that their coat of arms was as follows:—On a field gules Saint George proper slaying a tortoise azure charged with three fleurs de lys or. Crest, between six flags of St. George proper the figure of Britannia holding in the dexter hand an olive branch proper. Supporters, on the dexter side a lion rampant gardant with man's face or. On the sinister side a double-headed eagle, with wings displayed argent. Motto "For our Country." In this connection may be noted the following advertisement:—"A new and accurate Map of the British Empire. . . . By a Society of Anti-Gallicans. Published by Act of Parliament, 1755, and sold by William Herbert on London

[1] *e.g.*, IV., iii.; VII., iv.; XI., iv.

Bridge and Robert Sayer over against Fetter Lane in Fleet Street." In 1781 the father of Leigh Hunt was selected preacher. Besides the parent Society there were many local Branches. It will be noted that the style of the chief varies between Grand Master and Grand President.

APOLLO CLUB.—This was held at the Devil Tavern, between Temple Bar and the Middle Temple gate, in its principal room, known as "the Oracle of Apollo." From the times of James I. the tavern was greatly resorted to by literary men; and women of character were allowed to attend the meetings of the Club. Ben Jonson wrote its "Leges Conviviales." The Franks Collection contains an engraved admission ticket.

APOLLO SOCIETY.—This was evidently a debating Society, meeting at the King's Arms Tavern, Grafton Street, Soho. At one of its meetings at end of February, 1786 (exact date not given), the subject for discussion was, "Will any thing less than rebellion justify the Legislature in checking any dangerous combination amongst the people?" There were to be good fires and the room "lighted with wax."

"All members of the Antient and Honourable Society of the truly British ARTHURITES, now in London, are desired to meet their Brethren on Friday next, the 26th instant, at Eight o'Clock in the Evening, at the Crown and Anchor Tavern in the Strand." (Advertisement, January 24, 1759).

AS YOU LIKE IT CLUB met at the Thatch'd House, St. James's Street. Its President in 1785 was John Edward Madocks, Esq.

AURELIANS.—The members of the Crown and Anchor Lodge of this Order were notified on March 23, 1754, that the Meeting which was to have been held on the 26th instant was postponed for a week for particular reasons.

AUTHORS, CLUB OF.—Goldsmith in *The Citizen of the World* (Letters 29, 30) gives an account of a visit to this Club, which met at the Broom at Islington.

AUTONOMISTS.—Another of the large number of societies whose names occur in *Collectanea*, but of which no further notice has been met with. The "Gentlemen of the Worthy Society" were notified in an advertisement, December 19, 1748, to meet at the sign of the Black Raven in Fetter Lane, to settle and determine some Affairs of very great Importance": signed by W.A., Secretary, and again on Wednesday next (issued June 10, 1749), signed by E.A., Secretary.

AZYGOS CLUB.—Its members were desired to meet "this day or to-morrow at the usual Place and Hour." That is all the information vouchsafed in a two-line advertisement, January 28, 1751.

BABOONIAN LODGE.—From evidence contained in a very long advertisement in the *London Courant* of January 17, 1747, this name was given to an "Order" or "Society" for, among others, those "that have a mind to be gull'd of Three Shillings and Six Pence" for "the Propagation of Vanity and Nonsense." The Grand and Council met at the sign of Mr. Cunning-Head. The Order was apparently a skit on secret societies in general.

BATCHELORS AND FUMBLERS.—According to the *Morning Chronicle* of June 4, 1785, this Club (which might well be relegated to Ned Ward's list), held a

meeting of those interested in the cotton trade at the Seven Bells, in Dove-Court, Lombard Street, to propose to the Chancellor of the Exchequer the imposition of certain taxes.

BEAUS CLUB.—"Henry Stonecastle," *i.e.*, Henry Barker, F.R.S., says[1]: "There is a certain Order of People in this Island who make use of the word [Death] without any Meaning at all; it is to them a meer Expletive, and serves only as an additional Syllable to a Period, and to give an Air of Consequence to nothing. The learned Order I here mention is that of the Beaus, who, though they are esteem'd a harmless, inoffensive Set of Gentlemen, yet they invoke Death with no little Courage, in order to fright Hackney Coachmen, Box keepers at the Play-House, and old Women at a Coffee Bar." The Club is stated by Ned Ward[2] to have met "at a certain Tavern near Covent Garden."

BEEF-EATING BRITONS.—I have met with three advertisements, all in 1788, of this Body. The *Morning Herald* for March 3, notifies the removal from the Nag's Head, Leadenhall Street, to the King's Head Tavern, Poultry, where the dinner will be held on that day. This is signed by F. Johnson, Secretary. At the same place dinner was held on April 7. The *Gazetteer* of November 29 winds up the announcement of the dinner on December 1st with the following:—

"Prime parts, worthy Sirs; from the pot and the spit,
Great gashes of fat, and great gashes of wit;
Apollo with Bacchus preside o'er each forum,
While Momus and Comus attend on the Quorum."

BEEF-STEAK CLUB.—There were many Clubs of this name besides the Sublime Society of Beefsteaks; so much will be found respecting them in *A.Q.C.* xxvii., 25 et seqq., that I can add but little. What appears to be the earliest is referred to in King's *Art of Cookery*, 1709: Clubs bearing this name were not confined to London, but existed also in Oxford, Cambridge, Chelmsford, Dublin, Norwich,[3] and probably in many other places. The old custom of the period, according to which notices of meetings (Masonic or otherwise) were left at the members' houses, is mentioned in an advertisement of December 15, 1752:—"It was agreed in order to free the Widow of our late honest Landlord from the Care and Trouble of delivering the Ticket at each Gentleman's House, that Notice shall always for the future be given in this Paper three days before every Feast Day, which will be continued (as usual) on the last Monday of every Month." The name of the Paper in which this "Beef-Steak Club in Chick-lane" advertised is not given in *Collectanea*. It is recorded May 17, 1785, that the Prince of Wales had become a member of the London Club a few days previously. At a much later date, January 16, 1831, we learn that the Duke of Sussex, the Duke of Leinster, and Lord Chancellor Brougham ("who still continues at the OLD BEEF-STEAK CLUB") were members of the Club originally established by Rich, the Manager of Covent Garden Theatre.

BEGGARS' BENISON or the BEGGARS' BENISON CLUB.[4]—This was a powerful Order, instituted at Anstruther in Scotland in 1739, and lasting till about 1830. It

[1] *Universal Spectator*, III., 69 (Reprint, 1747).
[2] *Secret History of Clubs*, 138 (1709)
[3] R. Nevill, *London Clubs*.
[4] *A.Q.C.* x., 195.

was an association of gentlemen, including eminent men of all classes,[1] noblemen and even some members of the Royal Family, whose object it was to form a collection of facetious articles of all kinds. The entrance fee was ten guineas.

BEGGARS' CLUB.—Ned Ward, who gives an account of the proceedings at one of the meetings, says that this met (1709) at a then famous drinking house in Old Street. See also Mendicants' Club, *infra.*

THE BENCH.—The Brothers of the Bench were desired to meet on December 14, 1752, at the Benchkeepers' House, the Horse and Groom, Hosier-lane, West Smithfield, "to close the Session, and other Affairs highly tending to the Honour of the Bench. By Order of the Bench. W.W. *Principal Prop.*"

BENNS' CLUB.—This was a small coterie, started in 1746, consisting apparently of only the following London Aldermen:—Robert Alsop (d. 1785), William Benn (d. 1755), J. Blackford (d. 1759), Ed. Ironside (d. 1753), Sir Henry Marsal (d. 1754), and Sir Thomas Rawlinson (d. 1769). It may be assumed that the Club died out with the last of its Founders.

BIRTH-NIGHT CLUB (or Birth-Day Club).—This met at one time at Charles Kerwood's in the Bowling-Alley, Westminster. On October 5, 1754, Geo. Wrenford advertised that it would in future meet at his house, the Star-and-Garter in Old Palace-Yard.

THE BLUE CLUB at St. Alban's was apparently political. On July 27, 1765, the members' friends in and about London were asked not to "engage their Votes and Interest too suddenly, should they be soon applied to."

BODDINGTONIANS held their Grand Annual Feast on the Monday following August 19, 1749, the date of the advertisement in the *Daily Advertiser.*

BOODLE'S CLUB in St. James's Street, always closely connected with Shropshire, was originally called the Savoir Vivre.[2] It was long familiarly known as "The topboot and worsted stocking Club."[3]

BORLACIANS.—All Borlacians were invited to attend the Anniversary of the High Borlace at the Angel Inn, Oxford, on August 18, according to an advertisement issued July 27, 1752. A Grand High Borlace was advertised in the *General Advertiser* January 11, 1754, to be held at W. Bristow's, the Horseshoe and Magpye, near St. Dunstan's Church on the 12th, "to which the *Choice Spirits* in general are invited. The STARS will appear early." According to another newspaper this meeting was to be held at the "Horseshoe and Magots." A similar announcement was made on the following March 1. A High Borlace was advertised on February 28, 1755, at the Robin Hood in the Butcher-Row, Temple-Bar; there were the same invitation to Choice Spirits in general and announcement respecting the Stars. At the High Borlace held at Oxford in August, 1764, Miss Nourse was chosen Lady Patroness for the ensuing year. High Borloces (*sic*) are mentioned among places of mirth in *Low Life*, p. 14 (1764).

[1] *Knowledge*, June 1912.

[2] Nevill, *London Clubs*, 64.

[3] Doran, *In and about Drury Lane*, ii., 118. See also Timbs, *History of Clubs and Club Life*, 103; *Old and New London*, iv., 164.

An advertisement, dated February 28, 1743, incidentally mentions the Boroughnians, but I have met with nothing further concerning them.

British Cardinals, The Noble Order of.—The following is the wording of a blank engraved Certificate:—"Noble Order of British Cardinals. Instituted the seventeenth Day of December, 1779. Mr. Consecrated a Cardinal of the Grand Vatican, the day of 17 .

Pontifex Britannicus,
Grand Secretary.

The Society meets every Friday evening at Seven o'clock." Lysons also gives an engraving of a meeting.

The Noble Order of Bucks.—Among the papers presented to this Lodge in its earlier days was one by Bro. W. H. Rylands, entitled "A forgotten Rival of Masonry: the Noble Order of Bucks,"[1] which is so full and comprehensive that one cannot hope to add much to what he has been able to gather concerning that body. They appear originally to have formed a Club, by no means dissimilar to the Mohawks, whose nightly doings made it dangerous to walk the streets of London: they afterwards mended their ways and became (eventually) an Order with several Lodges, chiefly in London. I endeavour to avoid (as far as possible in this paper) repeating information to be found elsewhere in our *Transactions*. Lysons gives nothing respecting the ribald times of the Bucks, the earliest cutting (1743) giving an account of that "antient and honourable Order," than which none of the many societies in and about London "have shown greater marks of Loyalty and Affection upon all Occasions." In the *Daily Advertiser* of October 13, 1743, J.P., Secretary, summons the annual meeting to be held at their Grand Council Chamber in Aldersgate-street, on the 18th: "At this critical Juncture the old Kennel is to be new open'd by the Wild Boar Hunters from the Black Forest to guard the native Deer within the Pale and Purlieus.—To multiply and honour the unanimous Friends of ancient Liberty, Industry, Merit, Commerce, Navigation and their Country, against all Aggressors and Oppressors."

An advertisement in the *Daily Advertiser*, 1744 (month not stated) gives an indication of troubles having arisen, for "the Brethren of the Regular Lodges" were desired to meet at the Three Tuns in Newgate Street . . . By Order of the Vice-Grand of the Lodge held at the Bull Head and Three Tuns in Cheapside." Advertisements of June 30, July 4, 9, and 12, show that things were not going smoothly, and we read of the "Original" and the "Pretended" Bucks, the latter calling the former the "Illegitimate B——ks of A——sgate St——t." A note to the announcement of July 12 says:—"Unless this Dispute is reasonably adjusted, in a short time will be published, an authentic Account of the Antiquity and Decorum of the Illegitimates, their many Impositions on new-made Bastards, the Rise and Progress of every Quarrel between the several Parties concern'd, with several Remarks highly useful to all Bucks and others." On July 2 the Summer Feast of the Bucks "belonging to the Grand Council in Aldersgate St.," at the Thatch'd House at Islington, on the previous Friday is described in glowing terms, winding up with "This flourishing Community was increased by the Matriculation of several new Members of this most truly Noble Order, which greatly increases,

[1] *A.Q.C.* iii., 140 (1900).

to the universal Satisfaction of all true and worthy Members; and the whole agreeable Scene was transacted with the utmost Decorum and Decency." The cuttings that might give a clue to the cause of dispute are unfortunately wanting.

The next advertisement (August 27, 1748) notifies that the Order "held at the Grand Council Chamber at the Cock and Crown will meet on the 31st, at Brother Adams, at the Royal Swan in Kingsland Road." Another (October 9, 1749), By Order of the Grand Buck, J.J., Secretary of the Lodge held at the Pewter Platter, in Norton-Folgate, requires the members to meet the Grand there "on Thursday next" and thence to visit the Grand Lodge held at the Rose in Monkwell Street. In another advertisement of the some date notice is given by H.G., Secretary, that at a General Community to be held on the 18th inst. all who hold Estates of the Grand Buck, whether they be Rangers, Foresters, Keepers or others are personally to attend to do Homage, pay their Quit-Rents, and renew their Leases on pain of being "struck out of the Record, their Estates estreated and they no longer entitled to the inestimable Privileges of Bucks." After a magnificent Repast provided by the Grand Buck, the Secretary "will entertain the Bucks with the curious History of the Origin of the Institution, from a very ancient Manuscript, which has been almost miraculously preserved." On another occasion — date not given — this History was to be given by John Pennington, Register, who signs the advertisement.

The Society of Bucks was not confined to London, for we read that at Liverpool a meeting was held on June 4, 1759, to celebrate the birthday of the Prince of Wales, afterwards George III. On the following July 25 they held their anniversary meeting. On August 3 they commanded a play at the theatre, and on February 8, 1760, they subscribed 70 guineas for the troops abroad and for the relief of their widows and orphans, having on a former occasion sent 50 guineas to the Marine Society.[1]

Of the various Lodges mentioned by Bro. Rylands[2] I find notices, etc., of the following:—

According to an advertisement dated September 8, 1780, the Assyrian Lodge had been meeting at the Standard Tavern, Leicester Fields, but found it inconvenient to remain there. They therefore moved to Freemasons' Tavern, Great Queen St., where they met on and from that date. In the Franks Collection there is an undated ticket of Admission to this Lodge, also one of the Ancient Lodge of Assyria for January 27, 1819, at Willis's Rooms. The latter was in existence in 1826 (thus advancing the hitherto latest known date by one year[3]) as shown by an unidentified advertisement of that year, in which B. Davies, Hon. Sec., notifies that the Lodge will meet on October 25 and every succeeding Wednesday during the season at Freemasons' Tavern.

The Babylonian Lodge met in 1753 at the Fox in Brewer Street; in the following year it moved to the Turk's Head Tavern, Greek Street, Soho; and in 1788 it met at the "Surry-Tavern, Surry-Street, Strand."

[1] Chambers, *Book of Days*, i., 195.
[2] *A.Q.C.* iii., 145.
[3] *A.Q.C.* xxvii., 57.

According to the *Morning Herald*, of April 28, 1788, the Brunswick Lodge paid visits on that and the following evenings to the Babylonian and Macedonian Lodges. It was then meeting at the Braund's Head Tavern, New Bond Street.

An advertisement concerning the Bucks will be found *infra*. *(See* "True English Champions.")

The Euphrates Lodge met in 1782 at Paul's Head Tavern, Cateaton Street. According to the *Morning Post* of August 17, 1802, it held its Festival on the 22nd at Canonbury House, Islington.

The European Lodge met at the "Surry Tavern, Surry Street, Strand," in 1788, on September 3 of which year the advertisement is signed "Brighton, Secretary."

In 1792 the Macedon Lodge was meeting at the Garrick's Head, Bow Street, Covent Garden. It seems to have been known also as the Macedonian Lodge.

On October 12, 1754, those "belonging to the Lodge held at the Pewter Platter, Norton Folgate," were required to attend there to choose a Grand and Officers for the ensuing year. In the same year it was determined to hold the Grand Anniversary in several different places, viz., the Grand Body at the Dog Tavern on Garlick-Hill; another company at Norton-Folgate; a third at the Three Tuns and Bull-Head in Cheapside, and those who frequented the Bell in Noble-Street, at Barbers'-Hall in Monkwell Street. The sign of the Pewter Platter occurs frequently, in both town and country.

The *World* of May 24, 1788, announces that the Royal Hanoverian Lodge will hold its Anniversary dinner at the Horn Tavern, Doctors Commons, on the 28th.

The Union Lodge, a ticket to which is in the Banks Collection, does not appear in the list of Lodges. Nor does the Royal Independent Hanoverian Lodge, which held its summer feast at Canonbury Tavern, Islington, on July 28, 1802. *(Morning Post*, July 2, 1802.)

In 1789 a print of the Arms of the Bucks was advertised, "taken from the original painting, and elegantly engraved by a capital artist, price three shillings. To be had of C. Fourdrinier, Jun., Charing Cross." In 1789 the Grand Lodge gave a ball at the Plasterers' Arms. A ticket of admission is in the Banks Collection.

To conclude these extended abstracts about the Bucks I give a Buck's Song:—

THE BUCK'S MOTTO—"BE MERRY AND WISE."

The words by J.W. Set to Music by Mr. Bates.

Ye Bucks of the Platter, attend to my lay,
I've got a new song for to sing or to say.
My intentions I'm certain you cannot despise,
Whilst I stick to our motto—"Be merry and wise."

To Nimrod our founder a bumper put round,
Let Innocence join'd to fair Freedom abound,
Like Nimrod of old let us hunt for the prize,
Yet remember our motto—"Be merry and wise."

With health, wealth, and peace may all Bucks be blest,
And dear unanimity dwell in each breast,
Good humour and mirth still beam in our eyes,
Whilst yet we remember—"Be merry and wise."

A bumper to Lucas each take in his hand,
And pay him that homage that's due to our Grand,
To honour and merit may ev'ry Buck rise,
Who adheres to our motto—"Be merry and wise."

All true Bucks join hands, here's to Pugh at ye Platter,
Should milkshops condemn us—why let 'em—no matter,
Such triflers we hate and their notions despise,
Whilst we are for our motto—"Be merry and wise."[1]

BUCKS OR BAR-CHUSSES.—We have seen that in 1744 there was a split in the camp of the Bucks, and the Barcok or Bar-Chusses appear to have been an offshoot. In *Collectanea* there are two advertisements of them. The first from the *Daily Advertiser* of June 23, 1746, issued by T.C., *Secretary*, notifies the members of this "most Noble Order belonging to the Lodge at Holywell" that the Lodge is removed to the Five Bells Tavern behind the New Church in the Strand, and will be opened on that evening. This prosaic announcement is succeeded by the following:—

You *Bar-Chusses* that love good Wine,
And at Five Bells would sup or dine,
In home-spun *Blankets* may ye meet,
Without or Pillowbier or *Sheet*,
On this good Day, and there explore,
How G—— did lie in Times of Yore;
And why to *Tavern he* repairs,
Who once liv'd up four Pair of Stairs;
Let our Debates of *Grand's* behaviour,
Be mix'd with Oriental Flavour,
That other Bucks may silenc'd be,
And all submit to trite T.C.

The italicised words have probably more meaning than is at first apparent. Then comes an important note:—"None of the Antient *Bucks* can or will be admitted without a new Initiation, this being a refin'd Order, composed of fresh Intelligences, collected by our sagacious *Brethren* in the Law, and transmitted (?) to W.W.G." (The word queried is almost illegible, and, unfortunately, I have not been able to trace a copy of the original newspaper).

The next advertisement in the same paper of February 12 (though dated February 8), 1753, desires the Brethren of the Holywell Lodge to dine with the Most Noble Grand on the 16th inst. No place is mentioned.

The Order of the BUDGET.—A newspaper of June 29, 1745, contains a long proclamation by "Rameses XIX. by good Fortune and free Election, the 1907th Sovereign Monarch of the most antient and flourishing Nation of the Itinerant Egyptians," etc., etc. The style of the remainder may be judged from this specimen, but the gist of the whole is that the "most magnificent and vetust Order of

[1] *Freemasons' Magazine* iv., 878 (1858).

the Budget" will hold an august Festival at the Admiral Vernon and Porto Bello, Norwood Common, "an Imperial Assembly for Reformation and Matriculation on Sunday, June 30, in the year of Creation 5795, and of Grace 1745."

DR. BUTLER'S COLLEGE figures among the advertisements of 1787. The head of the Society was termed Chancellor. J.W., the Secretary, gives the names of various houses where it had been proposed that the business of the College should be conducted in future; a ballot was to be held for this purpose on August 6, and the landlords of two touted for support. According to the *World* of the previous February 14, the General Convocations of the Gentlemen Commoners had met at the Dr. Butler's Head, Coleman Street. Apparently it was then not so flourishing as it had been, for the Secretary, James Maddock (perhaps J.W. in the August notice is a misprint), gives notice that they will meet on the first and third Mondays in the month, and not every Monday, as heretofore.

The Honourable Order of CABALLARIANS appears to have been a Musical Society. A vocal and instrumental concert on January 12, 1743, concluded with "a new grand Entertainment called Rumpus." This was given at the Magpye Tavern, without Bishopsgate. Another on the 19th was given (after a general meeting) at the "Three-Tun Tavern, Spittlefields." Rumpus was again given, followed by the Farce Panricobrothæo.

CÆLTIBERIANS.—The Brethren of this most Antient and Honourable Order attended the Grand at Brother Francis's, the Crown in Bow Lane, on January 3d, 1753, and then celebrated their annual feast.

THE CÆSARS.—It was ordered by John Brazen, *Primo Cæsar*, on September 28, 1753, that this Antient and Honourable Society should be revived and meet that evening at the Crown and Anchor, Lombard Street, Whitefriars.

CALEDONIAN SOCIETY.—The Knights Companions are notified that St. Andrew's Day will be celebrated by a Ball at Mrs. Ansell's Room, Spring Garden, and that on the evening previous a meeting will be held at Mr. William Walker's, the Glove, Pall Mall. So much for the *Universal Register*, November 28, 1786, but in the following year the *Members* are similarly notified and tickets of admission were now reduced from 10s. 6d. to 5s. 6d. (*Morning Herald*, November 23, 1787.)

THE CALICOES.—This "Ancient and Honourable Society"—which of these old Societies are without these or similar epithets?—was apparently social and political. They met at the New England Coffee-house, behind the Royal Exchange on April 16, 1747, "to drink in a flowing Bowl, Prosperity to his Royal Highness the Duke of Cumberland, and Success to His Majesty's Arms."

It is somewhat singular that Lysons passes over in silence the (political) Calves Head Club.

THE CALVES HEAD SOCIETY met at the President's house on January 31, 1743, to congratulate one another on "the Conquest they lately gained over their Neighbours, the Cods Heads."

The members of the CAMPDEN CLUB were desired to meet on August 25, 1788, at the Spring Gardens Coffee house, "to go upon business previous to dining."

The *General Evening Post* of July 22, 1758, in correcting an error in a Birmingham paper, announces that the CARACTACAN SOCIETY will meet August 1st upon the Cordoe, "where an Oration will be spoken suitable to the Occasion, and dine at Longnor Bowling Green."

In 1752 several advertisements appeared of the holding of a British CARNIVAL on January 7, February 4, 27, March 26 and September 1, at the Castle Tavern, in Pater-noster-Row and the Globe in the Borough. They are interesting chiefly on account of the mention of other Societies who had assisted in making them successful—the Antient and Honourable Society of Free and Accepted Masons, the Loyal Society of Anti-Gallicans, the Facetious Society of Comus's Court, the Friendly Society of the Bucks, the Universal Society of the Ubiquarians, the Merry Society of the Grigs, the Learned Society of the Purples, the Brave Society of Lumber Troopers, the Venerable Society of Antiquarians and the Fellows of the Royal Society. One of the advertisements *(Daily Advertiser*, August 29), is signed David Massey. The Chairman was styled "Doge" or "President."

THE CAT SOCIETY and the CAT AND BAGPIPEAN SOCIETY were both presided over (1749, 1750) by the Old Principal Cat, and their Mousings were held at the Bedford Head or at "their usual Office on the Great Western Road."[1] The Cat and Bagpipes may, as a tavern sign, have had an Irish origin, on which see Larwood's *History*, 438.

The Banks Collection preserves an invitation to the CAT AND FIDDLE SOCIETY. It doubtless took its name from the tavern sign, said by some to allude to Caton le fidèle (a governor of Calais) or from Catherine la fidèle, wife of Peter the Great.

According to an advertisement in the *Morning Herald*, November 28, 1787, a CATCH CLUB was established in that year and gave their anniversary dinner to the ladies in May, 1788, at which the Prince of Wales, the Duke of York and other members of the nobility were present. In 1860 it (or a successor?) met at the Thatched House.

THE CECILIAN SOCIETY was established in 1785. Its object is explained by its name.

CHAMPIONS OF LIBERTY.—From the *Oracle or Bell's New World*, December 19, 1789, we learn that St. George's Lodge of this Order met on the 23^d at The Barn, St. Martin's-in-the-Fields.

CHINS, THE ANTIENT & HON^ble SOCIETY OF.—I am indebted to the kindness of our Secretary for drawing my attention to this Order and for being able to reproduce an Invitation from the original in the Collection of the late Bro. Ensor Drury. From the physical feature there portrayed, the Club might well have been called the Long-chinned, like the Long-nose, the No-nose and the Ugly Clubs. I have not succeeded in finding anything further about it.

Assuming that the terms CHOICE SPIRITS and FRIENDS OF MIRTH AND JOLLITY refer, as they apparently do, to the same Society, their advertisements preserved by Lysons range from March 4, 1749, to March 31, 1754. Their places of meeting were the Crown Tavern and Coffee-House on Ludgate Hill ("No Hum-

[1] See also *A.Q.C.* xxvii., 39.

Drums to be admitted "); the Dog Tavern in St. James's Market; Spring-Gardens, Greenwich (" Zeno, Plato, Aristotle, All true lovers of the Bottle, Will (for all the Gazetteer,) As toping Philosophs be there "); Kendal House; the Swan near the Bridge Foot, Westminster; the Three Tuns and Crown, Holborn-Bridge; the Salutation, Billingsgate; the Crown Tavern near Cripplegate, and the Royal Oak at Wandsworth. A High Borlace was held in the early part of March, 1754, at the Horseshoe and Magpye, Fleet Street. (See *supra.*)

THE CIRCAR CLUB dined at the Crown and Anchor in the Strand on April 27, 1782.

THE CITY CLUB that met at the Queen's Arms in St. Paul's Churchyard was one of those to which Dr. Johnson belonged.[1]

THE CIVIL CLUB was established in the City in 1669. Its early records are unfortunately lost; one of its rules was that but one person of the same trade or profession should be a member of the Club.[2] The name was evidently taken in its primary sense.

The Brethren of the Amicable Society of CLERKS were desired to meet their President and Wardens at the Hercules in Bow-lane, on October 24, 1753, on special affairs for the benefit of the Society.

CLODPATES.—According to advertisements dated April 2 and 15, 1745, the members were called Brother Clods and the officers Clods at the Anchor. The "first regular establish'd Society of original Clodpates" held their annual Feast at the Welsh Trooper (alias the Welsh Goat) at Hammersmith, but apparently their usual place of meeting was the Golden Anchor in Clare-Street, Clare-Market. The " Original Constitutional Lodge is held, as usual, at the Fountain in Clare-Street, Clare Market . . . that ancient Community, which is well known to be of greater antiquity than Masons, Gregorians, Pinnerians, Ubiquarians, &c."

The *World* of March 13, 1788, gives an account of a recent search in Clerkenwell for evil-doers by fourteen Officers of the Peace. They visited a tavern in Turnmill-street, where they found 157 members of a COCK AND HEN CLUB, so named from women being admitted, and there being a male and also a female president. They evidently belonged to the ne'er-do-well class and a considerable number of them " concluded that evening with unusual harmony, good order and regularity in Bridewell."

The COCKED-HAT CLUB[3] either took its name from, or gave its name to, the custom of a cocked-hat being placed before the President at its meetings. At another club bearing the same name all the members wore cocked-hats at its meetings.

Among the items of news in *Read's Weekly Journal* for July 26, 1718, its readers are informed that the COCKNEIGHS Feast was held, as usual, at Clerkenwell on St. James's day, the 24th instant. Orator Henley preached a sermon to them.

CODGERS.—There were, apparently, two clubs of this name, one (1789) known as the Free and Independent Codgers, whose chief was called " the Vener-

[1] Boswell's *Life of Johnson*, *Ed.* Ingpen, II, 938.
[2] Timbs, *Clubs and Club Life*, 4.
[3] *A.Q.C.* xxvii., 37, 49.

able Father." At a dinner to be held at the Crown and Sugar-loaf, Fleet Street, the following served as Stewards:—Sir Watkin Lewis [Lewes?], Mr. Alderman le Mesurier, Mr. George, Mr. Blake, Mr. Acton, Mr. Thomas, Mr. Brown, Mr. Blanchard, Mr. Thompson, Mr. Waghorn, Mr. G. Hoare, Mr. Hayward, Mr. Lake, Mr. Hughes. The general absence of initials makes it difficult to recognise these names except the first and second. The other was the "Most Antient and Honourable Society of Codgers." In an undated advertisement in the *Daily Advertiser*, P.S., *Secretary*, by Order of the Vice-Protoplast, desires the members to attend the Most Noble Captain at the Sun in Milk Street. This is followed by a "Note. The Y's as well as the O's will be welcome, on producing proper credentials." Do the initials mean Young and Old members?

Bro. Hextall mentions the CODHEADS "in London, about 1750."[1] This is perhaps identical with the CODSHEADS, who were advertised on February 1, 1743.

COLLEGE YOUTHS.—Lysons has two advertisements of this Society. The dates are widely apart—November 3, 1753, and November 3, 1786—but as each refers to an annual feast, the same society may be alluded to.

The particular object of the COLUMBARIANS is clearly indicated by their name in advertisements of the following dates:—September 15, 1744, February 11, 1749. October 12, 1754, and February 6, 1790. This Society met originally in Fleet Street, near St. Dunstan's Church. It was replaced by the Philoperisteron, which met at Freemasons' Tavern until its amalgamation with the National Columbarians.[2]

"At the Ship Tavern, near Temple Bar, this evening will be a COMUS, when Mr. Shuter will be Chairman." (Advertisement, March 22, 1753.)

COMUS'S COURT met at the Half-Moon Tavern, Cheapside, on March 20, 1749; at the Horns in Bell-yard on February 7, 1753; and at the Five Bells in the Strand on November 22, 1764. "The Choice Spirits from Comus's Court are mentioned by Jerry Sneak in Foote's 'Mayor of Garrat,'"[3] as well as in sundry advertisements of Choice Spirits.

The Gentlemen CONCORDIANS who met at the King's Arms, Tooley Street, on the first Wednesday in the month were notified on November 20, 1750, that the day would be changed to the second Wednesday. Signed by John Simon.

THE CONSTITUTIONAL SOCIETY (whose Treasurer was Richard Oliver) met at the Half-Moon Tavern, Cheapside, on January 28, 17—— (no year given).

CONSTITUTIONAL WHIGS GRAND LODGE OF ENGLAND.—This was evidently a political Society. An extraordinary meeting was held on July 18, 1788, at the Intrepid Fox, Wardour Street, to consider the best means of securing the election of Lord John Townshend. The Officers and Brothers of the United Lodges were "by order of the Noble Briton" requested to attend.

The Banks Collection contains a blank invitation (1787) to attend a meeting of the CRUISERS.

As Bro. Hextall has pointed out, the natives of various counties met frequently in London at convivial gatherings in the seventeenth century,[4] and

[1] *A.Q.C.* xxvii., 39.
[2] *Old and New London*, i., 46.
[3] *Gentleman's Magazine*, lxi., 318.
[4] *A.Q.C.* xxvii., 26.

indeed the practice has in many instances been continued to the present time. Notices are to be found of the CUMBERLAND FLEET (1812); the CUMBERLAND SOCIETY (1749, 1786, 1788, 1789, 1812); and the Society of CUMBERLAND YOUTHS.

The dates of the holding of the anniversary dinners of the DERBYSHIRE SOCIETY at the Crown and Anchor (*see* paper just alluded to) may be extended both ways by the addition of 1782 and 1795.

The DEVONSHIRE CLUB met in 1789 and 1795 at the Star and Garter, Pall Mall, and, according to another undated advertisement, at the Thatch'd House Tavern, St. James's Street. We shall come across other County Societies in the course of this alphabetical list.

DILUVIAN ORDER.—*The Freemasons' Magazine* for August, 1794, has the following notice:—*Aug.* 16. Being the birth-day of his Royal Highness the Duke of York, it was celebrated with all the honours of Masonry by order of *Knights Templars* resident at London, united with the Society of Antient Masons of the *Diluvian Order*, or *Royal Ark* and *Mark Mariners*, assembled at the Surry Tavern in the Strand, by summons from Thomas Dunckerley, Esq. Grand Master and Grand Commander of those United Orders.

The following skit appeared in the *Morning Herald* for November 16, 1787:—"The first meeting this season of the DIRTY SHIRT CLUB will be held on Saturday next *underground* in Low Holborn. Sam. Seedy, Tom Tatter, Stewards. N.B. Visitors without shirts cannot be admitted."

According to the *Morning Post* the Court of DO-RIGHTS that met at the Blue Last, Distaff Lane, held an anniversary dinner on April 18, 1787, at Brother Herbert's, Hoxton-square Coffee-house, Hoxton-square.

The DOLDRUM CLUB is one of the many clubs with quaint names that were satirised by Addison and Steele in the *Spectator*.

In 1753 the Brethren of the Amicable Society of DOLPHINS held their annual Feast, by order of the Grand, on January 9, at the Two Brewers, Long-Ditch, Westminster.

THE ORDER OF THE DRAGON.—The brethren were requested by the Secretary, C.P., by order of the Grand, to attend a Chapter on May 28, 1751, at the Red Lion, Shaw's Court, near St. George's Church, Southwark, "wherein they are not to fail, as they will answer their Contempt." This was notified in the *Daily Advertiser*, which on March 5 in the following year has a notification by the same Secretary that the "Gentlemen belonging to the Dragon Society" are to meet "at their Chapter House."

Among the Clubs mentioned by Steele is the DUELLIST'S CLUB, that originated in the reign of Charles II.[1]

Doran mentions[2] the existence of an EARLY RISING ASSOCIATION.

The ECCENTRIC SOCIETY, commonly known as THE ECCENTRICS.[3]—In an unidentified newspaper of April 18, 1822, a notice is inserted by John Thomas Eyling,

[1] *Spectator*, No. 9 (1710-11).
[2] *In and about Drury Lane* ii., 130.
[3] See *A.Q.C.* xxvii., 37.

that the Society, which formerly met in May's Buildings, St. Martin's Lane, had removed to the Norfolk Hotel, Great Russell Street, Covent Garden. According to Timbs[1] this convivial Club was an offshoot of the "Brilliants," and first met at Fulham's in Chandos Street, thence migrating to Tom Rees's in May's Buildings. It is said to have numbered from its commencement upwards of 40,000 members, among whom were such men as Fox, Sheridan, Lord Melbourne, Lord Brougham, Theodore Hook, etc.

To the brief but interesting note by Bro. Hextall on the EVERLASTING CLUB[2] may be added from Addison's description[3] of it that it was instituted towards the end or, as some say, the middle of the Civil War and was burnt out by the Great Fire of 1666. The doors of the Club were kept open day and night, and the members were divided into watches, like sailors at sea.

The Worthy Gentlemen of the Society of EVERY MAN IN HIS HUMOUR (which had then two Presidents, John Pulley and James Jones) were desired by the Secretary, A. Jesse, to meet the rest of their Brethren at the Golden Key, in Cock Lane, on February 26, 1754.

"FALCONER'S CLUB.—The Hawks are now at Alconbury Hill, and Fly there till May the 8th, when they will return to Falconer's Hall and finish the Season," etc. (*Morning Chronicle*, April 26, 1782.)

THE FAT CLUB is mentioned by Steele in the *Spectator*, No. 9.

The FIGHTING CLUB is also mentioned in a paper in the *Spectator*.

ORDER OF THE FLASK.—The *Daily Advertiser* for June 20, 1753, announces that the Knights Companions will hold their anniversary at the Crown and Rolls, Chancery Lane, on the 27th instant.

The FOUNTAIN CLUB was a political body, opposed to Sir Robert Walpole. In 1710 it met at the Fountain Tavern in the Strand.

The FREE NORTHERNS were requested (March 18, 1754) to meet at the Sun in Round-Court, in the Strand.

The FREE UNITED BRITONS.—The members of this Most Antient and Honourable Society were desired to meet the rest of their Brethren at their Lodge held at the Black Lion in Montague-Street, Spittlefields on June 24, to elect Officers for the ensuing Quarter (June 22, 1754).

THE FREE AND EASY.—This Society met, March 1748, July 1749 and August 1764, at the King's Arms Tavern, New Palace Yard, Westminster.

THE FREE AND EASY COUNSELLORS UNDER THE CAULIFLOWER met on April 2, 1788, for their anniversary dinner at the Three Pigeons, in Butcherhall-Lane, Newgate. At that the Noble Grand was Thomas Jennings, and the Secretary Christopher Brown.

FREE AND EASY JOHNS.—This Society has been mentioned several times in the *Transactions* of the Lodge. It was established in 1767, one of its founders being Wells Egelsham, who died in 1786. Hone gives a sketch of his life.[4]

[1] *Clubs and Club Life*, 262.
[2] *A.Q.C.* xxvii., 40.
[3] *Spectator*, No. 72.
[4] *Year Book*, 684.

Free and Easy round the Rose is represented in the Banks Collection by an admission ticket, March 23, 1762. The rose was an emblem of silence and meant that nothing said in the room was to be uttered abroad.

Free and Easy under the Rose.—The *Public Advertiser* announces, April 24, 1758, that those who intend to dine with the President on that day, being St. George's day, must provide themselves with tickets, It appears from Brasbridge's Memoirs *(Fruits of Experience)* that this Club, of which he was a member, was founded about the year above mentioned at the Queen's Arms in St. Paul's Churchyard and afterwards removed to the Horn Tavern, Doctors' Commons.

The most worthy Society of Friendly Batchelors, whose motto was *Single, yet United,* met July 30, 1751, at the King's Arms, Burr-Street.

Friendly Brothers of St. Patrick.—This Ancient and Benevolent Order had an elaborate set of printed rules, and I am indebted to Bro. Songhurst for the opportunity of quoting from them. The fifth edition of its "Laws, Statutes and Constitutions" was published at Dublin by authority in 1820; the 25 Rules, etc., occupy nineteen 8vo. pages and are followed by the First and Second Lessons "appointed for the Instruction of this Order" (pp. 20-25), and the Charter Song. An engraved copy of the letter, set to music, is also inserted in this particular copy. The object of the Order may be stated briefly as a belief in the Fatherhood of God and the practical application of love to the Brotherhood. The two "Lessons" consist of appropriate quotations from the Old and New Testament respectively. The members were unlimited in number and distinguished by the word *Friendly* inserted between their Christian and Surnames. Rule III. says, "The Assemblies of the Brethren are called *Knots*, signifying the indissoluble Tie of Love and Frindship, wherewith they are mutually bound. And they are either Principal Knots or Marching Knots, which all centre in the *General Grand Knot* and *Select Grand Knot.*" The style and title of the annually elected Principal was *His Benevolence the Grand President of the Ancient and Most Benevolent Order of the Friendly Brothers;* he was to reside in Ireland constantly, and if he should, without the consent of the General Grand Knot, absent himself for more than six months, his office was vacated. The General Grand Knot comprised all Regular and Perfect Friendly Brothers. In the absence of the Grand President and the Vice-President, the Senior Perfect present took the chair. Marching Knots could be, by patents, held in all parts of the world by gentlemen of the army. The Grand President was assisted in the management of the Order by a Select Grand Knot and Two Secretaries. All Knots were to meet annually on March 17, being the festival of St. Patrick, the Patron Saint of the Order. The "ensign of the Order" was a gold medal showing St. Patrick's Cross fixed in a heart over which was a crown, an emblematic knot embellished with trefoil, or shamrock, leaves, and the words *Fidelis et Constans.* The reverse side showed the arms of the Order, namely, a group of hearts in fesse, or, charged with a celestial crown of the same, in chief, in a field vert. Round the shield an endless knot set with shamrock leaves, the mantling proper, and two emblematic dolphins,[1] their faces downwards, argent: a label issuing from their mouths with the motto *Quis separabit.* This was worn suspended by a green ribbon. And for the crest on a

[1] The dolphin is an emblem of kindly feeling.

helmet and wreath of their colours a wolf dog standing proper. Only professed Christians were admitted into the Order, and no religious, political, national or party debates were admitted in any Knot. Cursing, swearing, etc., were punishable by fines for the use of the poor. Every person on being Initiated a *Novice* had to pay for the use of the General Grand Knot two guineas and a half, and on being made regular two guineas over and above the usual admission fee of the Knot into which he was received. The Principal London Knot met on May 17, 1785, at Baxter's Tavern in Dover Street. (*Morning Post.*) The Banks Collection contains an invitation ticket. In 1788 the meeting was held at the Crown and Anchor Tavern in the Strand. (*The World*, April 22.) Lysons has a ticket of admission to the Principal Knot at Cheltenham.

The Friendly Society.—The Banks Collection has an undated (176—) ticket for a meeting to be held at the King's Arms Inn, in Haughton Street, Clare-Market.

Friendly Society of Cockneys.—An Anniversary Festival was celebrated at the White Conduit House, Clerkenwell, on July 25, 1788, when a collection was made for educating, clothing and apprenticing poor children. The Anniversary Sermon was preached on the 20th at St. John's Church, Clerkenwell, by the Rev. Mr. Harrison, Chaplain to the Lord Mayor.

F.F., or Friends of Freedom; or Friends to Freedom.—This was a political Society, of which Lord George Gordon was President in 1787. A petition to the President, signed by Sir Watkin Lewes, David Davies and others, appeared in the *Morning Post* for April 23, begging him to name a day on which he would meet the Stewards of the Society at the Britannia Tavern, Deptford, to fix the day for the anniversary festival. It concluded with the following important N.B.:— "His Lordship must wait the determination of the Judges in the King's Bench, on Wednesday next, before he can be at liberty to answer the Friends to Freedom. The speeches of the Attorney and Solicitor Generals, and Mr. Erskine, must be answered to the satisfaction of the Court and Jury." The dinner took place on May 14.

The Society of Friends meeting at the One Bell, Fleet Street, resolved on January 27, 1785, "that John Wilkes Esq. . . . be never admitted a member of this Society. Resolved, that the thanks of this Society be given to the respectable Societies of Lumber Troop, Codgers, and Couzins for expelling John Wilkes Esq. for his partial and arbitrary conduct at the Wardmote at St. Andrew's Church," etc., etc.

Friends round the Globe, of which Sir Watkin Lewes was President, held its Anniversary Festival at the Globe Tavern, Fleet St., on June 10, 1783, also in June, 1785: at the August meeting of that year James Boswell was elected a member.

Friends of Mirth and Jollity.—Advertisements appeared on March 17, 1749, and in the *General Advertiser* of December 5 and 11, 1752, inviting this body to Comus's Court at the Half-Moon Tavern, Cheapside. Several other advertisements (1753, 1754, 1758) of this Society occur in *Collectanea.*

The Banks Collection contains an invitation to attend a meeting of THE GANG on December 2, 1784, and in Lysons is another of (apparently) 1789.

On December 1, 1743, a meeting was held of the Prussian GARDE DU CORPS ROYAL at the Cardmakers' Arms in Gray's Inn Passage, Red Lion Square. The convivialities concluded with a vocal and instrumental concert. The announcement was made by the Generalissimo.

THE GENTLEMEN UNDER THE ROSE are invited by order of the President to celebrate their anniversary on April 23 (St. George's Day), 1752, at the Queen's Arms Tavern, St. Paul's Churchyard. (*General Advertiser*, April 13, 1752.) According to an earlier advertisement, February 14, 1746, the occasion of their meeting at the same tavern was to dine off a "barbacu'd Hog."

In the *Spectator*, No. 9, Steele writes:—"A Christian name has likewise been often used as a badge of distinction, and made the occasion of a club. That of the GEORGES, which used to meet at the sign of the George, on St. George's Day, and swear 'Before George,' is still [1711] in every one's memory."

THE GLOUCESTERSHIRE SOCIETY.—The gentlemen of that county living in London met at the Crown and Anchor Tavern in the Strand in 1785, 1786, 1795, 1812, and doubtless in many other years.

At the meeting of our Lodge held last October Bro. Seymour Bell, D.Pr.G.M., Northumberland, exhibited two Badges of the Loyal Lodge of GOOD FELLOWS. They are circular silver plates within an irradiated border gilt metal. On the obverse of one of them the following is inscribed in straight lines:—"No. 4. Loyal Lodge of Good Fellows. Established 1811." The reverse has the Prince of Wales's feathers surrounded by "William Jackson P.G. September 25th, 1840." The obverse of the other badge is similar, except that "No. 9" takes the place of "No. 4" and the space occupied by "Established 1811" is left blank. On the reverse is the representation of the Royal Arms, surrounded by the following:—"Rich$^{d.}$ Aston, P.G. July 6th, 1841."

*The Morning Post* of March 14, 1778, advertises a dinner of the Respectable Society of GOOD FELLOWS UNDER THE SUN to be held at the Sun Tavern in St. Paul's Churchyard.

Lysons does not give much respecting the GORMOGONS. Bro. Gould quotes[1] from the *Daily Journal*, October 29 and 30, 1728, a notice of a meeting to be held on the 31st. The following, issued in 1725, is almost identical:—"By Command of the VOL-GI. A general Chapter of the most august and sublime Order GOR-MO-GON will be held at the Castle Tavern, in Fleet-street, on Monday the 30th Instant, to commence at 11 o'Clock, of which the several Graduates and Licentiates are to take Notice and give their Attendance. J.S.T."

*The Whitehall Evening Post* of July 3, 1731, states that on the previous Mid-summer Day the Curé of St. Sulpice, Paris, gave a great entertainment to the workmen employed in the building of that magnificent fabric. At one table sat about 400 Gormogons and at another the Curé and Masons, who were of the Ancient and Honourable Order of Free Masons.

[1] *A.Q.C.* viii., 132.

GRAND TWEELS, Board of.—*See* Swadlers.

The Most Noble and Respectable Order of GRECIANS.—The members were "earnestly intreated to meet the Most Noble Censor, Officers, Council and Brethren at the Lodge, the Spread Eagle, Charles-street, Cavendish-square, formerly called the Middlesex Hospital. By order of the M.N.C."

GREGORIANS.—A very full paper respecting this Order from the pen of Bro. W. H. Rylands will be found in *A.Q.C.* xxi., 92. The following have not, I think, already appeared in our *Transactions.* "By Order of the Grand The Grand of the Ancient and Honourable Order of Gregoreans [*sic*], attended by the Grand Officers and the Brethren of the Grand Chapter, intends to visit the Chapter of the said Order held at the Pope's Head Tavern in Cornhill, this evening at Seven o'Clock, at which Time and Place the Brethren of the said Order are desir'd to attend. J.R., Secretary." (January 4, 1748). *The Daily Advertiser* for March 13, 1752, advertises a meeting of those belonging to the Rummer Chapter to be held in their Chapter Room. By Order of the Vice-Grand." The body was still in existence in 1797, after having changed its character. (Mackey, quoted in *A.Q.C.* xxi., 94). The system was called Gregorism (*Ib.*, 102) and the Order may have been connected with the earlier Society of Gregories (*Ib.*, 137).

The *Daily Advertiser* of December 16, 1750, puts on record the existence of the Worshipful Company of GRUNTERS.

"The GUTTLES are desir'd to meet their Cook, in order for him to prepare an Entertainment fit for their deprav'd Appetites, which shall be punctually serv'd up according to their Directions, and ready on the Day they have appointed for so extraordinary a Feast. Scullions are expected to attend." (March 6, 1751).

The HAMPSHIRE CLUB, established for the support of public liberty, held a general meeting at the George Inn, Winchester, on November 4, 1786.

The resort of the HANDELONIAN SOCIETY in 1787 is not more clearly indicated than simply "Wych Street."

The HARMONICAL CLUB is mentioned by Oliver Goldsmith in the *Busy Body* for October 13, 1759.

HELL-FIRE CLUBS were abolished by order of the Privy Council in 1721 (*Gentleman's Magazine* lxi., 315.)

The HEREFORDSHIRE SOCIETY celebrated its anniversary on February 7, 1788, at the Crown and Rolls Tavern, Chancery Lane, and on February 7, 1793, at the Crown and Anchor Tavern, Strand. There appears to have been an earlier Society with the same name, whose anniversary occurred in May.

The following may be added to the notes already published[1] respecting the HICCOBITES. Mackenzie refers to the meeting held on December 5, 1750: this was announced in the *General Advertiser*. It was then styled the "Most Ancient and Joyous" Order, but in 1770 the latter epithet was changed to Honourable. "The Brethren are punctually requested to dine with the Lord Paramount, &c.," at the Mermaid, Doctors Commons, on February 26, it being the annual festival, according to the *Gazetteer* of February 12.

[1] *A.Q.C.* xxvii., 31, 51.

In 1750 the Aldermen of HIGHBURY held their annual feast on August 7 at their Corporation House, and there elected Officers for the ensuing year, and a few days later met at Mr. Alderman Salisbury's, the Rose and Crown, in Salisbury Court, Fleet Street, and on August 17 those Aldermen who were in the interest of Mr. Alderman Biographer were desired to meet on that day at Mr. Alderman Tankard's, the Crown in Long Acre to revive the old Corporation of Stroud Green. This last advertisement is headed "Stroud for ever!———ab Origine."

The HIGHLAND CLUB met at "y^e Shakespeare" on December 14, 1786.

The Banks Collection contains an admission ticket of the Sagregat and Immutable Friary of the Noble Order of HONESTY, 1786.

The *Gloucester Journal* for December 29, 1806, announces the Annual Meeting of the HUGEMABUFFS at the Fleece Inn, Gloucester, on the ensuing January 1.

Another body with a singular name was that of the HUGOLONTHEONBIQUIFFINARIANS, who were requested in the *Daily Advertiser* of December 26, 1743, "to meet at the Manor House on the 27th instant . . . to do Suit and Service to the Lord of the Manor of Sir Hugo Bi Quiffin." In June, 1749, "S.T., *Stedeward,* issues the following announcement: — "Manor of Sir Hugo Bi Quiffin, Wilethe [Willeth ?] Alle Tenants semblee to Morwe to han Herbeyhgage."

The HUMBUG FEAST.—Whether this had anything to do with an early Humbug Club or not,[1] I cannot say. This is how it was brought to the notice of the public on November 10, 1750:—"Shall it be said, fat Capons shake their Tails at us in Defiance.—Ham.

To live, or not to live, that is the Question.
Whether 'tis nobler in a Man to feast
On Wild Ducks, Turkeys, Puddings, plumb'd or plain,
With Punch of Arrack delicious, Brandy and Rum,
Or sneak at home, to save a paltry Shilling,
And be humbug'd with Mutton Chops and Porter.

The Gentlemen possess'd of Tickets for the Humbug Feast, who cannot possibly honour the Society with their Company are humbly intreated to return them," etc.

The HUM-DRUM CLUB described by Goldsmith[2] is perhaps the same as that mentioned by Steele in the *Spectator*, No. 9.

HUNTINGDONSHIRE SOCIETY.—The annual feast for the Gentlemen of the County of Huntingdon was held in 1700 at Haberdashers' Hall. A Monthly meeting of the Society was held on March 6, 1788, at the King's Head Tavern, near Middle Row, Holborn, Lord Hinchinbroke in the Chair, and another on the following December 2 at the same place under the Presidentship of the Earl of Sandwich.

INDEPENDENT LOYAL BRITONS.—The following cutting is from an unidentified newspaper, dated merely 1793: — "Independent Loyal Britons. Brother, The favour of your company is requested to attend British General LUMLEY and Officers, in assisting to open a Lodge, No. 2, Tomorrow Evening, at Eight o'Clock, at Brother Irwin's, Green Man, St. John's-lane, West-Smithfield. ELY, G.Sec."

[1] *A.Q.C.* xxvii., 39, 52. [2] *A.Q.C.* xxvii., 150.

JE NE SCAIS QUOI.[1]—According to the *Gazetteer* of February 12, 1789, this had just been instituted, and was to be wholly appropriated to music and conviviality. An engraved admission ticket for March 21 (no year stated) is in the Banks Collection.

The Venerable Order Sacred to JOHN, or the Social Order of Freemasons.—Although this has (I think) been mentioned in our *Transactions*, it may be worth while to refer the reader for much concerning it to the *Freemason's Magazine*, N.S., i., 406.

THE JOYOUS met at the Ship in Ivy Lane on April 16, 1752 (*General Advertiser*, April 13), and on August 11 at the Castle in Pater-noster-Row (*Ib.*, August 13, 1752). A similar advertisement appeared in the same paper for November 27, 1752.

The JOYOUS KNOT dined together on December 22, 1783, "at Nangle's." The announcement is signed J.G.S.I.K.C.N.C. (*Hibernian Journal*, December 17).

KEEP-THE-LINE CLUB.[2]—By one of the rules a fine of a dozen of claret was imposed on any member who published any literary composition of his own.

The KENTISH BOWMEN held their first winter meeting for 1788-9 on February 7, at the Thatch'd House. (*Morning Herald.*)

The annual meeting of KENTISH LORDS, KNIGHTS AND GENTLEMEN was advertised July 22, 1686.

KENTISH TOWN CORPORATION.—The Brethren of this Society were desired to meet at the "Great Council Chamber at Mr Landor's in the said Town" on September 16, 1753, "to chuse a proper House for the reception of the said Corporation during the Winter Season," and again for the same purpose on October 1. "Note. Those who have not subscribed, are not entitled to Vote, except they will subscribe to the Regalia. G.W.S. T.U.S. J.N.R. J.C.C."

KHAIBARITES.[3]—A paragraph in *Mist's Journal* for July 17, 1725, states that the election of a Grand Khaibar, in the room of Mr. Robert Prior, deceased, will take place in the following week, "at which the several Members, Brothers and Candidates are desired to assist." Some years later difficulties occurred: the President declared he would not resign, as he was elected an Officer for life. Consequently a meeting was held at the Nag's Head, Tothill Street, Westminster, on December 29, 1742. Nothing is stated further as to what was settled by the "Worthy Brethren of the Grand Khaibar." According to an advertisement of September 23, 1749, their future place of meeting was to be the Bear Tavern, at the Bridge-Foot, Westminster.

KILL-CARE CLUB.—Those who were responsible for drawing up the advertisements concerning this Club do not appear to have known what its alternative name was. In one (January 5, 1753) the members are called "the Sons of Sound, of Sense and Satisfaction," but in another (February 14, 1753) the first part figured as "the Sons of Sound Sense." Their Fortress was the Castle Tavern in Pater-noster Row.

[1] *A.Q.C.* xxvii., 35. [2] *A.Q.C.* xxvii., 53.
[3] *A.Q.C.* iii., 141.

The King's Club is another of the Clubs mentioned by Steele in the *Spectator*, No. 9.

The King's Arms Society was a debating Club. It moved in 1780 from Coachmakers' Hall to the King's Arms Tavern, Cornhill.

Kit-Cat Club.—So much concerning this Club is to be found in books treating on the subject of London Clubs that I include it in my list merely to draw attention to the fact that a list of its Presidents will be found in Bromley's *Catalogue of Engravings*, 1793.

Knights of the Brush.—To the information previously given[1] concerning this Society I may add that it apparently met from October to April ("the first meeting this season will be this Evening—October 1, 1784"). Its usual place of meeting was the Coachmakers' Arms in Long-Acre. To accommodate those who were unable to celebrate St. George's Day by dining in the Long Room, Hampstead, in 1788 (as they had done in 1787), a dinner was held at the Old Court-house, Long Acre, on the same day, with Sir Jos. D'A——MI——A in the Chair. (*Morning Post*, April 18 and 21, 1788.) The latest date mentioned is 1789.

Knights of the Golden Fleece.—The Lysons Collection contains three advertisements from unidentified newspapers respecting this "Antient and most Noble Order." The first, December 21, 1742, informs the Knights that the voluntary and charitable contributions of Brethren have enabled the Order to put apprentice to a citizen of London a distressed orphan or other youth that shall appear a proper object. Name and place of abode of any such should be notified to the Grand Elders in their Grand Chapter-room. According to the next, December 1, 1743, the Knights were to attend the "Grand Chapter at St. Katherine's on that day to proceed thence to Mitchel's Coffee-House in Crutched-Fryars, to constitute a Chapter and open a Band of the illustrious Order. Note. The Grand Chapter will be open'd at Five, and the Band closed at Six, that the Regalia and Instruments of Constitution may be timely sent for the Accommodation of the Grand Officers and Council." The third cutting is dated December 13, 1743. The Knights were desired to attend that evening at Mitchel's Coffee-House and on the following Friday at the Grand Chapter in Britannia Sloop in St. Katherine's.

Knights of the most Honourable Order of the Horse-shoe.—It is not often that one comes across such precise particulars as are contained in the two following paragraphs. I therefore quote them in full:—

"A very ancient custom is still observed at Okeham, in the county of Rutland—Every Peer of the Realm, the first time he comes through this town, is obliged to give a horse-shoe to be nailed on the gate of the Castle. The bailiff of the manor, in case of refusal, has power to stop his carriage, and take one off from any of his horses. This is generally, however, compounded for money. In proportion to the sum given by the Nobleman, a shoe is made bigger or less, with the name of the donor and the date of the gift stamped upon it; it is then nailed on the Castle-hall gate. Some of these shoes are gilt and curiously wrought—Over the seat of the Judge, where he sits at the Assizes, there is a horse-shoe of very

[1] *A.Q.C.* xxv., 10.

curious and singular workmanship, which is five feet and a half in length, and of breadth proportionable. It is imagined that this custom must be derived from the antient Lords of this town of the Ferrers family, whose arms are three horse-shoes, and whose name signifies smiths or workers in iron." (*Gazetteer*, February 7, 1788.)

"Order of the Horse-Shoe!—A few days since a horse-shoe, presented by the Duke of York, was put up in the Castle at Oakham, in the county of Rutland. Its height is six feet and a half; the plate eight inches broad; elegant and superbly gilt with a splendid and beautiful border; at the point, a crown, richly ornamented with gold spangles. The Order of the Horse-Shoe originated from Queen Elizabeth, who, on passing through Oakham and Winchelsea, at Burley on the Hill, was detained for some time by one of her horses having lost his shoe. The Queen, on this occasion, by way of commemorating the accident, granted a charter to the town with this clause:—'That every Peer of the realm, who passed through Oakham for the first time, should give a Horse-Shoe to nail upon the Castle Gate; and if he refused, the Bailiff of the Manor to have power to stop his coach, and take a shoe from one of the horses. This is now termed the Order of the Horse-Shoe, and the donor generally presents a large one, on which his name is gilt. Formerly plain iron shoes were given—but now none but gilt ones are admitted—which are placed over the Judges' seat in the Castle. Many are very curious; but His Royal Highness's eclipses the collection, and has given him the distinguished appellation of Sovereign of the Order of the Horse-Shoe." (*Gazetteer*, August 15, 1788.)

The Banks Collection has an admission ticket to a meeting at the White Horse in King Street, Golden Square, on June 6, 1782. Signed by Wm. Virgo, Purveyor.

KNIGHTS OF JERUSALEM, THE MODERN.—These met at the Jerusalem Tavern, St. John's Gate, Clerkenwell, every Monday evening. The Grand Master in his robes of state and accompanied by his Commanders in black gowns proceeded up the room and ascended the throne. The evening was passed in smoking and mirthful singing, but nothing of an improper nature was allowed.[1]

KNIGHTS OF THE MOON.[2]—In the advertisement convening the meeting held on October 13, 1786, the following names are given:—President, Sir John Thompson. Stewards: P. Le Mesurier Esq., Robert Rashliegh Esq., William Pitt Esq., Messrs. Thomas Daniel, William Hunt, Thomas Smith, William Pinder, Elias Crompton, John Berrie, Thomas Bennett. The distinction between the honorary and the acting stewards will be noted. (*Morning Post*, October 10, 1786.) At the next anniversary festival the following were elected: — President, Alexander Annesley Esq. Stewards: Sir Benjamin Hammett, Knt. and Alderman, George Macauley Esq., John Philips Esq., Thomas Boulton Pratt Esq., Samuel Townley Esq., Stephen Clark Esq., Messrs. Robert Mann, Loveden, Joseph Hodges, Goden, William Burden. The then Secretary was D. Prichard. (*Universal Register*, October 25, 1787.)[3]

[1] Diprose, *London and London Life*, 94.

[2] *A.Q.C.* xxv., 11.; xxvii., 40.

[3] In the title of this Order given in *A.Q.C.* xxvii., 40, the word *Golden* should be deleted. Such an order, however, may have existed. A writer in *The Free-Thinker* (No. 35, July 21, 1718), complaining of the multiplicity of Tavern Signs, says, "I have seen a golden Leather-Bottle, a golden Cheese, a golden Blackamoor's Head, a golden, instead of a silver, Half-Moon."

Voluntary and Independent KNIGHTS OF THE PLUME. — A cutting from *Mitchell's Sunday Gazette* of May 16 (no year mentioned, but most probably 1790) shows that these Knights met at the Unicorn, corner of Henrietta Street, Covent Garden, on every Monday night. Signed by the Secretary, T. Hester.

KNIGHTS OF ST. GEORGE.—This body met at the Queen of Bohemia in Wych Street. Their motto was "Justice, Truth and Friendship."

KNIGHTS OF ST. GEORGE AND SNUFFERS.—According to an advertisement in an unidentified newspaper of April 22, 1788, an Installation was to be held on St. George's Day, April 23.

KNIGHTS OF TARA.—The *Dublin Evening Post* (?) of April 5, 1783, advertises a long list of resolutions adopted by this Society, which met in Dublin and was "instituted for the Encouragement of the Science of Defence with the Sword." Its President at that time was Sir William Fortick. The following are the names of the members forming the Committee for the selection of candidates:—The Hon. John Butler, Castle Kilkenny; Col. Butler, Kilkenny; General Luttrell; Major Wemys, Kilkenny; Major John Kelly, Castle Kelly; William Holt, Stephen's Green; Thomas Roach, Dublin; Sir William Fortick, Belmont; Hugh Trevor, Dublin; Capt. Cole, Dublin; Patrick Bellew, Mt. Kelly, co. Galway; Capt. Holmes, 66th Regiment; Joseph Deane, Terrenure; Anthony Gordon, 67th Regiment; and James Farrell, Black-pits. The Society met at Ryan's, in Fownes's-Street, on December 1, 1783, in order to ballot for a number of candidates. Signed by James Underwood, Secretary. (*Ib.*, November 29.).

KNIGHTS TEMPLARS OF THE ORDER OF ST. JOHN OF JERUSALEM.—A General Encampment of this Order was held at the Black Horse, Coventry Street, Haymarket, on April 7, 1788. (*Morning Post*, April 4, 1788.)

The LADIES' CLUB is mentioned by Goldsmith in *She Stoops to Conquer*.

The LACKADASIES met on September 11, 1747, at the Queen's Arms Tavern in St. Paul's Churchyard.

The LANCASHIRE SOCIETY held their annual feast on April (?) 26, 1754, at the Crown Tavern behind the Royal Exchange, and at the same place on April 25, 1775.

The LATITUDINARIAN SOCIETY is mentioned in advertisements of the Philodracosanguinarians and the Philolutheronians. (See *infra.*)

The *Morning Herald* of March 30, 1785, contains a notice to the Society of LAUREL WHIGS that a meeting will be held that evening at the Angels, Upper St. Martin's Place. This was a political society.

The LEECHES have been already noticed,[1] but here is an additional announcement from the *Gazetteer* of November 2, 1757, notifying the members of the "Supreme and Legislative Court of the Ancient Family of Leeches" that it is removed from the Red Cross, Barbican, to the Crown Tavern, Bow-Lane, Cheapside, where the Court Nights will be held as usual on the first and third Monday in every month during the winter season.

[1] See *ante* and *A.Q.C.* xxvii., 29.

The LONG-NOSED CLUB met at the Albemarle in Dover Street on March 19, 1751, at eight o'clock in the morning. "The largest Nose to be entitled to a Pot of Purl and the Chair."

The Society of LORDS held their anniversary dinner on January 9, 1786.

The Brethren of the Most Noble Order of United LOYAL BRITONS belonging to the George Association in Grafton Street, St. Ann's, Soho, met on June 5, 1753. "By Order of the President, William Potier, Secretary." At a much later date, March 14, 1792, the Grand Lodge of the Honourable Order of Loyal Britons met at the Three Kings Coffee-house in Orange Street, Bloomsbury. The notice is signed "Brother W. Nicholas, British General. John Hall, Secretary."

The LOYAL GEORGES.—The Brethren dined with the Grand and Wardens at the Shepherd and Flock, leading to Islington, on St. George's Day, 1753. Those belonging to the Grand Lodge held at St. Luke's Head and Eight Bells, Red Lion Street, Spitalfields, were desired to meet to choose officers for the ensuing half-year. (*Gazetteer*, December 28, 1769.)

The LOYAL GEORGIANS was founded on the King's birthday, 1789, as evidenced by the preservation of a Song sung on that occasion, but not worth reproducing here.

The LUMBER TROOP.—"The Colonel desires his Officers and Comrades to meet him at the Sutler's, in New Street, Fetter Lane, on Tuesday Evening next . . ." (January 6, 1753.) At a dinner held in July, 1838, at the White Conduit House Tavern, Pentonville, about 200 officers and comrades were present, the "squad" being under the command of Colonel William Carpenter.

The LYING CLUB met at the Bell Tavern, Westminster.

The *MAGNA-CHARTA*-RITES met on July 14, 1752, at the Crown and Anchor Tavern in the Strand "to drink the healths of those who have signalized themselves as their steady and inflexible Friends."

Perhaps more is meant than meets the eye in the following announcement, published on February 18, 1746:—"The Brethren of the MANIFESTATION in the Mission, are desir'd to meet Sir Francis on Thursday next at what's o'Clock, to partake of the Half-Bull, in all its primitive Prolixity; and to prevent a Stagnation of their Juices, or Sickness on the Road, a Box of Pills will be presented (after Supper) to the Brethren that attend. By the Order of *Sham-Mad*."

The ORDER OF MASONIC MUSTARD SEEDS (or OF THE GRAIN OF MUSTARD) was instituted on the Continent about 1740. The members styled themselves the *Fraternity of Moravian Brothers of the Order of Religious Freemasons.* The motto of the Society was "No one of us lives for himself"; it was based on St. Mark iv., 30, and its object was the spread of morality.

A MENDICANTS' CLUB was started in 1660 at the Three Crowns in the Poultry. It afterwards migrated to the Welch Head, a low Tavern in Dyott Street, St. Giles's.

The Mendicants' Lodge. — The original of the accompanying notice in Lysons's *Collectanea* has been so cut down as to give it the appearance of an advertisement, but a duplicate in the Banks Collection reveals the fact that it is a handbill. An explanation of a few of the expressions may be useful. A *shuler* is a lazy fellow, one *whools* or saunters about (Sussex provincialism, verb used in Roderick Random); *gagging community* denotes those who gag or gad about; a *mumper* was a beggar of the genteeler kind.[1]

From the Mendicants' Lodge.

*Beggars' Arms, Quarterly Meeting, October* 10. 1789.

The blear-eyed Captain acquaints his friends that a Quarterly Meeting of this Society will be held at Brother Timber-Toe's, on Friday next the 17th instant, for the purpose of receiving Quarterages, and on other particular business; when each Brother Shuler will be expected to bring with him an honest account of his quarterly Gains. A new Division of the Walks will be settled for the ensuing Quarter, and Houses of Rendesvous fixed for Committees upon extraordinary affairs.

Those who have not yet paid their Footing are expected to come down handsome, and become Members of the Society.

*Gags, Mumpers, Lame* and *Blind*, are requested to attend.

The long-trot Pin and Garter Swags are requested to be more regular in their payments, or the law will be put in force.

The Dandellion Diggers, Water Cress Fishers, & Dragrum Pogron Gatherers, are requested to attend on special affairs, as Doctor Mangle Worzel intends to beat the potatoe roots out of doors, which is supposed will be a great loss to the Gagging Community.

N.B. A seperate Room provided for the Ballad-singing Squad.

*The Petition from the Gipsy Tribe of Salt-petre Bank, to be Read and finally adjusted.*

Bread and Cheese upon the table from 8 o'clock till 12, and Beer for that night only at Three-pence a Pot, & Gin at Seven Farthings per Quartern.

*Vivat Pauperum Rex et Regina.*

The Mermaid Tavern in Bread Street[2] gave its name to the Mermaid Club, stated by some to have been founded by Sir Walter Raleigh. Many well-known writers belonged to it, among whom may be named Shakespeare, Beaumont, Fletcher, Selden, Jonson and Donne.

Another tavern gave its name to the Mitre Tavern Society. This, however, was a debating society and previous to 1786 had met at Coachmakers' Hall.

The Grand Lodge of Modern Cousins met on June 7, 1775 [ ? ], at Cousin Manham's, the Queen of Bohemia, Wych Street, Drury Lane, and resolved to hold the anniversary feast on the following July 3 at Cousin Swinerton's, the Adam and Eve, St. Pancras.

The Mohocks gained for themselves such an evil notoriety that they were frequently mentioned in contemporaneous literature, and much will be found concerning them in our Lodge *Transactions*. In the absence of the much-to-be-desired General Index, unhappily deferred owing to the war, I am not sure if the following have been hitherto noticed or not:—" An argument proving from History, Reason and Scripture that the present Mohocks and Hawkubites are the Gog and Magog

[1] See also Beggars' Club, *supra; Old and New London*, iii., 45; iv., 488; Macaulay's *History of England*, i., 373 (chapter 3); Gray's *Trivia*, 1-6.

[2] See *ante*.

mentioned in the Revelations and therefore that this vain and transitory world will shortly be brought to its final dissolution."[1] "The Town Rakes or the Frolics of the Mohocks or Hawkubites."[2] In Chambers's *Book of Days*[3] an account of their atrocities will be found.

The Mourning Bush Club is another of those that derived their names from the taverns in which their members met. The Mourning Bush Tavern was in Aldersgate Street, and Timbs notices the changes it underwent.[4] Hindley also gives an interesting account of the tavern.[5] It was here that the Lodge of Emulation, now No. 21, met 1735-1765,[6] and the Strong Man Lodge, 1831-1834.

Mug-house Clubs. — Mug-houses, of which there were several in the metropolis, were chiefly political and those who frequented them were said to belong to such and such a Mug-house Club. Among the most notorious were those in Long Acre, Cheapside and Salisbury Court. *The Flying Post* of June 30, 1716, has the following Mug-house ballad:—

Since the Tories could not fight,
And their master took his flight,
They labour to keep up their faction;
With a bough and a stick,
And a stone and a brick,
They equip their roaring crew for action.

Thus in battle array
At the close of the day,
After wisely debating their deep plot,
Upon windows and stall
They courageously fall,
And boast a great victory they've got.

But, alas! silly boys,
For all the mighty noise
Of their "High Church and Ormond for ever,"
A brave Whig with one hand,
At George's command
Can make their mightiest hero to quiver.

Members of the Grand Lodge No. 1 of the Excellent and Holy Order of Nails, meeting at the Pheasant, Stangate, met on Sunday, July 7, 1788, on particular business. "By Order of Edward Connell, Grand Master, Edward Parslo, Deputy Grand, Richard Johannot, Warder, Daniel Henley, Usher. J. Baythorn, Secretary."

The Tavern in which the members of the No-pay-no-liquor Club met has been previously mentioned.[7] The Queen's Head and Artichoke, however, was not in the Hampstead Road but in what is now Albany Street. The Queen is said to allude to Queen Elizabeth, one of whose gardeners, as report goes, built the house. There is an engraving of it in the *Gentleman's Magazine* for November, 1819.

Nul Tiel Record.—The following is from an unidentified newspaper dated September 30, 1747:—"By Order of his Aborigini [*sic*] Lordship. The members

1 B.M., *King's Pamphlets*, vol. xix. (1712, 2 pp.).
2 *Ib.* (1712, broadside). 3 i., 743.
4 *Clubs and Club Life of London*, 393.
5 *Tavern Anecdotes*, 256 (Reprint, 1881).
6 Sadler, *History of the Lodge of Emulation*, *passim*.
7 *A.Q.C.* xxvii., 42.

of the Honourable Court of Nul Tiel Record are desired to give their attendance at the usual place on Saturday next. . . .," etc. It is not clear if the following refers to the same club or not:—"By Command of the Ab origine Lord. That most Antient Order will assemble on Monday next, at six in the Evening, at their antiquated Bower, situate in Skinner-Street, Bishopsgate without; and as the Order has been neglected for several Centuries last past, it will be necessary that there be a numerous Assembly, that the several Immunities and valuable Jewels therto belonging, may be examined into and preserved, which all-devouring Time has almost effaced and obliterated. Note, Brasield Williams intends to illuminate with Wax, for the better discerning the Antiquities." (May 12, 1753). Mackenzie in his *Cyclopædia* mentions that in 1756 the meetings were held at the One Tun in the Strand.

The NULLI SECUNDUS CLUB met at the Thatched House on April 10, 1788, with Captain Calcraft in the Chair.

The OCTOBER CLUB, which gained its name from the members drinking October ale, consisted of about one hundred and fifty staunch Tories, chiefly country members of Parliament. They met at the Bell in King Street, Westminster. Swift was an important member of this political coterie.[1]

An advertisement, dated November 17, 1750, states that the Antient and Venerable Order of OCTOGANIANS will hold a Chapter at the Ship and Anchor, Temple Bar. Those who desire to join the Order are to send in their Petitions to the Grand Father for admittance to an Examination and Approbation of their Principles, which will then be considered as well as other affairs relating to the history of the Order.

OLD KIT'S SONS appears, from the *Daily Advertiser* of January 29, 1752, to have been the name of a Club that met on the ensuing February 11 at the Castle Tavern, Henrietta Street, Covent Garden. On March 21, 1754, it was announced that several would meet at the Crown and Anchor in the Strand to consider the advisability of forming a Thursday night's Club. The *Public Advertiser* of March 9, 1757, has the following:—"The Sons of O.K. are desired to meet him, and many of their Brethren, &c., at the Ship and Anchor, Temple Bar, on Friday next, at Seven o'Clock in the evening. S.J., Your Conductor and Operator. J.H., Chairman. ☞ The Singing Person, and Fighting Privateer's Man will be there, with the Facetious Book, &c., &c., &c. N.B. Sons made gratis."

During his incarceration in the King's Bench Prison John Wilkes was made not only a Buck,[2] but also an OLD SOUL. This is chronicled in *Lloyd's Evening Post* for March 6-8, 1769. Each Officer composing the deputation had the ensign of his Order and a Wand. Mr. Wilkes returned thanks for the honour of having been made a Brother.

The ORPHEA SOCIETY used (1742) to give its concerts at the Swan Tavern in Change Alley.

In 1690 and 1693 the OXFORDSHIRE FEAST was held at Merchant-Taylors' Hall. The name of Club was afterwards assumed by those who attended the

[1] I have purposely abstained from mentioning Societies, still existing and well known, as, for instance, the Odd Fellows, Orange Society, etc.
[2] *A.Q.C.* xxvii., 30.

Meetings and the Oxfordshire Club met in 1755 at the King's Arms in the Strand and on February 1, 1758, at the Crown and Rolls Tavern in Chancery Lane, in support of Lord Parker and Sir Edward Turner.

The most noble and amicable Society of Paroquets held their annual meeting for 1747 at Stonehenge for the election of a Mackaw and the admission of Dicky Birds. This was notified on March 28.

According to the *Gazetteer* of August 3, 1771, the Founder and Grand Master of the Most Noble Order of Pauls was a Mr John Smith. A meeting was to be held at the Red Cross Tavern in Barbican "when the ceremonies of the Grand Lodge Constitution" were to be "reheard in form. The company of every legal brother will be esteemed a favour." May one hazard the conjecture that this was a society of members of the legal fraternity who practised in the vicinity of Paul's?

Several Clubs were known as the Peers (with or without an epithet). I will enumerate them briefly:—The House of Peers under the Rose—or meeting at the Rose—in Fleet Street, July 17, 1744, March 7, 1745. The Dissenting P——rs near the Fleet Market, called also the Gentlemen P——rs and the Stained P——rs. Then again there were Revolted P——rs. These advertisements appeared in 1744, 1745 and 1747, and were not free from abuse.

The Pewter Pot Club, in the announcement of a meeting to be held at the Castle Tavern, on February 20, 1750, notifies "There will be a general *Melting.*"

The Brethren of the Society of Phaetons held their half-yearly election of Officers on March 16, 1786, at the Constitution, Bedford Street, Covent Garden.

The Philanthropic Society held an anniversary dinner at Freemasons' Tavern, Great Queen Street, on June 8, 1803.

Philharmonic Society.—An advertisement dated January 1, 1753, gives notice to the members at the Devil Tavern, Temple-bar, that their Concert is postponed to the ensuing January 8. "Note. This notice is only to the old staunch Bucks."

The most noble and ancient House of Phinileutherians by order of their Grand President dined on July 2, 1752, at the Chancery Coffee House in Chancery Lane, for the election of Officers for the next six months.

Philodracosanguinarians.—This "joyous Society" met for the first time on September 21, 1753, at the Green Dragon in Fleet Street, "where all lovers of Mirth and social Friendship are heartily invited. A visit from the Gentlemen of the Latitudinarian Society will be extremely agreeable and the favour gratefully acknowledged. Choice Spirits, Souls and Good Bloods of every denomination are sincerely welcome." A somewhat similar advertisement appeared in the following September. The Latitudinarians are similarly invited in an advertisement of the Philolutheronians, whose first meeting took place at the Red Lion in Jewin Street, on December 20, 1753.

The noble Order of Pinearians were desired to meet their Grand at the Chancery Coffee House in Chancery Lane, to which their Lodge had moved, on January 8, 1750.

The Grand Master of the sublime Fraternity of PISCINARIANS summoned a Grand Convention to be holden at the Mitre Tavern in Lower Thames Street on May 30, 1745, to oppose some arbitrary attempts lately made to the prejudice of a Worthy.

The following advertisement appeared on March 23, 1744:—"These are to acquaint the Gentlemen of the PIZY Club, held at the Sign of the Tower in Tower Street, near the Seven Dials, that Don Piztrato will attend as Chairman and hopes none of his Friends will fail coming at Seven o'Clock, being appointed the Hour." There is a charming simplicity as to the date of meeting.

PORPONIANS.—"We hear that on Monday last the Grand, and the rest of the Honourable and Ancient Society of Porponians, met at the Fountain Tavern, on Snow-hill, and constituted a new Lodge." *Reed's Weekly Journal*, March 27, 1736.

PRINCELY SOCIETY.—The *Morning Herald* of April 5, 1785, intimates that this Ancient Society, which was formerly held at the ship Centurion, Charing Cross, will meet in future at the King's Head, Gerrard St., Soho.

PURPLE SOCIETY.—An advertisement dated April 30, 1750, states that this Society was established for promoting the liberal Sciences. Its annual Feast was held in that year on Trinity Monday at the King's Head Tavern in the Poultry.

QUA CA BITTES.—Advertisement from an unidentified newspaper of October 25, 1743:—"The Brethren of the Great and Laudable Company of Qua Ca Bittes are desir'd to meet on Monday next, the 31st instant, between Five and Six o'Clock in the Evening, at the Coal-Hole, in order to choose a Grand Visitor for the year ensuing. J.G., Secretary."

The subjoined advertisement does not convey much information to an outsider:—"On Tuesday next, the 5th of December, at Proteus Hall, will be held a General Conflux of RIVERS; Nectar and Ambrosia, with other Cates, at Four o'Clock. By Order of the Father. Dove, Secretary. From the Grand Urn, Nov. 15, 1755."

Bro. Songhurst tells me that he has seen a Member's card and an invitation to take tea with the ROAST FOWL AND SHORT CAKE SOCIETY. Its 235th (?) anniversary was held in 1883 at Bishop Burton, near Beverley.

THE ROYAL ORDER OF FORRESTERS.—The Orlando Lodge No. 1 of "this most respectable Order," which had previously met at the Two Brewers, in Wych Street, Drury Lane, moved to the Two Blue Bells in the Haymarket. *(Morning Herald*, December 14, 1786.)

ROYAL GEORGIONIAN LODGE.—Both Lysons and Banks give a blank summons.

The Banks Collection contains an invitation (1789) to attend a meeting of the ROYAL RUMP SOCIETY.

In *Collectanea* there is an invitation to dine with the members of the ROYAL ST. GILES'S RUMP on February 1, 1787, at the Angel Inn, High Street, near St. Giles's Church.

The Order of RUNNING FOOTMEN consisted of young men of good social standing but with nothing to do, who took to running of errands, 1736. They

adopted as their livery fine Holland drawers and waistcoats, thread stockings, a blue silk sash fringed with silver, a velvet cap with large tassel, and carried a porter's staff. The tavern called The Running Footman is in Charles St., Berkeley Square.

SALAMANDERS.—Lysons's pages are particularly rich in advertisements concerning this body. To the note in *A.Q.C.*,[1] giving their meetings in about 1770 at the Bull and Anchor near Hammersmith, may be added some earlier dates, but I cannot say if the earlier and later dates refer to the same body, though they were Salamanders. The dates are October 23, December 15 and 28, 1750; January 13 and June 24, 1751; June 13, 1752; January 6, June 11 and 23, December 22 and 29, 1753; January 29 and December 24, 1754. It was a body to which various appellations were given. For instance, "choice and refin'd Spirits of the Illustrious Society of S."; "the lively spirits of that harmonious Society"; "merry volatile Spirits of the lively Society of S."; "Social Order," etc. The President was known as the Vivax (though a President was also named), and the dinners were "the carnal refectory," or "carnal refection." Most of their advertisements are only partly in prose.

SCANDAL CLUB.—Defoe's, mentioned by Bro. Hextall,[2] can hardly be the same as that spoken of in the *Universal Spectator*, a periodical brought out by "Henry Stonecastle."[3] Its members were ladies, who met once a week. Every one brought her "quota of defamation," which she had collected, and which (after the Club had approved of it as sufficiently scandalous) was to be propagated wherever she went.

Besides the union of natives of different counties those belonging to some of the professions or trades combined to form societies. For instance, the ANCIENT SOCIETY OF SCHOOLMASTERS met quarterly. The *Gazetteer* of April 1, 1788, notifies that the next meeting will be held on the 4th inst. at the Queen's Arms, Newgate Street. Apparently the members belonged to only the Established Church, any gentleman "of the profession of the Church of England" being informed how to proceed if he wishes to join the Society. (See also Clerks *supra*.)

THE SCRAMBLE SOCIETY was the name given about 1810 to the meetings of a few Manchester merchants which had originated some four or five years previously. The name was suggested in joke from the fact that the members lost no time over their mid-day meal at the Unicorn, and the name was retained when no longer appropriate.

We learn from the Banks Collection that in 1793 there was a body who styled themselves SELECT HONEST FRIARS. The invitation card conveys no further information.

One of the numerous political clubs of the eighteenth century was known as the SELECT SOCIETY. This was also a debating society, judging from an announcement of a meeting that was to be held at the Old Theatre, No. 5, Portugal

[1] xxvii., 39. *Bull* should be *Bell*, the mistake occurring originally in Mackenzie's *Cyclopædia*.

[2] *A.Q.C.* xxvii., 25.

[3] Pseudonym of Henry Baker, F.R.S.

Street, Lincoln's Inn Fields, on an unspecified evening in 1779. Though Portugal Street is by no means long, the precise number is specified to prevent those who wished to attend the meeting from going to one of the other theatres in that street.

The Shakespeare's Head Tavern in Russell Street, Covent Garden, was at one time the haunt of the Beef steak Club, and it was there that the SHAKESPEAR SOCIETY resorted for its annual feasts. One of these was celebrated on February 15, 1757.

The following advertisement appeared on January 29, 1745:—" Omne quod exit in um. Notice is hereby given to all Worthy brethren belonging to the SHIP SOCIETY in Ivy-Lane, that a General Meeting will be held at their Office, this Evening, at Six o'Clock precisely, to open the Commission of Nisi Prius, and try the Issue between Tubal, Plaintiff, and Galen, Defendant, upon a Non sum Informatus, where all Evidences material (whether they be Ab-Origines, Antediluvians, Nimrodians, or Nothingarians) are desired personally to attend, on Failure thereof their Rights and Privileges will be estreated and a Capias ut Legatum immediately issue. By Order of the Chief President, J.P., Secretary."

The two following advertisements from the *Daily Advertiser* of February 27 and March 13, 1745, are, to say the least, peculiar:—(1) "*Porcarii conveniunto omnes?* At the Grand Antique SICILIAN CONGRESS held at the Terræ Lacerator in Water-Lane, near the Custom-House, the Worthy and Amicable the [*sic*] Brethren of the Order are desired to attend on some important Grunnitions, on Friday the 1st of March next. By Order of the Vice-Grand, P.P. Note, Some of the Brethren of the W:A:C:V:T: may be admitted." (2) "*Etiamsi maledicta sint Opera Porc'.* [*sic.*] On Friday next will be grunted forth, at our Grand Antique Sicilian Congress, the Terræ Lacerator in Water-Lane, near the Custom-House, an Oration, never yet orated by Orators of any Oratorio whatever, per Porcum Suilis ejusdem. By Order of the Grand-Veteran, P.P. *Archigrammaticus.* Brethren, be quiet! silent! without Contest!" The initials W:A:C:V:T: have yet to be explained. (See *infra.*) P.P. may perhaps mean *Porcus Porcorum.*

The Antient Society of SIMPLES were ordered by their Grand (November 27, 1754,) to meet at the Two Black Boys near Katherine-Street in the Strand, on the following evening on special affairs. There is a London token of the Two Black Boys, on which they are represented shaking hands.

The SKELETON CLUB is mentioned by Steele in the *Spectator*, No. 9.

In *Collectanea* is an advertisement dated July 4, 1743, notifying that those who desire to become members of the SKELETON SOCIETY may, by Order of the Grand Skeleton, enrol themselves at the Bell, in Red-Lyon Market, Whitecross-street, as members if they agree with the standard. "Note, There's better Porter at the Bell, Than Jacob selleth at the Well."

Lysons gives also the following under date January 20, 1746:—" Whereas Two Young Ladies were, on Tuesday last, violently assaulted, beat, and bruised, in a most barbarous Manner, between the Hours of Nine and Ten at Night, near Tower-street, by a tall, thin young Gentleman of the Order of SMARTS, but it is thought he was encouraged thereto by his Father, if any one can give Intelligence

of either of them, they shall have as a Reward a Yarmouth Capon for the Son, and a Dram of Batavia for the Father, of Kitty Pry, at the Cat-in-Pattens in Westminster."

The SOCIAL BLUES are incidentally mentioned in an advertisement issued in the *General Advertiser*, February 28, 1779, by the landlord of the Spread Eagle. (See Ancient Britons.)

S. Collier, Secretary of the SOCIAL FRIARS called (*Gazetteer*, May 13, 1789,) a meeting of the Brothers of this Society at the George Tavern on Great Tower Hill. Its object was to reinstate their landlord in business, as he had been burnt out, and to select a place for their future meetings.

The Franks Collection contains an invitation card to a meeting of the SOCIAL SOCIETY OF TRADESMEN on January 7, 1800, at the Castle, King Street, Cheapside.

The SOCIAL VILLAGERS used to meet in a room in the Bedford Arms, Camden Town, afterwards extended and now better known as the Bedford Theatre of Varieties. Its gardens were used in the early part of the last century for occasional balloon ascents.

The SOLS.—Since the publication of my paper[1] I have met with a few further particulars, some of which have been brought to my notice by various friends. My thanks are due to all these, but more particularly to Bro. Songhurst, who is always so willing to be helpful. But the most fruitful result of bringing the subject to the notice of the members of the Lodge was the exhibition, by the kind permission of the Provincial Grand Master of Shropshire, of the State sword, the whereabouts of which I had in vain endeavoured to trace.[2]

The following advertisement[3] is earlier than those previously noted:—"Royal Grand Modern Order of Jerusalem Sols. The Brothers are particularly requested to meet the Grand Master and offices [*sic*] of this Lodge; on Thursday morning next at Eight o'Clock, at Br. Reilley's, the Free Masons Tavern, in Queen Street, in order to proceed from thence in procession to dine at Br. Hiems, Florida Gardens, Brompton, (being the Anniversary Dinner) and such Brothers who have not been supplied with Dinner Tickets, are also desired to send for the same before To-morrow night, at the Bar of the Queen of Bohemia-Tavern, Wych-Street, or of the Stewards—Br. Hoggins, Three Cups, Aldersgate-street; Br. Benwell, Long Acre; Br. Woodfin, No. 140, Long Acre; Br. Marriott, No. 175, Fleet-street; Br. Wools, Surrey Side, Westminster Bridge; Br. Wetherstone, Kirby-street, Hatton Garden. By order of the Right Hon. Grand Master. R. Langdale, Sec. July 4, 1785. N.B. A Sermon and Anthem at Kensington Church, and no Brother will be admitted into the Church without [nearly a whole line is here illegible] Br. Reilley's to receive them."

With the exception of the year (1788) no date is assigned to the following cutting from the *Morning Herald*, but a reference to *A.Q.C.* xxv., 25, makes it probable that it appeared early in August:—"The worthy Sols love open day, and that things should be done in the light! They therefore revolted at Pensioners

[1] *A.Q.C.* xxv., 9 (1912).
[2] *Ib.* xxv., 31, 283.
[3] *Morning Herald*, July 4, 1785

Brook Watson rising in behalf of Lord Hood on Thursday last, as soon as Mr. Fox and his friends had departed: —Captain Bentinck, however, fairly over-matched the immaculate Treasury Pensioner, and his principal, the new Admiralty Lord!"

The *Morning Herald* for November 26, 1788, gives the following:—"Constitutional Sols. A meeting of this ancient Society was held on Monday [at the Globe Tavern], Sir Watkin Lewes, Mr Mainwaring, Mr Le Mesurier, and other canvassing gentlemen attended. About 100 persons dined. Mr Drawater [*sic*] an Officer, not in his Majesty's service, but in suite of the Sheriff of Middlesex, was in the chair. There was much conviviality and good humour, though the company was composed indiscriminately, of both parties. The gentlemen of the other party gave, with three times three, their worthy President, Mr Drawater, and all the Friends of Freedom, Monsieur Le Mesurier, and the English Constitution, &c., &c."[1] This pointed pretty clearly to the place where something could be learnt regarding Drawwater. But my enquiries resulted only in being told that any books that were in existence at the time that he was an officer to the Sheriff have all been destroyed, and nothing is now known either of him or his family that he may have left behind. In this connection it may be mentioned that William Brooks, another of the Grand Masters, was a builder, according to Bromley's *Engraved Portraits*, but a paragraph in an unidentified newspaper giving an account of a meeting held at the Buffalo Tavern, in Bloomsbury Square, for the election of Grand Master, states that "Mr William Brooks, Mason, Castle Street, Bloomsbury, the present Grand Master, was unanimously re-elected." Notice of a meeting of the Royal Grand Select Sols Lodge to be held at the same tavern appears in a newspaper for April 4, 1789. Bro. A. F. Robbins gives[2] an advertisement from *The Gazetteer and New Daily Advertiser* for January 17th, 1789, in which the Brothers of the Royal Grand Modern Order of Jerusalem Sols and those of the Royal Windsor and Corinthian Lodges are requested to dine with the Grand Master at the Queen of Bohemia Tavern on January 19th.

The following is from the *Diary or Woodfall's Register* of July 7, 1789:—"Royal Grand Arch Constitutional Sols. The Anniversary Dinner of this Society being fixed for Tuesday the 14th Inst. at Brother Willoughby's, Highbury Barn, the Brothers are requested to meet their Grand Patron, B. Watson Esq. M.P. Grand Master and other Officers of the Lodge, this Evening at Nine o'Clock, at Brother Humphries, the Globe Tavern, Fleet-street, in order to supply themselves with Tickets, and to regulate the Procession and other Business of the Day. By Order of the Grand Master. T. P. Bott, Grand Secretary. Stewards—The Rt. H. C. J. Fox, M.P., Sir W. Lewis [*sic*], Knt. M.P., W. Manwaring, Esq. M.P., P. Lemusier, Esq. M.P., W. Colhoun, Esq. M.P., Mr. Sheriff Curtis, Edward Allen, Esq., J. Johnson, Esq., C. Shutter, Esq., The Hon. H. Hood, E. Walter, Esq., T. Branscombe, Esq., Brother Lovell, Brother Cardy, Brother Upton, Brother Welday, Brother Lord, Brother Hindes."

From the same paper for July 21, 1789:—"Royal Grand Modern Order of Jerusalem Sols. George Byng, Esq. Grand Patron of the Order, Allen Fretwell, Right Honourable Grand Master Sol of England. The Brethren of this

[1] See "Friends of Freedom" *supra*.
[2] *A.Q.C.* xxvii., 150 (1914).

Lodge and also of the Royal Windsor and Corinthian Lodges, are requested to dine with the Grand Patron, Grand Master, and Officers at Brother Burden's, the Mermaid Tavern, Hackney, on Thursday next, the 28th of July, being their Grand Anniversary Feast. Dinner on Table at Three o'Clock. Stewards of the Grand Lodge, B. Morris, G.P.M., B. Haynes, G.S., B. Hill, B. Scargill, B. Millington, B. Cameron. Stewards of the Windsor Lodge, B. Shewell, Senr., B. Johnson. The Brethren are also requested to meet at the Mermaid Tavern, at Eleven o'Clock in the Forenoon precisely, in order to proceed from thence in procession to Hackney Church, when a Sermon will be preached suitable to the Order, by the Rev. Dr. Barry, Chaplain to the Lodge and to the Right Reverend the Lord Bishop of Kildare.[1] Tickets to be had of the Stewards, at the Bohemia Tavern, Wych-street, and at the Mermaid, Hackney. J. Haynes, Grand Secretary."

Dr. Barry had preached before the Sols in the previous year, and on May 20, 1789, there was published a volume of sermons by him, among which is the one preached before the Sols at Lambeth Church. The volume has for its frontispiece the plate which I assume acted as such to the Code of Laws. (See *A.Q.C.* xxv., 20.) In his sermon preached on July 17, 1788, Dr. Barry stated (p. 56) that the Order was dedicated to King Solomon. This gives some grounds to my suggestion as to the origin of the name.[2]

Before leaving the Sols may I say that I should be very glad to receive further information respecting the various bodies in whose titles the word *Sols* figures.[3]

Somersetshire Society.—The dates affixed to advertisements of this Society are somewhat misleading. The first meeting was held at the Star and Garter Tavern, Pall Mall, March 11, 1785; according to other advertisements the Anniversary dinner was held at the Grove House, Camberwell, on May 16, 1785; the second Anniversary meeting was held at the London Coffee-house, Ludgate-hill, on June 5, 1812, and the ninth at the Albion House, Aldersgate-street, in 1819. Assuming that these dates are correct (1812 is the only one printed) there must have been an eighteenth century Society of this name that afterwards lapsed.

Sons of Apollo.—Bro. J. E. S. Tuckett presented to the Lodge a very interesting paper on an Apollonian Lodge.[4] The following is the only cutting on the subject in *Collectanea*. It is unfortunate that neither the name of the paper in which it appeared nor the date has been presrved. "Sons of Apollo. Grand Apollonian Lodge, White-Hart, Foster-lane, Cheapside. Brethren. You are desired to attend the Father, Master and the rest of your Brethren, on Thursday next at seven o'clock, as several new songs, catches and glees, will be rehearsed. Any gentleman, as a visitor, may be admitted, by applying at the bar, any Thurs-

[1] Chaplain to the Order as well as to the Antients, 1791-1813.
[2] *A.Q.C.* xxv., 34.
[3] A few errors, etc., in my original paper may be noted here.
*A.Q.C.* xxv., 37, *l.* 14, *for* 1758 *read* 1785.
*ib. l.* 20 *should read* Royal Grand Arch Constitutional Sols.
*ib. l.* 23. A procession to St. Paul's to celebrate this event took place on April 23.
*ib. l.* 39 and p. 37 *l.* 3 *should read* J.B. G.M. J.B. G.S. and J.B. G.M. R.G. G.S., respectively.
[4] *A.Q.C.* xxvi., 31 (1913).

day evening. G. Brett, Master. N.B. Every Sunday evening is [*sic*] rehearsed several anthems from various celebrated authors, when visitors are admitted as above." So this advertisement gives us the clue to the *raison d'être* of the Society.

Sons of Momus.—The Banks Collection contains an invitation to attend a meeting at the King's Head, Threadneedle Street, on March 30, 1788.

Society of Sons of Neptune.—The first meeting in 1788 after the summer recess was held at the King's Arms, Little St. James's Street, on September 10.[1]

Sons of the Shamrock.—A general meeting of this Order was held at the Black Swan, Brown's Lane, on March 2, 1789. Notice signed by J. Plunket, Premier, and Luke O'Bryan, Secretary.[2]

The Speculative Society, according to an unidentified newspaper cutting, held the first meeting of its twelfth session at their College of Edinburgh on November 14, 1775.

SQUA.—Neither the enquiries kindly instituted by our Secretary nor my own have resulted in obtaining any information about this Society. Following are the advertisements:—(1) "SQUA.—The anniversary dinner of this Ancient and Honourable Society will be on the Table at Three o'clock precisely, on Monday, the 14th inst., at the Falcon Tavern, in this town. Admission tickets 10s. 6d. J.S., Secretary. Gravesend June 2."[3] (2) "SQUA. Anniversary the 13th instant. Dinner at Three o'Clock. Tickets 14s. Gravesend, June 1, 1808."[4]

Staffordshire Society.—This is another of the County Associations meeting in London. An undated advertisement announces that a meeting, followed by a dinner, will be held at the Thatched House Tavern, with Lord Piggott in the chair.

The Order of Stagarians.—The Brother Stags are desired to dine together at the White Hart, Putney, on August 13, 1753. "By order of the Colonel."

Stroud Green Corporation.—Bro. Hextall's note[5] on this body may be supplemented by the following extracts. None of the names of newspapers from which the cuttings have been taken are known. A great number of the Aldermen met "on Wednesday last" at Mr Alderman Salisbury's, the Rose and Crown in Salisbury Court, Fleet Street. It was unanimously agreed to invite such Aldermen of the Corporation of Highbury who were at the late election in the interest of Mr Alderman Biographer to meet them at the Green Man at Stroud Green (August 10, 1750). The Rose and Crown was again the place of meeting on February 6, 1751. The advertisement is headed "Bandage, Mayor," and signed "By order of the Court, Pluries." The same authority invites the members of the Corporation to dine on July 27, 1752. The Mayor is changed to Angler and the rendezvous to Cannonbury [*sic*] House, Islington. An account of this meeting, dated July 29, states that the evening concluded with a ball for the ladies. Later in the same year, in the Mayoralty of "Angelo," "Morroco" invites the Corporation to dine

[1] *Daily Advertiser*, September 8.
[2] *Gazetteer*, February 28.
[3] *Morning Herald*, June 10, 1802.
[4] Unidentified newspaper.
[5] *A.Q.C.* xxvii., 39.

on October 5 at the Red Hart in Shoe Lane. During the Mayoralty of "Springwell," "Moroco" notifies that a dinner will be held at the same house on October 29, 1753. To the advertisement is appended the following "Note, The Company of the Brother VOLS will be agreeable."

SWADLERS appears to have been the name given to a Society, whose members resided at Tunbridge, Cheltenham and Islington Spa, whose aim, judging from the two advertisements in the *Morning Herald* of August 9 and 11, 1788, must have been very puerile. The first of these advertisements concludes thus:—"Given at a Board of GRAND TWEELS at Wood's Hotel, this thirty-first day of N x. September."

The most Antient and Honourable Order of the SWANKEYS were desired to dine at the Bull and Gate in Holborn on May 1st, 1745.

The T.B. SOCIETY, which held its anniversary on March 4, 1777, at the Orkney Arms, Maidenhead Bridge, may—or may not—have been connected with the True Blues, or True Britons.[1]

The gentlemen of the TAVISTOCK CLUB, Covent Garden, were notified that the first meeting of the Club was postponed to November 29, 1786, as the Proprietors did not think the rooms sufficiently aired to take away the smell of the paint.[2]

Its members are informed that the THESPIAN SOCIETY had been removed to the Gentleman and Porter in Fleet Street, near Temple Bar.[3]

The THIEVES' CLUB met "at the Sign of the Half-Moon in the Old Bailey, a little Hedg-tavern."[4]

A meeting of the Antient and Honourable Society of TRUE BLUES was held on April 30, 1741, at the Mourning Bush at Aldersgate. It was resolved to adjourn till August 27.

The TRUE BLUES AND FREE HEARTS was a Friendly Society. The members met "at their Lodge," the Coach and Horses, in Compton Street on June 27, 1753.

TRUE ENGLISH CHAMPIONS. — The following compound advertisement appeared on October 21, 1752: — "At the Royal Swan in Kingsland Road, on Monday next, will be held the antient Feast of the noble and right worthy Society of the True English Champions. Dinner to be on Table at Two o'Clock precisely. Likewise at the same Place the Brethren of the Ancient and most Noble Order of Bucks, belonging to the Grand Council Chamber in Aldersgate-Street, are desired to meet and pay a Visit to Brother Adams, as above, on Friday next, at Three o'Clock in the Afternoon, at which Place and Time every worthy Member that pleases to add to the Harmony of that amicable Meeting will be receiv'd with Pleasure, and agreeably entertain'd." There is no signature attached, nor is there any clue to the reason for this combination. A very considerable number of the Societies with which we are dealing are described as ancient, but in this case it is the feast that is ancient.

[1] *Morning Post*, February 27, 1777.
[2] *Gazetteer*, November 22, 1786.
[3] *Daily Advertiser*, November 16, 1754.
[4] *Secret History of Clubs*, 338.

An advertisement in the *Daily Advertiser* for January 22, 1749, indicates that there was at that time a body known as the Club held at the Two Blue Posts in Holborn.

The Two-penny Club is mentioned by Steele in the *Spectator*, No. 9.

Ubiquarians.—The Brethren of this Right Worthy and Amicable Order were desired to meet the Dictator at the Globe Tavern, Deptford, on June 26, 1749, and to proceed thence to St. Paul's, Deptford, to hear a sermon from the Chaplain of the Order and then to dine with the Stewards. On November 27, 1750, the Brethren were desired to meet in General Convention at the Crown Tavern behind the Royal Exchange, and afterwards dine with the Dictator on the following Saturday, being the Grand Annual Feast Day.

Ugly Club.—In addition to the interesting details given by Bros. Hextall and Tuckett concerning Ugly Clubs,[1] it may be mentioned that in the *Collectánea* there are two paragraphs concerning the one at Charlestown from the *Gazetteer* of April 11 and 14, 1788. The following Song, published about 1806, may be worth preserving[2]:—

THE UGLY CLUB.

Tune:—Madam Fig's Gala

Friends and Brothers, unto me attend,
While I sing of our Club here to-night, Sirs,
Where the Ugly alone do intend
To drink deep at the fount of delight, Sirs;
For however deformed we may be,
Good humour will make us look smugly,
While ev'ry true lover of glee
Will drink to the Club called the Ugly.
Rum-ti, &c.

Of our members I'll take a survey—
First, there's *Humphrey Jenkins*, the *cobler* [*sic*]
Whose mouth looks as though run astray,
While his knock-knees proclaim him a hobbler,
*Will Gawkey* stands next on the list,
Whose back fairly looks o'er his pate, Sirs;
*Squinting Dick*, with no thumb on his fist,
And *pot-bellied Ralph of the Gate*, Sirs.
Rum-ti, &c.

Then there's *muffin-faced Sam* of the Crown,
And *cheese-cutting Neddy*, his brother;
*Tom Hostler*, who bobs up and down,
'Cause one leg's longer than t'other.
*Stutt'ring Roger*, of frolic the son,
*One-ey'd Simon*, of mischief the marrow;
*Bow-legg'd Bob*, 'twixt whose pins you might run
As he walks, Sirs, the wheel of a barrow.
Rum-ti, &c.

[1] *A.Q.C.* xxvii., 32, 52.
[2] *Pocket Melodist or Vocal Repository*, IV., 286.

Then to add to our wonderful crew,
    See *two Candidates*,* mounted on stools, Sirs,
Whose pretensions stand full in our view,
    And strictly conform with our rules, Sirs;
For the first has a ruby-deck'd nose,
    Whose light will, no doubt, save a candle,
And so large one might fairly suppose
    In the dark, Sirs, it was a pump handle!

* "The following advertisement appeared in a country newspaper:—'The anniversary of the Ugly Club will be held at Williams's Tavern, Liverpool, on Wednesday, the 18th of May, 1805. Dinner on table at half-past 3 o'clock.—N.B. Any gentleman wishing to become a member, will leave his name and qualification at the bar of the Tavern. A ballot will be called in favour of two Candidates, one with a *very large nose*, the other with *no nose at all*.'"

An Ugly-faced Club met at St. John's College, Oxford, according to *The Free-Thinker*, No. 37. (July 28, 1718.).

The Union.—The following is from the *Morning Post* of May 31, 1786:—The Members of the Union are desired to meet their President at Salt-Hill, on Friday, June 2. Dinner on table at Four o'clock. R. Hesheth, Esq. Pres. Tho. Anson, Esq. V.Pres." *Collectanea* contains a blank admission ticket to attend a meeting of the Union Society (probably the same as the above) at the Marlboro' Coffee House, Gt. Marlboro' Street.

United Alfreds.—The Brothers of this Noble Order were to meet at the Horn Tavern, Doctors' Commons, "on Thursday evening next" to elect a Noble Grand and other officers.[1] The Banks Collection contains a ticket of admission to dine with the Grand on the anniversary in 1781.

United British Brothers.—This was a friendly society, its grand object being (by a sort of Tontine) to make provision for each member's survivor. In celebration of the anniversary in 1804, the members met and afterwards proceeded, accompanied by a double band of Music, to Bermondsey Church, where a sermon was preached by the Rev. Wm. Harrison.[2] In the following year[3] after assembling at their Meeting-house, White Hart, Newington, they proceeded to Newington Church, where the Rev. Robert Dickinson preached the Sermon. The members at that time numbered five hundred.

United Sons of Momus.—The Banks Collection contains two blank tickets of admission, decorated with the head of Momus, a punchbowl, beehive, caduceus, &c.

Universal Good Will, The Society of.—The Clerk, Wm. Sancroft, by order of the President General, convened a meeting to be held on November 22 at the Vulture Tavern, St. Michael's Alley, Cornhill.[4]

Vols.—Mentioned in one of the Stroud Green Corporation notices. (See *supra*.)

[1] Advertisement in an unidentified newspaper of June 15, 1782.
[2] *Observer*, July 15, 1804.
[3] *Ib.*, July 17, 1805.
[4] *World*, November 5, 1787.

Votaries of St. Cecilia was naturally the name of a musical society. A subscription concert was given on September 15, 1786. The notice in the *Morning Herald* is dated from the Barley Mow, Salisbury-Court, Fleet-Street.

WACVT.—These letters will be found *supra* under "Sicilian Congress," where, however, they are separated by intervening stops. The following is from an unidentified newspaper of January 11, 1749:—"The Brethren of the WACVT are desir'd to attend the Congress on special Affairs, this Evening, the 11th instant, at the Bell in Mincing Lane. By Order of the Grand, W. W. *Secretary*."

The Warwickshire Society according to an unidentified and undated cutting held its feast at Merchant Tailors' Hall.

The Wednesday Club, not the same as The Free and Easy Wednesday Club, first met in Friday Street quite early in the eighteenth century.

The meeting place of the Westmorland Society was (1748, &c.) the Half-Moon Tavern, Cheapside.

Whig Club.—In the Franks Collection is a blank admission ticket, 1785. The Motto of the Club was "Est modus in rebus."

Windsorians.—By order of the Comptroller the members of this Amicable Order were desired to meet at the Fountain Tavern, near Temple Bar on December 22, 1742.

Wits.—The members of a Society known by this name met at a feast on September 7, 1764.

The Worcester and Worcestershire Society held in 1812 their anniversary festival at Cannonbury House, Islington. The following names are mentioned in the advertisement:—President, Humphrey Howorth, Esq., M.P. Vice-Presidents, Rt. Hon. Lord Foley, Hon. W. B. Lygon, M.P., Hon. W. H. Lyttleton, M.P., Abraham Robarts, Esq., M.P., William Gordon, Esq., M.P., Hon. Andrew Foley, M.P., Sir T. E. Winnington, Bt., M.P., William Manning, Esq., M.P., M. P. Andrew, Esq., M.P. Stewards, Messrs. Williams, Morgan, Hopkins, Barr, Rodd, Platt, Bowen, Buck, Flight, Mason.

Worthy's.—From the Franks Collection it appears that in 1784 there was a Society bearing this name. The ticket shows four clasped hands forming a cross and the words "Society of Worthy's. Unity, Peace and Concord."

Yorkshire Society.—Six festivals of this Society are mentioned. That in 1760 was held at the Anchor Tavern, Strand; in 1812, 1815, and 1816 at the London Tavern; in 1832 at the Albion, Aldersgate, and, to make a big jump, that in 1900 at the Hotel Cecil.

It will be noticed that with respect to most of the societies mentioned in the foregoing notes, the term "Grand Lodge" is used, not indicating thereby that the Order comprised more than a single Lodge.

The two following advertisements, both from unidentified newspapers, no doubt cost the compiler of the first much time. It is clear that they are not free

from misprints, most of which I have corrected. My thanks are due to our W.M. and our Secretary for their kind assistance:—

(1) Affairs of Moment require LLae, Htd, Narg, &y. Etteps, Reciffo &n, Emetnege, &o, Tt, Eemr, Iehte, Lbont, Nediserpt, Ar, Iehtt, Ruoce, Suohe, Hte. Ngis, f. Oe, Hth, Clewr Edesabmen, Oc, Htk, Cnabe, Disk, Rewhtuoso, te, Tarbelece, Htd, Narge, Elbuio, Tw, Orromg, Ninevee, Tone, Htd, Narg, Layrt, Oy, May, Mase, Mocn, Ot, Ax, Isy, Lesiserp. (Jan. 20, 1750).

(2) Affairs of moment require Alle, Htd, Narg&y, Etteps, Reciffo&n Emeltneg, &O, Tteemr, Iehte, Lbont, Nediserpt, Ar, Iehtt, Ruoce, Suohe, Hte, Ngisf, Oe, Hth, Clewr, Edesabmen, Oe, Htk, Cnabe, Disk, Rawhtuoso, Te, Tarbelecr, Iehtd, Narge, Elbuio, Tw, Orremg, Ninevee, Tone, Htd, Nargl, Ayrts, Om, Aym, Ays, Mocn, Ot, An. Evesy, Lesiserp. (Jan. 18, 1751).

The following versions will be more intelligible:—

(1) Affairs of moment require all the Grand and pettey officers and gentlemen and to meet their noble President att their Court house the signe of the Welch Embaseder [Ambassador] on the Banckside Southwark to celebrate the grand jublee to morrow evening. Note. The grand tryall o Amy Amy comes on at six presisely.

(2) Affairs of moment require all the Grand and pettey officers and gentlemen and to meet their noble President at the Court house the signe of the Welch Embaseder [Ambassador] on the Banckside Southwark to celebrate their grand jublee to morrow evening. Note. The grand tryal Amos Amy y com[e]s on at seven presisely.

I cannot give any elucidation of the "Note" attached to each advertisement nor say to what Order they allude. With this food for thought I conclude my extracts from the four volumes of Lysons's *Collectanea.*

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Bro. W. Wonnacott, in moving the vote of thanks, said:—

Brethren, I am sure everyone who has listened to Bro. Levander's paper this evening will agree that he has laid before us an extremely interesting collection of references to Masonry and kindred Clubs and Societies of the eighteenth century, and you will therefore join with me in conveying to him our sincere thanks, not only for the paper itself, but for much patient industry and research in having collected from various sources and analysed the mass of information now presented to the Lodge. The interest of the matter contained in this contribution from the Senior Warden will not be exhausted by the present hearing of such small part as has been read to us this evening: it will require much study to assimilate the still greater part which the brethren will have presented to them in vol. xxix. of the *Transactions*, and I venture to forecast that many items will receive a critical handling from our members.

It will be remembered that in Part I. of the paper, read to the Lodge in March of last year, it was pointed out that a considerable part of the wonderful collection of cuttings known as the *Lysons Collectanea* had been acquired by our Secretary, Bro. Songhurst, through the kind offices of Bro. Dring. The non-Masonic portion was dealt with by Bro. Levander on the occasion I have named, and we now have for consideration the remainder, with much material added from such sources as the Banks and the Franks Collections in the British Museum and sundry other cuttings acquired by the Lodge, as well as some notebooks of Bro. Hughan, all of which have added to and rendered much more complete the references to Lodges, Clubs and Societies now at the disposal of students, than if the Lysons Collection alone had been drawn upon. The notebook formerly owned by Bro. Hughan contains many items of special Masonic interest, hardly any of which are included in Dring's *Bibliography*.

It will be impossible now to deal at length with all the matters contained in the paper, but I may mention a few of Masonic interest which will require the searchlight of criticism to reveal their true meaning:—

(1) The *Whitehall Evening Post*, of December 31st, 1730, states:—

> That the Large Folio Book presented by the Duke of Norfolk was for entering the Names of all the Brothers belonging to the several Lodges, [and for other uses.]

This presentation to the Grand Lodge by the Grand Master was made publicly on the 29th January, 1731, the Duke of Norfolk being then at Venice: the gift of the State Sword, the new Minute Book, and the handsome donation to the Charity must, by the above newspaper notice, have been made before the turn of the year, and was then being talked about among the Masons.

(2) A brief note by Hughan, under date March 27th, 1731, and in reference to the Grand Feast of that year, states that Sir James Thornhill is mentioned as being present. His name is not mentioned in the Grand Lodge minute of that function.

(3) An extract from an unknown paper of 1738 states:—

> On Thursday night [6th April] the Marquis of Carnarvon was elected Grand Master. At the same time Nath$^{l}$ Blackerby Esq$^{r}$ resigned his place of Treasurer to the Society. £43 - 2 - 6 was collected in Charity for the Distressed Brethren.[1]

The amount mentioned in the *Grand Lodge Minutes* (p. 300) is £44 - 12 - 6.

(4) Under the first section of Bro. Levander's paper, containing the references to the doings of the Grand Lodge, we may endeavour to fix a date to an advertisement of 1743, which mentions the Long Room at Hampstead and its owner, Bro. Vipont, the date of the Grand Lodge function being given as "Monday next, the 16th instant." This settles the date of the Mondays in that month as the 2nd, 9th, 16th, 23rd, and 30th. The Calendar of the year 1743 shows that the month of May was the only one that satisfied these dates, and that was at the close of the Grand Mastership of Lord Viscount Ward. The Friday named in the advertisement would be the 13th May, so within a day or two we can fix the date of the cutting.

[1] I have quoted the various extracts which have not been referred to in detail by the author of the paper.

There was in 1723 a Bro. Henry Vipont, of the Swan in Ludgate Street, the same Lodge which in 1725 had moved to the Three Tuns in Newgate Street, of which Vipont was still a member. In all probability this was the same person who had some time before the year 1743 migrated to Hampstead. It is curious to note that no Lodge was held at the Long Room in Well Walk until 1787, when St. John's Lodge, now numbered 167, met there for about seven years. The place seems, however, to have been a resort for the summer outings of the Lodges long prior to this date, and the Country Feast of the Grand Lodge was held here in 1772 and at intervals down to 1793.

(5) The Country Feast of 1795 is mentioned as being held at Bro. Sutton's, Canonbury House. This brother was Robert Christopher Sutton, of No. 12, now the Lodge of Emulation, 21, which he joined in 1794, on the 7th of April. This Lodge frequently visited his house, and he was still a member in 1814. He was Grand Steward in 1796, being presented by William Ayres. While a member of the Grand Stewards' Lodge it is recorded in 1795 (soon after joining that Lodge) "The Tyler brought word that no more letters was to be sent" [Novr. 18th], but in the 1797 list of members his name still appears.

(6) Turning now to the section—"Private Lodges"—we have a puzzle, which Bro. Levander must explain if he can.

[Thurs.] Dec. 2nd [? 1731)]

> Last night [Wed. Dec. 1st] His Serene Highness the Duke of Lorraine, the Prince of Wales and several of the Nobility were at a Lodge of Free Masons at the Devil Tavern near Temple Bar where they were handsomely entertained by the Brethren. (Hughan's note-book.)

On this entry, Bro. Levander remarks:—"The information is too vague . . . as members of several Lodges went to the Devil in that year." There was only one Lodge that met there at the time, No. 8, formerly at the Chandos Arms, Edgware, but whose place in the list was filled by a new Lodge of the same number, more properly described as 8 B, which later bore the name of the Union Lodge. The Duke of Lorraine, afterwards the Emperor Francis of Germany (1745), had been made a Mason at the Hague, when Dr. Desaguliers presided over an occasional Lodge there in 1731; and with the Duke of Newcastle received the Master's degree at Sir Robert Walpole's residence, Houghton Hall, when Lord Lovel, G.M., performed the ceremony.[1] The Prince of Wales, Frederick Lewis (1707-1751), eldest son of George II., was made a Mason in 1737, on the 5th November, in a special Lodge at Kew Palace, by Desaguliers.[2] How is it he was entertained as a Mason at the Devil Lodge in 1731?

(7) Another interesting event is presented by the unidentified newspaper of the 27th September, 1751, which is as follows:—

Ap[l] 27th [? 1732].

> Last Wednesday was held a Lodge by its Master at the Golden Spikes [No. 68] in Hampstead the R[t] Honb[le] the Lord Viscount Montacute

[1] Anderson's *Constitutions*, 1738, p. 129; also Gould's *History* ii., p. 353, and *A.Q.C.* ix., 55.

[2] 1738 *Constitutions*, 137; Gould's *loc. cit.*; *A.Q.C.* ii., 93; and refer to Item No. 10—*post*.

> the Grand Master, when there were present several Members of the Antient and Honourable Society of Free Masons in whose presence were admitted by the Rev^d^ D^r^ Desaguliers — Pelham Esq, and another Person of Distinction and the Rt. Hon. the Earl Teynham was elected Master of that Lodge on the Resignation of Lord Montacute; after an Elegant Dinner partly at the Expense of the Grand Master, and partly of the Brethren there present a handsome Collection was made for a Brother in Distress, completed with great Chearfulness and Affection sufficient to convince the World of the little Ground they have of entertaining Impressions so false and prejudicial to this Society.

The Lord Montacute referred to in the extract was Lord Viscount Montague, who was Master of this Lodge in 1731-32, and did not resign, but was succeeded in the usual manner by Lord Teynham, "at which time the Grand Master resign'd his Chair as Master of that Lodge to the Right Hon$^{ble}$ The Lord Teynham."[1]

The initiate, "—— Pelham Esq.," was undoubtedly the Hon. Henry Pelham, brother of Thomas Holles Pelham, the second Baron Pelham of Loughton, Sussex, who in 1714 became Earl of Clare and Viscount Houghton, with remainder to his brother Henry Pelham: later he was advanced to the Dukedom of Newcastle, and in 1756 was created, as a reward for public service, Duke of Newcastle-under-Lyme. Henry Pelham, Secretary at War in 1725 and Privy Counsellor, was Chancellor of the Exchequer in 1743, and during the King's frequent absences in 1740 down to 1752 was one of the Lords Justices. He died in 1754 and left four daughters.[2]

The Lodge at the Golden Spikes, Hampstead, removed in 1733 to the Vine in Long Acre, where it remained until its erasure in 1742. It is important to remember the date of this removal when reading the next entry:—

(8) Ap$^{l}$ 4 [1734].

> Yesterday the Rt. Hon. the Earl of Crawford one of the sixteen Peers of Scotland, Grand Master of the S. of F. & A. M.[3] gave an elegant Entertainment to the said Society at their Lodge at Hampstead.

This entertainment, given on April the 3rd, by the Grand Master, must, I think, refer to the Swan at Hampstead, and not to the Golden Spikes, unless we are misled by the entry in Lane and referred to under the last item, that the latter Lodge had removed to the Vine in the preceding year. The Swan Lodge is now No. 6 Friendship, of which there are no records extant of this date.

(9) As regards the Prince of Orange's Head in Jermyn Street, Bro. Levander properly points out that only one Lodge at this house appears in Lane, under the year 1772. The notice of July 14th, 1734, announcing a river excursion is probably wrongly dated: July 14th of that year was a Sunday. On referring to Hughan's note I find it should be July 11th, a Thursday. But Bro. Levander has overlooked the fact that from 1730 onwards the Prince of Orange's Head was the home of the Society of HONORARY FREEMASONS, and the newspaper notice must

[1] *Q.C.Antig.* x., *Grand Lodge Minutes*, pp. 215, 218.
[2] His brother Thomas was made a M.M. at Houghton Hall in 1731. (Anderson and Preston, *passim*.)
[3] So abbreviated in Hughan's notebook.

refer to that spurious body, and not to a Lodge of F. & A. Masons. That the Society domiciled at the Jermyn Street tavern was regarded by the Grand Lodge as a spurious one can be settled by the remarks of Dr. Desaguliers on the 28th August, 1730, when he

> recommended several things to the consideration of the Grand Lodge, particularly the Resolution of the last Quarterly Communication for preventing any false Brethren being admitted into regular Lodges and such as call themselves *Honorary Masons*.[1]

We must next notice the newspaper advertisement of the 17th December of the same year, when the *Daily Post* notified "ALL the Brethren of the worthy Society of Honorary Free-Masons are hereby Summon'd and desir'd to meet at their General Lodge, held at the Prince of Orange's Head in Jermyn Street, on the 23rd of this Instant December, . . . in order to elect a new Master and Wardens for the year ensuing . . ."[2]

This is the first mention of the tavern as a place of their meeting. Next is a newspaper cutting of 1731 (probably in July) from an unknown source, which Bro. Sadler gave in his installation address, in *A.Q.C.* xxiii., 327:—

> This morning several of the Fraternity of Honorary Free Masons will set out from Whitehall, and proceed to Richmond, in two Barges, with a very fine Concert of Musick by most of the best Hands, and return in the Evening.

This is almost the same announcement as that now given by Bro. Levander, except that the latter mentions the tavern at which the Society met, but does not say it was that Society. Then in the year 1739 we have the specific statement of the Honorary Freemasons still meeting at the Prince of Orange, as given by Bro. Sadler in the additional extract on page 327, *A.Q.C.* xxiii., when that Lodge gave the sum of twenty guineas to the Foundling Hospital. We are therefore led to suppose that the unknown Lodge quoted by Bro. Levander refers to a Lodge of Honorary Freemasons meeting at this tavern in Jermyn Street from 1730 down to at least 1739.

(10) The mention of Erasmus King must be placed among the fictions, and promptly scotched. On the authority of Hone's *Year Book*, p. 251, we are told that Desaguliers' coachman, Erasmus King, continued the lectures of his master after the death of the former, and showed experiments at Lambeth Marsh. Now, Erasmus King, *Mathematician*, was one of those present[3] on the 5th November, 1737, at an occasional Lodge at Kew when the Prince of Wales was made a Mason, and King acted as J.G. Warden. Possibly the Mr. King of the Lodge at the Red Lyon, Richmond, in 1725, was the same person. It is more probable that Erasmus King, *the mathematician*, continued the lectures of Desaguliers, than that King, *the coachman*, posed as a savant. Or must we conclude that in yet one more instance Anderson may be unreliable, and gives us the wrong date of this event[4]? There appears to be no other contemporary mention of the initiation of the Prince of Wales that has yet come to light.

[1] *G.L.Mins.*, 128.
[2] *A.Q.C.* xvi. 41.
[3] *Constitutions*, 1738, p. 137.
[4] See Item No. 6, *supra*.

(11) A newspaper extract in the Hughan notebook says:—

March 4th 1735.

> Lodge held by L$^{d}$ Crawford at the King's Arms Tavern in the Strand when L$^{d}$ Weymouth was elected Master.

This is confirmed in a degree by the Minutes of No. 43 from which I quote below, but it would be more properly described as a visit in form by the Grand Master and his officers:—

Monday March 3rd 1735.

> The Lodge was this night opened by B$^{ro}$ Clare acting as Master and the two Bro$^{s}$ Goodchild as Wardens.
>
> This being the Election Night for a Master to fill the ensuing half year the Lord Viscount Weymouth was proposed and elected to fill the Chair nemine contradicente and his Lordship was invested in form and took the Chair having had his Health drank to with very great Regard and Honour.
>
> The Rt. Worshipful the Lord Crauford G$^{d}$ Master, the R$^{t}$ Worshipful Sir Cecill Wray D.G.M., the Worshipful Bro. Trafford [as] Sn$^{r}$ G.W., Br$^{o}$ Carter [as] J$^{nr}$ G.W. with the Major part of the Stewards for the present year did this Lodge the favour of a Grand Visit this Evening at 8. . . . The R$^{t}$ Worshipful Ward Esq$^{r}$ Sen$^{r}$ G.W. attended and Br$^{o}$ Trafford resigned his Designations to his Bro. and Sir Edward Mansel . . .
>
> The Grand Officers in a consultation ordered [the Meetings of C. of C—— the QC & the Grand Feast to be fixed for dates they named].

(12) The Key and Garter, Pall Mall, is one of the early instances of a new Lodge filling up an old number. It should have been No. 179, but bore the number of its predecessor, 26, and should be marked in Lane's *Records* as 26 B The quotation given adds proof that it was a new Lodge, established under the Mastership of the Duke of Marlborough. So far as we can gather from the official records this Lodge sent three representatives to Grand Lodge on the 24th February, 1734, just a month after its formation, but there is no mention of its constitution being then paid for,[1] and it is noted in the Engraved List for 1734 as No. 26. The next mention of No. 26, at the Key and Garter, was its appearance in Grand Lodge on the 31st January, 1739, when two guineas was paid for constitution, so for five years it appears to have been lost sight of. I am able to give another note of it in the interval from an authentic source, for in the Minutes of No. 107 at the Turk's Head in Gerrard Street we find this entry:—

1738, June 23rd.

> It was agreed that the [Turk's Head] Lodge should lend the laws and books of the Lodge to be copied by the Secretaries of the Lodge at the Key and Garter in Pall Mall[2] [and another Lodge at Law's Coffee House.[3]]

[1] *Grand Lodge Minutes*, p. 309.
[2] Goldney's *History of Freemasonry in Wiltshire.*
[3] This Lodge has not yet been identified.

The By-Laws of the Turk's Head Lodge had been copied in a similar way from those of the King's Arms, present No. 28, in 1736, and shortly after the date of the above entry they were again lent to the Lodge at the Talbot Head in Channel Row [Westminster,] No. 170, and in the following year to No. 188 at the Ax and Gate, Downing Street, Westminster.

Bro. Songhurst differs from myself in holding the view that No. 26 at the Key and Garter, mentioned in 1739, was a new Lodge and not the same one as is mentioned in the Lysons extract of 1734, which I prefer to indicate as No. 26 B. This opinion he rests on a statement made by Anderson at the end of the List of Lodges in his 1738 *Constitutions*, where No. 26 is given under a heading—"have petitioned to be constituted"—and not in its proper place in the List. My own inclination is to consider the two entries given above as referring to one Lodge at the Key and Garter, in the absence of further evidence. The first Master of No. 26, the Duke of Marlborough, a Brigadier-General in the Army, had to go abroad on military duties very shortly after its constitution, and this may be the explanation of the non-payment of its fees in Grand Lodge in 1734, and of its payment in 1739, as well as of its being "established" in 1734 and "constituted" shortly before the payment on 31st January, 1739. But if Bro. Songhurst is right, then the number 26 was allotted to three Lodges between the years 1734 and 1739.

In the extract from the *St. James's Evening Post* (Jan. 22, 1734) we have the first Masonic notice of the Duke of Marlborough under his new title. This was the third Duke, Charles Spencer, the fifth Earl of Sunderland, a grandson of John Churchill, the illustrious first Duke. He succeeded his brother Robert in 1729 in the Earldom of Sunderland, and at the death, on the 24th of October, 1733, of his aunt Henrietta (Countess of Godolphin and the second Duchess of Marlborough in her own right), he became the third Duke. As a Brigadier-General in the Army he commanded the Foot Guards at Dettingen in 1743. Made a Mason in the Horn Lodge on the 2nd of January, 1730,[1] by the Duke of Richmond, Master of the Lodge, we hear no more of him until he becomes the first Master of the Lodge at the Key and Garter. In 1731 the Duke of Norfolk, Grand Master, had suggested him as a possible successor, but this honour he declined, "on Acco$^{t}$ of his being to go abroad."[2]

(13) Passing on to a batch of extracts that are of importance, as they are either new or confirmatory evidence from the contemporaneous records, we find particulars of the constitution of several Lodges in the year 1738:—

London. Feb$^{ry}$ 18th, 1738.

> Last Friday night was constituted a Lodge of the Antient and Honourable Society of Free and Accepted Masons at Paul Brown's at the sign of the Bacchus in Little Bush Lane by the Rt. Honb$^{le}$ the Earl of Darnley present Grand Master, Dr. Desaguliers Dep. G.M. etc. The Furniture of the said Lodge may be said to excel for Beauty most in England.

This Lodge was No. 169 of the first Enumeration. (Lane, p. 77.)

[1] Read's *Weekly Journal*, of January 3rd, 1730. See Dring's *Bibliography*, item 79, and Gould ii., 343.
[2] *Grand Lodge Minutes*, 142.

(14) The next notice of a new Lodge is the one below, given by Hughan in the *Masonic Magazine* for 1877, iv., 474, and refers to No. 173 at Gordon's in the Strand:—

May 18th, 1738.

> Last Tuesday the Right Honourable the Marquis of Carnarvon Grand Master of the Ancient and Honorable Society of Freemasons, attended by the other Grand Officers etc. did Mr. Gordon the honour to Constitute a lodge at his house, the New Exchange Punch-House in the Strand, where everything was conducted in order and concluded in brotherly harmony.

We are able now to identify the Coffee House which has been a puzzle, with so many others of its class, from the mention of it in the above extract. The Lodge referred to was constituted on the 16th May at Gordon's Punch House in the Strand, also mentioned in Lane as Gordon's Coffee House (or Punch House), New Exchange, Strand. While the newspaper calls it the New Exchange Coffee House, it occurs in the Minutes of Grand Lodge on the 28th of June, 1738, as Gordon's Punch House, Strand, on which date it paid for its constitution. So another of the Masonic meeting places can now be precisely located.

These Lodges in London were constituted by the personal act of the Grand Master, and it should be here pointed out that the Lodge immediately preceding Gordon's in the list, viz., No. 172, now Peace and Harmony, still possesses its Petition to the Grand Master, his Assent to constitute, and the Certificate of its Constitution.

(15) Of No. 175 we have a similar record:—

July 11th. [1738.]

> The Marquis of Carnarvon constituted a Lodge at Mr. White's at the Swan Tavern in Fish Street Hill.

(16) In October of the same year is the mention of the removal of No. 89 from Drury Lane to Richmond, which created a great stir in the latter place. The Rummer, its former domicile, was the Rummer and Horseshoe in Drury Lane:—

> We hear that a Lodge of the Ancient and Honourable Society of Free and Accepted Masons was regularly removed from the Rummer Tavern near Lincolns Inn Fields to Mr. Daniel's at the Dog Tavern in Richmond, several Brethren from London with white Gloves and Aprons and the proper Ensigns of their Order walk'd in Procession through the Town, there were several Masters and Wardens amongst them: and the whole was conveyed with Decency and Order to the Admiration and Delight of the Town who never saw such a Sight before.

This corrects another of Lane's entries, which gives the year 1739 as the date of removal, whereas it should be in October of the year previous.

(17) Another Masters' Lodge can be added to those already known, one at the White Bear in the Strand, No. 134, which was here from 1738 to 1743. No mention of this Masters' Lodge occurs in Lane:—

Dec. 19th, 1738. London.

> We hear that on Sunday last there was a numerous Meeting of Master Masons at the Bear Tavern in the Strand who have agreed to hold a Master Masons Lodge there for the future every Sunday night on extraordinary Business.

(18) Of the Country Lodges, for which the Grand Master issued Deputations, we have a full account of the constitution in 1735 of No. 129 at Plymouth Dock, reference to which is made in a note by Lane added to the entry in the List of that year, which fixes the date as the 31st March, and proves that the extract is from the *St. James's Evening Post.* We also learn that the Masons' Arms was locally known as the Free Masons' Arms, kept by Mr. Francis Brownbill.

(19) Similarly we read of No. 167 being constituted at Mr. Thos. Stead's, at the Swan and Falcon, Hereford, "by virtue of certain powers to them [the Masons] delegated for the purpose by the Rt. Honble. Edw[d] Earl and Viscount Darnley."

(20) Another at Gloucester, No. 171, was constituted at the Wheatsheaf "on Thursday last," the 11th May, 1738.

(21) Of a Lodge in Yorkshire we are able to glean a few particulars that are new. This was No. 176, now No. 61 Probity:—

1738. June 1st. YORK.

> On the 22nd Inst. a Lodge of the Ancient Society of Freemasons was held at the White Horse in Coppergate, when the Grand Master was pleased to constitute a New Lodge to be held at the Talbot in Halifax and appointed Mr. Jas. Hamilton Master of the same and Mr. Francis Benton and Mr. Jas. Mellin Wardens.

Lane gives the date of the Constitution of this Lodge as the 12th July, the Warrant (or rather Deputation) being dated 1st August. The Talbot is not mentioned by Lane, its first meeting place being the Black Bull in Copper Street: neither does Bro. Ramsden Riley, in his *Yorkshire Lodges* (p. 16) notice this. The Grand Master referred to in the extract is, of course, the Prov.G.Master, William Horton of Coley Hall, whose authority was limited to the West Riding if we accept the statements of the *Constitutions* of 1756 and 1767.

(22) There are two extracts in the Hughan notebook referring to the Island of Montserrat, where no Lodge was known to exist prior to 1777, when No. 135, the Evangelist's Lodge, was moved here from Antigua. The first of these cuttings can be placed in the year 1734 as the Grand Master was then the Earl of Craufurd:—

[1734] Sept. 28th.

> The Earl of Crawford, G.M. of the Society of Freemasons hath signed an Instrument for establishing a Lodge of Masons in the Island of Mountserrat.

If this Lodge at Montserrat was ever constituted we have no record of it, nor of the later Deputation referred to in the second extract, to which Hughan has placed a pencil note, "1737," which was also given of date September of some year: but to quote Bro. Dring's item No. 175 in his *Bibliography* he places it in 1737, on the authority of MacCalla.

[? 1737] Sept. 6th.

> We hear there is a Deputation going out by the Dorothy, Capt. Douglas, to constitute a Lodge of Free and Accepted Masons on the Island of Mountserrat and that Jas. Watson Esq^r of the Islands is appointed P.G.M. of the Leeward Islands.

There was a member of the Crown at Acton in 1725, J. Watson, but of him nothing further is known. Capt. Douglas, commanding the "Dorothy" Packet, was in 1731 a member of the Rose at Mary le Bone, now No. 28, the Old King's Arms Lodge. In 1737 Lord Darnley appointed Capt. William Douglas to be Prov.G.Master "for the Coasts of Africa and the Islands of America where no particular Deputations had been granted." (*A.Q.C.* xxv., 46.)

Preston does not mention any Deputation for the year 1734, but under 1737 states that one was granted for Montserrat, another for the Coasts of Africa, and a third for the Islands of America. (*Illustrations*, 9th ed., 1796, p. 274.)

Don Saltero's Coffee House, Cheyne Walk. Some authentic particulars of the house and its owner will be found in the *Survey of London* (1909)—Chelsea, Part I., from which we gather that Don Saltero was not James Selby, but James Salter, a servant of Sir Hans Sloane who owned all the ground here. The house was built in 1717, but Salter was at Chelsea about 1673, as his daughter was baptised here in 1684-5 and his son in 1687, while residing in Lombard Street, Chelsea. In 1708 he was in Danvers Place, where he is mentioned in the rate books (1715) as "James Salter the coffee man." Admiral Munden conferred on him the nickname of Don Saltero. He died in 1728 and was succeeded by his son-in-law Christopher Hall.

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Bro. Gordon Hills said:—

I should like to add my sincere thanks as a Masonic student to Bro. Levander for the time and trouble he has spent in gathering such a mass of information, which will indeed afford a starting place for much further research, and be a most valuable source for reference.

It is impossible to attempt any detailed criticism of so lengthy a paper, and in the few remarks I venture to make one must not linger on the way, but I should like, in this connection, to put on record, as a mediæval association much akin to the spirit of modern Freemasonry, the Fraternity of the Pui. Flourishing in London in the fourteenth century, its rules have been preserved among the City

archives, and our Bro. Sir Walter Besant has described it[1] as being "an early specimen of a club founded for the purpose of peace, joyousness, harmony and friendship." It may further enter into our discussions on a future more apposite occasion.

The reference to Earl Moira, and the interesting display of exhibits relating to this distinguished Mason, remind me of a contemporary appreciation which I chanced on in a book entitled *Public Characters of 1798-9.*[2] After giving various particulars of "Francis, Lord Rawdon, Earl of Moira" (born Dec. 7, 1754), the account proceeds:—"He is also known to the world as an eminent member of the fraternity of Free Masons. The benevolence of their institution is, probably, that which chiefly attaches him to it. Were there even no other testimony in favour of Free Masonry the Public would not be easily persuaded to look upon that to be big with secret mischief, *which* is openly espoused by Earl Moira. The book against it, which was produced by a certain Scotch Professor, himself an Apostate Free Mason, must to all persons of cool sagacity, have carried its refutation in its own bosom. In the address to his Majesty from the Grand Lodge, there was made, in the name of all the Masons in England, a decisive and unequivocal declaration of those principles of loyalty and friendliness to social order, which, as it would seem, enter deeply into the Spirit of Free Masonry; but which, the abhorrence of the Fraternity, from all pragmatical intermeddling in politics, must hinder them from officially proclaiming, unless upon an occasion that is singularly extraordinary."

The Scotch Professor referred to is, of course, John Robison, who published the first edition of his attack on Freemasonry, *Proofs of a Conspiracy* etc., in 1797. The address to the King was "given, unanimously in Grand Lodge" February 6, 1793.

The principle of non-interference in politics which, as this article clearly shows, was evidently appreciated by outsiders as a mark of the Fraternity, seems to have been a little obscured on the occasion of the election to which Bro. Levander has referred.

I do not understand Bro. Levander's remarks about the *Loge d'Espérance.* Reference to p. 105 of Lane's *Records* will prove that *Loge L'Espérance*, as the title is there given, on its union with the *Loge des Amis Réunis* in 1799, met at The Thatched House Tavern, and then afterwards at Freemasons Tavern (1810), Kings Arms Tavern (1816), and again at Freemasons' Tavern (1818); there were no returns to Grand Lodge after 1821, and the Lodge was finally erased in 1830.

With regard to what Bro. Levander says about the New Lodge and its descendant the Royal Lodge, the records quoted refer to the *Royal Lodge*, of which the Minutes from 1777 to 1817 are preserved at the British Museum. I have had these under investigation for some time past and hope to bring the results before the Lodge in due course. I have looked up the dates of the meetings mentioned and find the Minutes of a Lodge held on May 6th (not 4th), the first Thursday in the month, 1784; the later occasion, February 21st, 1793, fell on the third Thursday in the month, and was installation meeting. The *Royal Alpha Lodge* itself did

[1] *Survey of London: Mediæval London*, p. 287; Riley's *Memorials of London*, p. 42.

[2] *Public Characters of 1798-9:* A New Edition enlarged and corrected to the 25th of March, 1799. To be continued annually. London. Printed for R. Phillips, No. 71 St. Paul's Churchyard. 1799. The article quoted has the initials S.S. appended.

not come into existence until 1824. It can claim a lengthy pedigree, comprising no less than fifteen separate bodies, including the New and Royal Lodges, the earliest dating back to 1722. The final step was the Union of the Alpha Lodge and the Royal Lodge in 1824 to form the Royal Alpha Lodge No. 16. The Lodge of Prudence is another of the Lodges included in the same lengthy tree of descent.

The use of the letters H.R.D.M. and the word Harodim point to entirely "different matter & usage," as Bro. Hughan is quoted as saying. H.R.D.M., or more properly H.R.M. or H.D.M., occur in connection with the Royal Order of Scotland, to which the advertisements of 1743, 1750, and 1753 refer, and H.R.D.M. in connection with degrees now associated in the A. & A.R. The "third summons," which Bro. Levander gives in full, refers to the precursors of that Rite, active in London at that date.

Bro. Levander's references include "Codgers," but a note as to the more dignified "Cogers,"—with a long ō, from the motto they adopted, "Cogito, ergo sum"—seems needed to complete the list.

Full particulars of "Ye Ancient Society of Cogers" will be found in Mr. Peter Rayleigh's *History 1755-1903* (Simpkin Marshall & Co.). Speaking of the admission of a member in 1860, the account runs (p. 18) that he "was initiated. We use the word 'initiated' advisedly, for the rules were precise"; they required a proposer and formal election by show of hands, "after which the rules and the sign of brotherly recognition are communicated to him." The sign of recognition "having gone out of use we can now make it known without indiscretion. The novice having toasted the members at the special members' meeting, in a tankard of porter, the Grand rose to receive him with a 'grip' of the hand, the first finger of which was turned inwards towards the palm, and so as partly to hook on to that of the novitiate when closed in a similar manner." A story is told of a case in which the accidental use of this sign was instrumental in saving a traveller from a very awkward predicament at an hotel at Singapore.

In 1756 John Wilkes occupied the chair of the Cogers as "Grand" or president, and then at later dates the Society's officers bore the titles of Remembrancer (Secretary), Master of the Rolls, Attorney-General, Master of the Ceremonies, Chamberlain, Poet Laureate, Chaunter to the Court, Sutler, and Butler-in-Ordinary.

This Society, originally "The Honourable" and afterwards further embellished with the prefix "The Antient," was founded by Daniel Mason, at the White Bear, 15 Bride Lane, in January, 1755. A Minute book of 1793 says "The objects of the Society were the promotion of the Liberty of the Subject and the Freedom of the Press; the maintenance of Loyalty to the Laws, the rights & claims of Humanity, and the practice of public & private virtue."

Mr. Rayleigh gives a list of some of the other more noted of the tavern debating societies as follows:—

1642 Rota Club, Turks Head, Palace Yard.

1613 Robinhood Society, founded by Sir Hugh Middleton.

1667 The Temple Discussion Forum, Green Dragon, Fleet Street.

1806 The British Forum, Piccadilly.

1808 Athenian Lyceum.
Founders Hall, Lothbury.
Society for Free Debate, Coachmakers Hall.
Flash Coves' Parliament, Drury Lane. (Its members assumed the names of prominent men.)
Capel Court Debating Society.
The City of Lushington, Covent Garden. (Met also at the Harp Tavern, Russell Street, W.C. The Prince Regent and Edmund Keen were numbered among the "Freemen" of this Corporation ruled by a Lord Mayor and four Aldermen.)
Hole in the Wall, Kirby Street (Republican).
Peacock, High Street, Islington.
Belvedere, Pentonville.
Portman Debating Society, Marylebone.
Ruminators, Shoe Lane.
Temple of Reason & Humanity, 18, Wych Street (Thelwall).
Cider Cellar, Maiden Lane.
"Free and Easy under the Rose," Queen's Arms, St. Paul's Churchyard (President, Mr. Critchett, Marshall of the Admiralty Court).

"Hone in the *Reformists Register* (May, 1817), besides the Cogers, mentions a number of other Societies of the day not in the foregoing list, such as Knights of the Rampant Horse (Norwich); Good Fellows under the Sun, at the Pony in Warwick Lane; Councillors under the Cauliflower, in Butcher Hall Lane (? Little Britain); the Free & Easy Johns; the Wolves, at the Coal Hole; Knights of the Black Jack, in Portugal Street; Everlasting Society of Eccentrics in St. Martins Lane."

I have come across a curious engraving published Nov. 1, 1778, by John Smith, Cheapside, London, which commemorates the *Court of Equity*, Bell Savage, Ludgate Hill, a convivial body, whose coat of arms behind the presiding officer's chair has the Motto—"Mirth with Justice."

At the beginning of the nineteenth century, societies for "Reading & Music" were very popular, and favourite meeting places for such were at Mr. Baxters, at the Western end of the Strand on the North side; in Foster Lane; at the Globe, Fleet Street; Freemasons' Hall; and the Argyle Rooms. I mention these to explain the pursuits of those known as *Museodians*, *Odechorolegeans* and similar titles in vogue at that period.

Amongst Goldsmith's *Essays* (1758-1765) as collected, the first, entitled "Description of Various Clubs," gives a humorous account of such bodies as Bro. Levander has introduced to us. "To some I was introduced by a friend, to others invited by an advertisement . . . my name has been enrolled in societies, lodges, convocations, and meetings without number" says the writer, and he gives a lively description of typical gatherings. The last of these specimens to be mentioned is a "society of moral philosophers, as they called themselves, who assembled twice a week, in order to show the absurdity of the present mode of religion, and establish a new one in its stead"!, and the essayist appends their rules which, as he said, "give the most just idea of their learning & principles." No. V. provided "All them who brings a new argument against religion, & who being a philosopher and a man of learning, as the rest of us is, shall be admitted to the freedom of the

Society, upon paying Sixpence only, to be spent in punch." The sixth and last rule, "Whenever we are to have an extraordinary meeting, it shall be advertised by some outlandish name in the newspapers," was, no doubt, founded on Goldsmith's personal experience of what was commonly the case, and tends to confirm and explain what Bro. Hextall has said about the character of many of the extraordinary advertisements of which we have heard, which are indeed "outlandish."

It was a curious coincidence that this evening, when Bro. Levander's list of Clubs includes an order of "Knights of *Tara*" among its many items, the first name for election to the Correspondence Circle should be "The *Tara* Lodge of Installed Masters, No. 419, Bombay."

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Bro. Canon Horsley said:—

In reading the proof of Bro. Levander's paper it occurred to me to wonder what was the derivation of the word "Club." If everyone knows what is the meaning of the word, everyone is plainly ignorant or forgetful of the fact that no less than twenty meanings of the substantive are given in Dr. Murray's great dictionary. Its derivation goes back to Saxon and cognate languages, but the earliest use of the word in the sense used in this paper is found in 1648 (in Davenant's *Long Vacation in London*), when it denotes a meeting at a tavern for social intercourse—"Our mules are come: dissolve the club." And in Pepys' *Diary*, July 5th, 1665, we read of "A house . . . where heretofore, in Cromwell's time, we young men used to keep our weekly clubs." And Addison in the *Spectator*, No. 9, 1711, speaks of "those little Nocturnal Assemblies, which are commonly known by the name of Clubs."

It is not clear how this sense of the word arose in the seventeenth century. Apparently, however, the use of the verb "to club," meaning to gather or form into a club-like mass, led on to its being used for any collection or combining into one mass or body. Thus in 1625 we find "clubbing the hair," and in 1641 Milton writes of "clubbing quotations." Not until the eighteenth century however do we find the use of the substantive "club" to denote an association formed to combine the operations of persons interested in some object. Thus in 1755 Cricket Clubs are mentioned, and in 1790 Burke speaks of "the solemn public sanction received from two clubs of gentlemen in London, called the Constitutional Society and the Revolution Society."

The cant term of a "Sporting Club" first appears in 1764.

In 1714 there was "the Mug-House Club in Long-Acre, where every Wednesday and Saturday a mixture of Gentlemen, Lawyers, and Tradesmen, meet in a great Room . . . Here nothing is drunk but Ale, and every gentleman hath his separate Mug."

In the *Maidstone Journal* for April 24th, 1792, I find mention of a Club from which perhaps London was happily free. It was "The Cherokee Club in Dublin, a society of young men who agree to drink six bottles each after dinner, and to appear in public places in a uniform red and blue. One of the rules of this Society is, that if any member is seen sober after dinner, he shall be fined 30.L. for the first offence, 50.L. for the second, and for the third shall be expelled."

As regards the *Antient Britons* their charity record of 1774 was beaten later, for I find in the *Maidstone Journal* of March, 1786, "Wednesday being St. David's Day, the gentlemen of the Society of Antient Britons met, according to annual custom, at Wallis's Grand rooms, King-street. Sir Watkin William Wynne was in the chair; the dinner was exceedingly elegant, with French wines of the best vintage. The collection for the children educated upon the laudable establishment instituted by the Society, amounted to upward of 548.L. And the same day his Royal Highness the Prince of Wales sent his annual donation of 100.L. to the Stewards of the Antient Britons Society for the further support of that charity."

With regard to the Antigallicans I may say that a public-house called the Antigallican is still to be found at No. 155, Tooley Street, perhaps a successor of the Bell, Rotherhithe, where Antigallicans met in 1752, as Bro. Levander records.

I suggest that the Anchor and the Dolphin, concerning which little was noted, were London gatherings of Bristol men who could not get down to the big political feasts in their native City, but got together on the days of the Festival.

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Bro. J. E. S. TUCKETT *writes:*—

There is much concerning Clubs and Societies, from the Royal Society downwards, to be found in that mine of information concerning men and manners in the early half of the eighteenth century, *The Private Journal and Literary Remains of John Byrom. Edited by Richard Parkinson, D.D., F.S.A.*, . . . 4 *vols.*, 4°, *Printed for the Chetham Society* M.DCCC.LIV. This worthy and lovable man was, we hope, a Freemason, for the name John Byr*a*m appears in the 1730 List of members of the Lodge at the Swan in Long Acre numbered 44 and constituted in September, 1725. It is, however, remarkable that the *Journal*, &c., contains but three references to Freemasonry:—

> Thursday [Mar. 11, 1725] . . . I was going to dine at Pontac's with the Duke of Richmond . . . so I went there . . . where Lord Foley, Mr Sloane, Bob Ord, White, and Glover came, and when we were at dinner, the Duke of Richmond and Mr Foulkes . . . The Duke of Richmond was very merry, and good company; . . . I came to the Society in the coach with the Duke of R., Mr Foulkes, and Mr Sloan, and we talked about masonry and shorthand.

> Tuesday [Apr. 6, 1725] . . . Tom Bentley . . . would not go with us to Paul's Churchyard, where Mr Leycester and I went, Mr Graham, Foulkes, Sloan, Glover, Montague . . . There was a lodge of the Freemasons in the room over us, where Mr Foulkes, who is deputy grand master, was till he came to us. Mr Sloan was for taking me up stairs if I would go; I said I would, and come back if there was anything I did not like, and then he bid me sit down.

> Tuesday. April 20th [1725] . . . thence to Paul's Church Yard, where were Foulkes, Graham, Brown, White, Cumberland, Heathcote, and another . . . we talked about Figg, free-masons who were over our head, numbers, shorthand.

The Duke of Richmond was G.M. in 1724-5 and Martin Folkes his D.G.M. and Sloan also was a Mason. The Society in the first of these extracts is the Royal Society. The Lodge of Masons referred to in the second and third is that at the "Sun, South side St. Paul's" which appears 21st in the 1725-1729 List. The second extract makes it clear that Byrom was not a Mason on April 6th, 1725, and it is certainly strange that there is no further allusion to the Craft in his most copious Diary. For "Figg" see *A.Q.C.*, vol. xxi., p. 232. The passages quoted will be found in *Journal*, &c., Vol. I., Part I., pp. 92, 109 and 121.

Of the many references to Clubs and Societies in the *Journal*, &c., I select but two:—

> Tuesday 9th [March, 1725] . . . thence to the Club in Paul's Church Yard . . . we talked much of something and nothing . . . and I told them I was going to establish a Cabala Club that were guessers. (Vol. I., Part I., p. 90.)

The second is more interesting:—

> Tuesday [May 4, 1725] . . . to the Club in Paul's Church yard, in a coach, with Mr Leycester and Bob Ord, who read my verses about Figg there; ate cold lamb heartily, which was rather wrong after so good a dinner; the Gormogon there; could get no coach, so we walked through Fleet street and met a coach in Chancery Lane. (Vol. I., Part I., p. 128.)

So little is known of the GOR-MO-GON Society that even this morsel is worth recording as an addition to the stock in hand. Bro. Gould has shewn that the Society and the Duke of Wharton were particularly active in 1724, and at *A.Q.C.*, vol. viii., p. 132, he gives a *Daily Journal* (Oct. 29 and 30, 1728) notice of a Chapter to be held at the Castle Tavern in Fleet Street on Oct. 31, and he goes on to say:—

> Whether indeed any similar notifications were printed in 1725, 1726, 1727, and the first eight months of 1728, I am not in a position either to positively affirm or to deny. I do not think they did.

Bro. Levander has found in Lysons a notice of a Chapter at the Castle in Fleet Street on "Monday 30th Instant," month unknown, but in the year 1725. I think that extract from John Byrom's *Journal* quoted above "the Gormogon there" can mean only one thing, namely, that a Chapter of the Most August and Sublime Order GOR-MO-GON assembled at the Sun on the South Side of St. Paul's on Tuesday, 4th May, 1725, and from the difficulty of procuring a conveyance it is permissible to deduce that it was a numerously attended function. We have now, then, knowledge of two Gormogon meetings taking place within the period referred to by Bro. Gould.

This seems to be a good opportunity to ask for an explanation of an obscure point in connection with the well-known GORMOGON Medal. Four specimens have been noticed in *A.Q.C.*:—(1) That in the G.L. Museum. (2) The Frazer-Dublin specimen. (3) That in the Collection of Bro. Rylands. (4) The Ulex-Hamburg specimen. Bro. G. L. Shackles describes Nos. (3) and (4) in *A.Q.C.*, vol. xv., p. 65, and concludes:—

> The date of both is *circa* 1794-5.

It is not easy to understand why Gormogon medals were struck in 1794-5 when to all appearances the Order died out in 1731, for surely there would be no attraction then for the forger of antiques. Is anything known as to the date of the other two?

John Byrom's system of shorthand was highly esteemed in its day and attracted a most influential following. A "Shorthand Society" was formed, and the pages of the *Journal*, &c., teem with references to it and information about its members. *The Daily Post*, 4 March, 1726 (*N. and Q. 11th Series*, vii.), contains:—

> We hear that on Monday Night last (February 28) several gentlemen who had learnt Mr Byrom's Short-hand, met at the King's Arms Tavern near Temple Bar, and commenc'd a Society for the encouragement of that Method, which is said to be very much approved of, and likely to meet with general acceptance.

Byrom's own account (*Journal*, &c., Vol. I., Part I., p. 210) says:—

> We went near eight to the King's Arms, where we had the two rooms laid together . . . we were nine in all. I . . . erected the society in these words: "Quod felix faustumque sit genti Britannicæ nobisque omnibus, ego Johannes Byrom, ex Fundatoris auctoritate ac officio erigo vos præsentes, et erecti estis in Societatem Tachygraphicam, ad Tachygraphiam nostram Byromianam perdiscendam, promovendam, et perpetuandam in sæcula sæculorum. AMEN."

*Espinasse. Lancashire Worthies.* cites as members:—Lord Chesterfield, Duke of Devonshire, Lord Camden, Horace Walpole, Bishop Hoadly, Hartley the Metaphysician. (*N. and Q.* 11th Series, vii. April 19.)

This Society is especially interesting to us because of its quasi-Masonic character. New members were "initiated," the members addressed each other as Brother and were pledged to secrecy concerning the system (of shorthand—there was murmuring when later it was proposed to make it public), the society styled itself an "Order" and its meetings "Chapters." Dr. Byrom was its Grand Master and his sister Phebe Grand Mistress, while the Grand Warden was Dr. Deacon. (*Journal*, &c., Vol. I., pp. 170, 171, 231, 315. Vol. II., pp. 315, 436.) Of course, all of this may be no more than a "manner of speaking," but even so it confers a flavour of Masonry and is suggestive. This is Byrom's entry in his *Journal* under date Aug. 26th-27th [1728]:—

> To Haddon John, and Heyward Thomas, greeting:
> On Friday next there is to be a meeting
> At ancient Bufton's, where the brethren, Wright,
> Baskeroyle, Swinton, Toft's facetious knight,
> [And] Lancaster, and Cattel if he can,
> And, on the same terms, Clowes the alderman,
> Have all agreed to hold, upon the border
> Of Altrincham, a Chapter of the Order.

(and five similar stanzas).

And now I pass from *Bro.* John Byrom to a few stray notes upon some of the Societies mentioned by Bros. Levander and Hextall and others not yet noticed.

Mr. J. Cuthbert Hadden, in his *Prince Charles Edward. His Life, Times, and Fight for the Crown. London. Pitman* 1913, at p. 173 gives the names of Clubs in Edinburgh at the time of the '45 Rebellion. He mentions:—SULPHUR CLUB, HELL-FIRE CLUB, TEN-TUMBLER CLUB, DEMIREPS, CAPE CLUB, PIOUS CLUB ("to indulge Gargantuan appetites in the consumption of pies"), SPENDTHRIFT CLUB ("nobody was allowed to spend more than fourpence halfpenny"). But in his Paper on *Gavin Wilson*, in *A.Q.C.*, vol. xxv., p. 264, Bro. A. M. Mackay says that the CAPE CLUB "appears to have been duly constituted in 1764."

ANACREONTIC SOCIETY at Norwich. *The Norfolk Chronicle or Norwich Gazette* for Feb. 27, 1802, contains an advertisement of the "Last Meeting for this Season." Visitors were to be admitted by ticket. The meeting to be at the Assembly Rooms on Friday, March 5. In the issue for March 13 there is the following report of this meeting:—

ANACREONTIC SOCIETY.

> Yesterday Se'nnight, the Meetings of this Society were brought to a *Close.*—nearly 180 gentlemen were present.—everything so well *concerted*, that the utmost *harmony* prevailed.—the *amateurs de la musique* were in excellent *tune*, and every one appeared in high *glee*.—The *catch* of "Would you know my Celia's charms" was succeeded by two *Recitatives* in the SAME *key*, (complimentary to the *President* and the *Conductors)* the *Tenor* of which was in perfect *unison* with the whole *Band;* indeed these *voluntaries* were *accompanied* with more than *Treble* applause; and the *Selection* for the evening produced such thundering *chorusses* of approbation, as to *shake* "APOLLO's Temple" to its very *Base*.—The President *executed* his *part* in his usual *Bravura* stile, and the performers in general *strain'd* every *chord* to bring the whole to a happy FINALE.
>
> A SOLO *Performer.*

THE NOBLE ORDER OF BUCKS. The evil repute of what Bro. Levander calls the "ribald times of the Bucks" seems to have clung to the NOBLE ORDER long after it had mended its ways. "An EPISTLE from a GENTLEMAN in London to his FRIEND in the Country," published January, 1780, contains:—

> I sometimes take a walk to Vauxhall
> Where bucks and heroes kick and box all
> For which they surely ought to be put in the stocks all

The sentiment in the third line is sounder than the metre.

FRATERNITY OF UNITED FRIARS at Norwich. (See *A.Q.C.*, vol. xxvii., p. 39). The Almoner in 1802 was Mr. George Waite "opposite Gurney's Bank."

FRIENDLY BROTHERS OF ST. PATRICK is flourishing at the present time and there are KNOTS in many distant parts of the world as well as in the United Kingdom. For many years I was in possession of a handsome volume of *Laws, &c.*, formerly the property of H.R.H. The Duke of Kent, the father of H.M. Queen Victoria. The book had many points of special interest and I considered that it ought to be in the keeping of the Society, so in August last I presented it to the Knot at Bath.

JOYOUS KNOT. Is not this simply a Marching Knot of the FRIENDLY BROTHERS OF ST. PATRICK?

GREGORIANS. This Society was in existence as late as 1811 and probably later. (See *A.Q.C.*, vol. xxi., p. 109.)

HIGHLAND SOCIETY. The members made a point of honouring the Highland Regiments on all suitable occasions. On Wednesday, 24 February, 1802, they entertained the heroic Sergt. Sinclair, of the 42nd Regiment (now 1st Batt., The Royal Highlanders, The Black Watch), who single-handed captured the "bloody Standard of the French Invincibles at Alexandria," at a dinner held at the Shakespear Tavern. Later the Society took the necessary steps to get the Sergt. a Commission.

KHAIBARITES. The word KHAIBAR sometimes appears as KEYBER, *e.g.* in *The Merry Thought* &c. (see *A.Q.C.*, vol. xxviii., p. 57), date 1730 or thereabouts. Colley Cibber (1671-1757) succeeded Eusden as Poet Laureate on 3 December, 1730, and Theobald, a defeated candidate, in a letter to Warburton, alludes to Cibber as "Keyber." Whether Cibber had anything to do with the GRAND KHAIBAR or GRAND KEYBER I cannot at present determine, but I think that he had. The *Merry Thought* passage runs:—

> Each learn'd Society would try all
> From lowest Club to that call'd Royal
> To furnish something might improve
> Religion, Politicks, or Love;
> Grand *Keyber*, Gormogons, Free-Masons,
> And Heydeger, with all his gay sons.

NOVIOMAGIANS. (See *A.Q.C.*, vol. xxvii., p. 38.) The following is included in a Catalogue of Autograph Letters issued by Mr. James Tregaskis, of Great Russell Street, in January last:—

> DICKENS. A.L.s. 1 p., 8vo. To T. Crofton Croker, regretting being unable to attend a meeting of the Noviomagians, as he was engaged to the Guild of Literature and Art, and hoped to make the latter the means of doing great work in the future.
>
> *Tavistock House, Sunday, 18th April,* 1852.

Addressed and signed envelope accompanies letter.

A Newspaper of 1911 (I think it was the *Bristol Times and Mirror*) contained an Article entitled "Queerly Named Societies," evidently inspired by an examination of the Report for the Year 1910 of the Chief Registrar of Friendly Societies. The oldest surviving Scottish Societies are given as:—

| | |
|---|---|
| INCORPORATION OF CARTERS IN LEITH | founded 1555 |
| UNITED GENERAL SEA-BOX OF BORROWSTOUNNESS | 1634 |
| POOR SEA-BOX OF ST. ANDREWS | 1643 |
| FRATERNITY OF DYERS, LINLITHGOW | 1670 |
| POOR BOX OF ANSTRUTHER, FIFESHIRE | 1701 |
| ANCIENT SOCIETY OF GARDENERS, DUMFERLINE | 1716 |

The oldest English Societies are declared to be:—

| | |
|---|---|
| FRIENDLY BENEFIT SOCIETY, BETHNAL GREEN | 1687 |
| NORMAN SOCIETY | 1703 |
| SOCIETY OF LINTOT | 1708 |

What is the meaning of SEA-BOX? And is anything known of the SOCIETY OF LINTOT (apparently still in existence)? Had Bro. Peter Lambert de Lintot (or his family) anything to do with it?

I notice that an HONOURABLE ORDER OF MODERN MASONS is in the list for 1910, but it dates only from 1889 and has its headquarters at Birmingham. There is clearly no connection with the body of similar name which existed in the middle of the eighteenth century.

UGLY CLUB. In No. xvii. (March 20, 1710) of *The Spectator* Addison (or is it Steele?) writes of an UGLY CLUB at OXFORD and gives its Rules or "The Act of Deformity." In No. 78 (May 30, 1711) Steele has an article on a CLUB OF UGLY FACES at Cambridge.

The Song and Advertisement from *Collectanea* given by Bro. Levander should be compared with the Print reproduced at p. 53 of *A.Q.C.*, vol. xxvii.

HURLOTHRUMBO SOCIETY. May I appeal to the Brethren of the Lodge for assistance in collecting material for a paper dealing with this body?

The thanks of the Brethren are due and will most certainly be accorded to Bro. Levander for the time and trouble he has expended in the preparation of his very interesting account of the contents of the Lysons Volumes.

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Bro. F. T. JAMES *writes*:—

I have examined the files of the *Gloucester Journal* from 1765 to 1778, and looked for notice of St. John's Day in Summer also Winter, and for a month before for notice and for three weeks after to see if there would be any comment, and the only one I can see is the one mentioned, referring to the revival of the Gloucester Lodge.

The *Gloucester Journal* has been published since the year 1722 without a break.

I caught sight of an advertisement dated Monday, Dec. 30th, 1765, the following being a little of it:—

> "Published at $1^s$-$6^d$ sixth edition. Corrected of Jachin and Boaz, or an authentic Key to the Door of Free Masonry both Antient and Modern . . . By a Gentleman belonging to the Jerusalem Lodge, a frequent visitor at the Queen's Arms in Saint Paul's Church Yard and other eminent lodges. . . . Printed for W. Nicoll in Saint Paul's Church Yard. . . . The Author acknowledges the receipt of several letters from the Bretheren. . . . Begs that those so full of wrath and Indignation would be so kind as to pay the post of their abusive and scurrilous epistles."

I have not copied all the advertisement as it is rather long, anyway I have given the salient points.

I have to thank Bro. Godwin Chance for permission to look at these old copies and Mr. J. Richings for much trouble taken in the matter.

Only two Lodges warranted under the Premier Grand Lodge had their origin within the Province between the date of the foundation of Grand Lodge and that of the succession of Dunckerley as Provincial Grand Master. Neither of them had a permanent existence. They were both founded in the same year, one at Gloucester, the other at Tewkesbury. The former was warranted on the 28th March, 1738, its meeting place being the Wheatsheaf in the old city. In 1751 it removed to the Swan Inn, and in the Engraved List of Lodges for 1764 it appears under the sign of a swan and as meeting the first and third Friday of each month. In January, 1768, it was erased from the roll of Lodges as in a state of inanition. Its original No. was 171; it became a few years later No. 157, and at its demise No. 95.

I cannot find out anything definite about the Inns, but there is a Wheatsheaf situate in Southgate Street at present, but no Swan Inn in Northgate Street. There is a Swan and Falcon in Longsmith Street off Westgate Street and Southgate Street.

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Bro. W. B. HEXTALL *writes*:—

Bro. Levander's paper marks a fresh stage in the literature of Clubs and Societies, and provides much new material for future writers.

The Latin phrase quoted from *Leges Conviviales* of the Apollo Club at the Devil's Tavern has been elsewhere given as "nec lectæ feminæ repudiantur"; done into English by Alexander Brome (1620-1666) as "Nor be choice ladies slighted."[1] The distinction does not necssarily imply a difference.

"With the exception of the Rota Club, of which Milton, Harrington, Marvell, and some other leading parliamentarians were members, the intellectual aspect of the clubs was lost in the heat and virulence of party feeling."[2]

The statement that the Brockwell sermon at Boston, U.S.A., in 1749, was "the first Masonic sermon that was printed," is not found in the *Freemason's Pocket Companion, 1754;* in the pages of which the address probably made its first English appearance. There were London sermons by the Rev. John Entick from 1750,[3] which ran it closely as to time, and are advertised with the 1756 *Constitutions*, which he edited.

The many-sided John Wilkes was plainly dealt with by some of his contemporaries, one of whom, the Rev. George Huddesford, M.A., about 1790 wrote and published of him:—

Then a fig for Mecca's saint, a fig
    For Tartar, Turk, or Saracen!
Our Chamberlain, that rascal rare
    Excels beyond comparison:
Their Prophet was an arrant cheat;
    John Wilkes is no impostor:
He cares no more for the Alcoran
    Than for the Pater Noster.

[1] *The Literary Clubs of the Olden Times*, by George Stevenson, 1854.
[2] *Ibid.*
[3] *A.Q.C.*, xxi., 80n (1908).

I attribute the paragraph about "great disputes subsisting between the Societies of Free Masons," in Lloyd's *Evening Post*, May 10-12, 1769, to the acute rivalry existing between the "Antients" and the "Moderns" rather than to the abortive proposals for incorporation, which concerned the "Moderns" only.

The *World* advertisement of January 20, 1788, is interesting, as employing the phrase "any star, garter, or emblem . . . of any other Order of Knighthood"; and by its use of the disjunctive, inferentially discrediting the "star *and* garter," which is even yet heard in a connexion I need not particularize.

The quotation from *Low Life*, 1764, invites surmise as to how far the imputation that so long clung to the Craft anent undue conviviality may have been originated, or perpetuated, by Hogarth's presentment of the inebriated freemason in his picture "NIGHT," which he painted in 1737 or 1738.[1] The allusion to "asking after their Hats and Canes in order to walk, or be led (according as they are for Sobriety) Homewards," recalls a leading incident in Hogarth's picture; and the insinuation loses none of its point by the bracketing of the Craft with other bodies which are named.

Though Noorthouck's *Constitutions* was published in 1784, the "most elegant frontispiece" does not seem to have been ready till 1786, which date appears as its imprint; and this accounts for copies being found without the plate.

The "Dr. Sibley" mentioned with Preston's Order of Harodim in 1796 was no doubt the individual who figures largely in a paper at *A.Q.C.* xxiv., 81 (1911).

ANCHOR and DOLPHIN SOCIETIES still exist at Bristol, and their annual banquets on "Colston's Day" are well-known.

BLUE, or TRUE BLUE CLUBS were fairly common in the Provinces, and were avowedly political. At Ilchester, Somerset, fervid partisans directed that they should be buried in blue coffins; and in the churchyard of Little Brickhill, Bucks, is a grave marked, "Here lieth the body of 'True Blue,' who died in 1724." Who he was is unknown, the local tale being that he lived and died under this assumed name. In a Midland town the local True Blue Club celebrated the defeat of Bonaparte at the battle of Leipsic, in October, 1813, by roasting an ox whole, and distributing the meat among two hundred of the poor, with a like number of shilling (quartern) loaves.

Some verses of a song introducing names of various taverns patronised by BUCKS' LODGES, probably dating back to 1756,[2] will be found at *A.Q.C.* xx., 367 (1907); and at page 107 of the same volume is a reference to "Bar Chus, the Son of Chus," in Anderson's *Constitutions*, 1723, whence perhaps the "Barcock or Bar-Chusses" of about 1744 derived their appellation. "The history of choice spirits and ballad-singing," prefixed to *Songs, Comic and Satyrical*, by George Alexander Stevens, says: "The magazines of the ancients . . . tell us that Bacchus instituted a club called the Baccæ, or Bacchantes, and which are now called the Bucks; as it appears, not only by Nimrod's ancient charter, deposited in the archives of the Babylonian Lodge in the environs of Soho, but also by the authenticated records belonging to the Pewter-Platter in Bishopsgate Precinct."

[1] See *A.Q.C.* ii., 90, 116, 146 (1889). "William Hogarth and Freemasonry," *Lodge of Research, No. 2429, Transactions*, 1908-9, 102.
[2] *A.Q.C.* iii., 144 (1890).

The College Youths are, I believe, a society of Bell-Ringers, of considerable reputation.

A recent newspaper notice of County Societies in London gave seniority to a gathering of Cumberland men in 1741, though a society of Londoners who had all come from Cirencester existed in 1701; and said that in 1914 there were twenty-six County Societies, including the Isle of Man and the Isle of Wight; "the number being really more, as the East Anglians had pooled their interests—Cambridge, Norfolk, Suffolk, and Essex meeting round the same table, while Leicestershire and Rutland and Cumberland and Westmoreland also hunt in couples."

Bro. Levander's inclusion of several bodies that were quite frankly Friendly Societies makes relevant the following passages, which appeared in a current serial in November, 1915:—

> It must not be imagined that friendly societies are of recent origin. Thirteen societies still in existence in England were established prior to the middle of the eighteenth century. And Daniel Defoe, the author of "Robinson Crusoe," wrote about "societies formed by mutual assurance for the relief of members in seasons of distress," as long ago as the year 1696.
>
> It is sometimes suggested that friendly societies originally sprang from the craft guilds of the Middle Ages, and the fact that some of the earlier societies were associated with a single trade—as, for instance, the Weavers' Society—would seem to support the suggestion. But the real truth is that most of them were born in the first half of the eighteenth century, when Freemasonry experienced its great revival, and an absolute mania for secret societies suddenly affected all classes.
>
> In straggling order there came into existence the Oddfellows, the Druids, the Foresters, and the Comical Fellows, and all of these societies were more convivial than benevolent in their early days, and made a great feature of their secret meetings and secret rites. Most of their "lodges" were held in public-houses, and the flowing bowl entered largely into the proceedings.
>
> In an ancient cash-book belonging to a lodge of the Ancient Oddfellows the following items were found: "Spirits and Mizalto, £1.13.5½; six beards, 12s. 6d.; hail-storm, 8s. 6d.; copper spoon, 1s.; sun and moon, 16s." The six beards were for the officers to wear with their wigs; the hail-storm was for the terrifying of members-to-be; the sun and moon were for the decoration of the room; and the copper spoon was really a brazier in which the spirits were consumed by burning.
>
> The last of the rules of the Old Rogate Friendly Society (Sussex) was as follows: "Any member proposing an alteration in the foregoing rules shall at once be expelled from the Society."
>
> It is a curious thing that though friendly societies have flourished for so many years in both England and Scotland, no "ancient order" has ever originated in Ireland. Several societies have branches there, but they are all of English or Scottish creation.

It must be fairly obvious that a proportion of the bodies which claimed an existence under titles more or less whimsical and eccentric never were in actual being; and one would like to find some clue to the motives which prompted individuals to expend their time and money in what seems rather a feeble way of hoaxing or mystifying the public. For instance, it can hardly be supposed that the PAROQUETS met at Stonehenge in 1747; or that the SICILIAN CONGRESS held its "Grunnitions" in London in 1745; any more than that a "Museum of BUZWINGS" was held there in 1868.[1] Of course, there is a possible alternative, that the advertisements ostensibly relating to such bodies were really worded so as to convey more than appeared upon the surface to people holding the key; but these could be few in number, and, so far as we know, the efforts were hardly worth the trouble.

Mention may here be made of some Clubs, &c., which have come under my notice since the paper on *Some Old-time Clubs and Societies*, which is printed at *A.Q.C.* xxvii., 25; and a few additions made to details already given.

ABECEDARIANS. George Dyer in 1795 mentions amongst the societies for the relief of genius in necessitous circumstances, "the Abcdarians, for the relief of necessitous schoolmasters."[2]

*The Amicable Club of Warrington*, a minute-book, 1789-97, contains copies of each half-yearly account presented by the landlord of the inn at which the club met.[3]

"THE CADGERS have a curious mode of reception. They blindfold the candidate, fill his mouth with salt, tumble him into a tub of dirty water, and swear him to cheat the whole world, but never a brother Cadger—an oath which they break on the first favourable occasion. They have a distinguishing mark also which they affix to all articles connected with their carts and donkeys. The whole system of the present trade-mark is founded upon this principle."[4]

"THE COMICAL GILLS." There is a coloured etching so entitled, showing the interior of a tap-room.[5]

THE KEEP-THE-LINE CLUB met at the Turk's Head Coffee House, Strand. One of its rules was, "if any member grossly insulted another by giving him the lie, the member so insulted should immediately rise and satisfy the aggressor by asking his pardon; this rule to extend to visitors."

THE LION CLUB existed for nearly 100 years with a membership of thirteen.[6]

THE LARK PIE CLUB. Its one hundred and seventy-fourth ordinary meeting was noticed in *The Citizen*, of December 29, 1883, as held on the previous Wednesday evening, at the Cock Tavern, St. Martin's Court, Ludgate Hill.

A NEVER FRET SOCIETY appears to have been possessed of some influence at Warwick in the year 1829.[7]

1 *A.Q.C.* xxvii., 43.
2 *Notes and Queries*, 11s. x., 230.
3 *Ibid*, 12s. i., 48.
4 *Freemasons' Magazine*, December, 1868, 519.
5 *Notes and Queries*, 11s. xii., 259.
6 Frederick Reynolds was member of the two last mentioned. See his *Life and Times*.
7 *Miscellanea Latomorum*, ii., 63.

A Right, Wrong or Right Club, "whose convivial circles did for some time make a great noise in Edinburgh . . . its leading maxim being the Highlanders' sentiment, that a friend could do no wrong, but must have his comrade's protection and support in all his undertakings, however eccentric and questionable they might be,"[1] was started in 1814, a great supporter of it being James Hogg, the "Ettrick Shepherd," whose admission into the Craft is noticed in *A.Q.C.* xiv., 166; xxiii., 58ⁿ.

I have come across the mention, but without dates, of a weekly club called the Snugs, "at a great trading town in Yorkshire," which is elsewhere pointed to as Leeds. The only particular given is that one member was Colonel Miller, of the Society called the Lumber Troopers, London.

Records of the Mock Corporation of Sefton Society are preserved in a handsome volume, *Sefton, a descriptive and historical account* . . . By W. D. Caröe and E. J. A. Gordon, 1893, which relates that the office of Mayor of Walton,[2] had its origin in a Jacobite club, established in 1701 for political purposes; and although its original purpose ended with the surrender of Preston in the 1715 rebellion, it existed as a mock Corporation, with many whimsical ceremonies, till 1800; and that there was the election of a Mock Mayor at Newcastle-under-Lyme so late as 1833. The Mock Corporation of Sefton (or Sephton) differed from that of Walton, as it was instituted by gentlemen and merchants of Liverpool for the purpose of social intercourse on the Sabbath day, when it was customary for the members to attend Church twice. The earliest date, (which appears on a mace), was 1764; and the records are in two books, covering from 1771 to 1797. In 1887 all the regalia, insignia, and robes were sold for £41, with the exception of the portrait of a Recorder, and some pewter plates.

The following is from *A Book of Famous Wits*, by Walter Jerrold, 1912:—

> At the Chapter Coffee House in Paternoster Row there used to be a regular gathering of men known as the Wittinagemot, which lasted certainly up to 1805. Here, too, we are told used to met a Wet Paper Club, the members of which gathered to read and discuss the newspapers while they were still wet from the press—a dry paper being regarded already as a stale commodity.

Bro. Rev. Canon Horsley has been good enough to supply more about The Reffley Society (xxvii., 44). This body was not only commemorated in 1756 by the erection of a Temple and Obelisk, the latter bearing a Latin inscription indicating a former "Column of Reffley," but had inscribed to it "A Cantata composed for the Dedication of the Water to the Deities of Love and Social Enjoyment, the Music by Dʳ Arne" [T. A. Arne, 1710-1780, composer of "Rule Britannia"], phonetically marking successive stages in the preparation of a special Punch, the secret of which is confined to two or three of the members. As the "Deities" are named in the Cantata as Venus and Bacchus, it was not inappropriate, in 1830, for the Society to present its local patron with a silver latch-key engraved with the device of a punch-bowl and the words "Reffley Spring."

[1] *Memoirs of a Literary Veteran;* by R. P. Gillies, 1851, vol. ii., 196.
[2] *A.Q.C.* xxvii., 43-44.

Bro. Levander *writes*:—

I have to thank those Brethren who have criticised and written additions to my paper. When writing it, the time at my disposal did not allow me to carry out my original intention, *viz.*, to comment upon and make all additions possible to—shall I say all?—the announcements. Lack of time, too, obliged me to make many omissions; the material at my disposal respecting *inter alia* such bodies as the Odd-Fellows, Foresters, Druids, &c., &c., of which information could be more readily obtained in book form, or which were of more recent times, had to be set aside.

I regret that it has been found necessary to call attention to a few errors that crept into the text in some unaccountable fashion. *Humanum est errare.* In 1731 only one Masonic Lodge met at the Devil. With respect to Loge d'Espérance that was constituted in 1768, Lane states (*Records*, p. 164) that its number was at first 434; in 1770 it was 369; in 1780, 283; in 1781, 284; in 1792, 238. At p. 105 he mentions a Lodge having the same name, to which the date 1779 is assigned. The 1768 Lodge apparently united with and gave its name to the latter, to which no number at all is assigned.

Spring Gardens, Chelsea, were afterwards known as Cremorne Gardens. Vauxhall Gardens at one time bore the name of the New Spring Gardens; apparently, however, the word "New" was sometimes omitted, for Lysons says, "The Spring Gardens at Vauxhall are mentioned in *The Spectator* (No. 383) as a place of great resort . . . Vauxhall Gardens are open," &c. (*Environs of London*, i., 324).

The rule quoted by Bro. Hills, "Whenever we are to have an extraordinary meeting, it shall be advertised by some outlandish name in the newspapers," would explain such odd notices as those alluded to by Bro. Hextall. I cannot help thinking that sundry parts of London were known to those in the secret by special names, which were a mystery to the "profane," *e.g.*, Stonehenge. And not merely localities, but also the names of the taverns where meetings were held. Take, for instance, the house in Bankside, the last mentioned in my paper, the "Welch Embasader"—an early spelling, formed from the pronunciation of the word "Ambassador." Such a name for a tavern seems very improbable, notwithstanding the peculiar signs to be met with. At any rate, I have ascertained that there was no tavern in Bankside with that sign; but there was one there in the eighteenth century called the Welsh Troopers. I venture to suggest that the sign-painter represented these so gaudily attired as to give one the idea that they were men of a much higher social rank than troopers, and that those who were "in the know" substituted the word "Ambassadors." But ambassadors are not "thick as autumnal leaves that strow the brooks of Vallombrosa," so the singular number replaced the plural.

May I be permitted to follow the example of some of my commentators, and make a few additions to my list, premising only that most of the cuttings now reproduced are from unidentified newspapers, and usually only the year is notified?

The Select Albion Lodge (described as a "noble" or "noble and honourable" Order) held its meetings in 1768 at the George and Vulture Tavern, Cornhill, but in 1772 at the Crown Tavern, Leadenhall Street, having some years previously moved to the Albion Coffee House, St. Swithin's Alley, Cornhill,

ALBIONS. Of these I have several additional advertisements. The earliest (1765) gives notice that the "Brethren of this most ancient and honourable Order are desired to meet the Grand, Vice-Grand and Council" at the King's Head Tavern in the Poultry, "in order to receive a visit from the gentlemen of the Grand-Lodge." In the following year the meeting was held at the same Tavern for the choice of Officers for the ensuing half-year, and the Albion Grand Lodge held its meeting at the Globe Tavern, Fleet Street, to "chuse a Grand and other Officers" for a similar period. The ALBION BOROUGH LODGE held their fortnightly meetings in 1768 at Bro. Brookesbank's, The Three Tun Tavern, St. Margaret's Hill, Southwark. The Secretary of the ALBION CITY LODGE, meeting at the King's Head, Poultry, desired the Brethren of that Ancient and Noble Order to dine with the Grand and Officers at the Mermaid Tavern, Hackney, on June 4, 1768, being his Majesty's Birthday. They also were notified on June 13 that a meeting would be held at the King's Head on that evening to consider certain resolutions.

ANTIGALLICANS.—In 1751 about 1000 members of this body held their annual feast at Grocers' Hall, after having attended Divine service at Bow Church, Cheapside, where a sermon was preached by the Rev. — King, Lecturer of St. George's-in-the-East. In 1768 the annual feast was held on June 10 at the Greyhound at Greenwich. "A Sermon by the Rev. Brother Scott."

ANTI-GREGORIANS.—Old Christmas Day, 1753, was observed as usual in several places in the neighbourhood of Worcester. The day fell on a Friday. "At some villages the Parishioners so strongly insisted on having an *Old Stile* Nativity Sermon, (as they term'd it) that their Ministers could not well avoid preaching to them: And, we are told, that at some Towns, where the Markets are held on Friday, not a Butter Basket, nor even a *Goose*, was to be seen in the Market-Place the whole Day."[1]

BEEFSTEAKS, THE SUBLIME SOCIETY OF.—A list of the original members (1735) will be found in *Hist. MSS. Com.*, vol iv. The furniture, plate, portraits of the members, &c., were sold by auction in 1869, the Society having been broken up in the previous year. The old gridiron was knocked down for £5.15.0 to Messrs. Spiers and Pond. But this was not the first Club of that name, for the *Daily Courant* for 8 February, 1710, records that on the 6th a dinner, followed by a concert and a set piece of firework, was held to celebrate the birthday of Queen Anne.

THE BUCKS.—Here are a few additional extracts recently met with. In 1766 the Assyrian Lodge held its summer anniversary feast on July 3 at Brother Griffiths's, the Spread Eagle at Epsom. "Note. As no business respecting the Order is done on this Day, Ladies are always admitted to this Feast. The most Noble Grand intends to be at the New Inn, on the Surry side of Westminster Bridge, by Six o'Clock in the Morning of the Feast Day, and will set off for Epsom."

A notice was issued June 6, 1766, that the Holywell Lodge of the most Noble Order of Bucks, lately held at the Five Bells Tavern in the Strand, would in future meet at the Devil Tavern, Temple Bar, on and from Friday, the 13th inst.

[1] Quoted in *A.Q.C.*, xxv., 276. (1912.)

In the same year appeared the following, no month being mentioned:—"White Hart, Five-Field. Helespont Lodge. The Anniversary Feast of this Lodge, held this Day the 28th instant, on Account of the Uncertainty of the Weather, and in order to accommodate our Brother Bucks, who have taken Tickets, and likewise those who intend us the pleasure of their company to dine, will be as the last Year, at Mr Potter's Long Room, near Ranelagh." I think this Lodge has not been hitherto mentioned.

In 1768 the Brethren belonging to the Sun Tavern Lodge in Milk St. were desired to attend "this Evening" (no month or day given) "being election night to chuse a Grand for the ensuing Year, and on other special affairs."

In 1789 the Babylonian Lodge met at the Surry Tavern, Surry St. In the same year the Sermon preached on November 4 at Piercy Chapel Rathbone place, before the "Ancient and Honourable Lodges of Bucks" by the Rev. Rice Hughes, A.M., of Aldenham, Herts, and domestic Chaplain to the Right Hon. the Earl of Powlett, was published by request.

The Euphrates Lodge met in 1796 at the New London Tavern, Cheapside. In 1808 they were at the Globe, Fleet Street, and gave their annual Ball at Willis's Rooms, and again in 1821, but the Lodge seems to have moved to the Thatched House Tavern.

The Royal Independent Hanoverian Lodge (about which I have mentioned a few later particulars) held in August, 1813, their summer festival at the "Surrey Hotel (late the Horns) at Kennington." They held a Special General Lodge Meeting on the following Dec. 1 at the Albion House, Aldersgate St., where also their anniversary was celebrated June 8, 1814.

In *A.Q.C.* iii., 155, Bro. Rylands transcribed from his MS. copy of the Constitution Book "A Brief Historical Account, of the Original Institution, of the most Antient and Noble Order, of Bucks." This is almost identical, as far as it goes, with "A Brief Historical Account of the Institution of the most Noble Order of Bucks, as it has been collected from Traditional Accounts and Records of Antiquity, now remaining in the City of Bagdell, which is the same as the ancient Babylon, the original and once flourishing seat of the most Noble Order, and transmitted from thence by a British Buck resident in those Parts," published in *The New London Magazine* for October, 1786. The additional portion is identical with that quoted by Mr. Wallis from the *Sporting Magazine* for January, 1802. (*A.Q.C.* iii., 145.)

There is no clue to either the source or the date of the following cutting. It appears to be quite modern. "The OLD BUCKS of the Pale Lion, Upper Thames Street. A society is held at the above-named house, called the Old Bucks; it consists of a captain, an adjutant, and privates. Please the pigs we will sing of their *military* glory.

Air—'With helmet on his brow.'

There's bold Jackson in the chair,
    Just like a petty king;
His look bespeaks despair,
    When he attempts to sing.
Jolly Phillips in the *vice*,
    Though screwed up very tight,
To amuse the ancient Bucks,
    He tries with all his might.

There's Brodie, wicked dog,
    Inflicts on all great pain,
When he undertakes the job
    To murder 'Pretty Jane.'
The *Starr*, so gay and trim,
    Shines forth with look so bright;
If he'll promise not to sing,
    We'll look in another night."

In his paper on this Order Bro. Rylands mentions (*A.Q.C.* iii., 145*n.*) Bro. Alfred Wallis's account in *Notes and Queries*, 6th Series, viii., 361 (1883). In the following year Mr. H. G. Bohn, the well-known bookseller and publisher, contributed a letter to *N. and Q.* (ix., 454), which I do not think has been hitherto drawn upon. In his 89th year he assumed from the silence of other contributors that he was the only surviving member of either of the known Orders, and gives a few particulars remarking that his memory would not serve him for much. The Grand Lodge became pretty well extinct before 1816, when the Royal Assyrian Order of Bucks seems to have taken its place, or at least was the only active one. Mr. Bohn was elected a member about 1821, when the Noble Grand was John Henry Skelton, a woollen-draper in Chandos St., Covent Garden, who had married the wealthy Miss Schreiber. The honour of being Noble Grand never cost less than £500 a year, and generally twice as much in consequence of the holder having to pay all the costs of liberal entertainments. He gives an account of a splendid ball given by the Noble Grand at Willis's Rooms about 1823, when he was Deputy Grand. All the Officers were in full dress (his own, which he describes, was gorgeous in the extreme,) and had to receive the visitors, who were ushered in by a flourish of trumpets and military music. On that particular occasion there were between four and five hundred visitors. He says that he had forgotten the formula adopted at the election of members—even the words and particulars, but thought it was pronounced audibly with the right hand on the book of rules. A special room was assigned to them at Freemasons' Tavern, where they met regularly about once every fortnight. The regalia and various paraphernalia were entrusted to the care of Mr. Cuff, then master of the tavern, but he thinks they were mostly, if not all, burnt at a fire "which happened there many years ago." It is sad to read (*N. and Q.*, 6th Series, ix., 511) that Mr. Skelton, who was, as Mr. Jay Ker says, "one of the most genial and best informed men that it has ever been my fortune to met" was, when he first made his acquaintance about 1848, in reduced circumstances, holding the office of a gas company's inspector.

Bro. Rylands dated the latest printed mention of the Order 1802; Bro. Songhurst extended this to 1825 (*A.Q.C.* xxvii., 57). Now we find a Buck living close upon sixty years later still.

The Gentlemen of the Free and Easy under the Rose met at the Queen's Arms Tavern, St. Paul's Churchyard in 1775. There was a Society with the same name meeting at the White Hart, Windsor, where its "Worthy Members" were requested to hold their annual venison feast on Sept. 1, 1768.

Free and Easy Johns.—Bro. Songhurst tells me that he has recently seen, in London, a relic of the dinner given by "Sister Wills" at her house, the Hole in the Wall, Fleet Street, in May, 1776.[1] It is a large pewter mug with inscrip-

[1] See *A.Q.C.*, xxvii., 149. (1914.)

tions on the front and on the under side. The second of these contains a reference to the hospitality of the Landlady.

In 1768 the Loyal Britons met at the Forty-five Tavern in Gray's Inn passage, Bedford Row, Holborn.

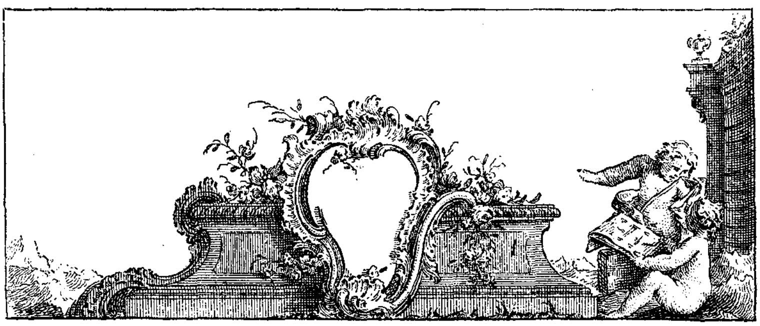
The Brethren of the Most Ancient and Noble Order of Loyal Georges were desired to meet on St. George's Day, 1766, the Grand and Officers and the rest of the Brotherhood at the Grand Lodge at Brother Norris's, the St. Luke's Head and Eight Bells, in Red Lion St., in Spittlefields, to proceed from thence in procession to dine at Mr. Birch's, the Bacchus in Hoxton Town.

The Sols.—There is still another Order, dating back to 1768. "The Brotherhood of the Ancient and Honourable Order" of Old Sols met monthly. R. M. Jurer, by order of the most respectable Grand, convenes a meeting, but no place is mentioned. At a meeting of the "Knights Templar Order of Royal Grand Select Sols," held in 1789 at the Buffalo Tavern, Bloomsbury Square, Mr. William Brooks was unanimously re-elected Right Honourable Grand Select Master.

J. S. Juror signs, by order of the Grand, several advertisements convening monthly meetings of the "noble and respectable," or "respectable and honourable," or "ancient, honourable and respectable" Order of Old Souls at the Red Lion, Butcherhall Lane, Newgate St., in 1768.

The following advertisement appeared in 1764. "Salop, Oct. 5, 1764. The Fraternity of the True Blue are desired to meet at the Raven on Tuesday the 30th instant. John Hodgetts, Steward. N.B. The Fox-hounds will attend the Meeting, and go out the 31st; and at Night there will be an Assembly."

The Knights of the honourable Order of Wilkonians were desired (by order of the Captain) to meet their Brethren on Oct. 28, 1768, to celebrate the birthday of John Wilkes.



# THE ETIQUETTE OF FREEMASONRY—BRO. FRANKLIN THOMAS.

*BY BRO. C. GOUGH.*

THE identity of the Author of this popular work, for many years, and, indeed, until quite recently, had remained somewhat of a hidden mystery. The book had been published with the *nom de plume* of "An old Past Master," but, so that it might not suffer for want of recommendation, the Author carefully informed his readers of the ripe experience he possessed, and the Masonic distinctions he had gained, and stated that his allusions to them were with the twofold object of showing his authority to speak, and of emphasising the great importance of the office of Director of Ceremonies. Possibly, a third motive existed, that of providing means whereby his identity could be traced and clearly established.

In the course of investigating the various clues indicated in the book, many details have been gleaned relating to the business life and Masonic career of the Author, and as these show him to have been not only a worthy citizen, but a distinguished Freemason, it seems desirable that the information should be permanently recorded.

Franklin Thomas, the son of Franklin Mathew Thomas, late of Rochester, Kent, Broker (d. 3. Nov. 1834), was educated at Rochester Grammar School, and a chorister at Rochester Cathedral. He was initiated at Chatham in the Royal Kent Lodge of Antiquity, now No. 20, in March, 1841 (p. 18),[1] being then stated to be 23 years of age, and of Rochester, Upholsterer. He "declared off" in March, 1843.

Joined Alfred Lodge at Oxford (then No. 425, now No. 340) on 15th September, 1846. Installed W.M. on 27th December, 1849; made Provincial Senior Grand Deacon, Oxfordshire 1850, and Provincial Grand Registrar in same Province in 1851.

Exalted in Alfred Chapter at Oxford on 7th July, 1848, and occupied the three Principals' chairs successively in 1851, 1852, and 1853, and in August, 1854, was presented with a Silver Tea Service as a token of regard, and an appreciation of his assiduous efforts to promote the cause of Masonry.

In Oxford, Bro. Franklin Thomas carried on the business of a Cabinet Maker and Upholsterer at No. 135, High Street, the next premises, No. 136,

[1] Where the ascertained facts coincide with the statements made in the *Etiquette*, references are given to the pages of the 1890 edition of that work.

being occupied by Mr. Adin Williams, a Tailor and Robemaker. As proceeding from these premises "the writer used to hear a tailor call out ''Enery, bring me a hiron'" (p. 248).

From November, 1852, until November, 1854, Bro. Thomas was a member of the Oxford Town Council.

In December, 1854, he joined St. John's Lodge, Torquay (then No. 411, now No. 328), and was at once appointed S.D. During 1855 he several times acted as W.M. Having been elected as such, he filled the chair in 1856 and 1857. The chief corner stone of the Masonic Hall at Torquay was laid with Masonic honours by the Rev. John Huyshe, D.P.G.M., Devon, on 28th May, 1857, and on that occasion Bro. Franklin Thomas carried out his duties as W.M. of the Lodge (p. 198).

Having to leave Torquay in consequence of impaired health, the St. John's Lodge presented him, on 1st December, 1857, with a valedictory address.

In December, 1861, he joined the Lodge of Perseverance, Blackburn, now No. 345, of which he remained a member until his death in 1907. It is said that he was never W.M. of this Lodge, but had held other positions in it for long periods, and with few exceptions had acted as Installing Master from 1864 to 1904, and was D.C. at the time of his decease (p. 19). The *Freemason* of 7th January, 1905, reporting the Installation meeting of the Perseverance Lodge, says it was the 35th occasion on which Bro. Franklin Thomas (then in his 88th year) had performed the ceremony in that Lodge. The same report tells of the remarkable and possibly unique experience, that during 41 years in unbroken sequence Bro. Franklin Thomas had installed the successive W.M.'s in the Harmony and Industry Lodge, Darwen No. 381 *(and he was not a member of that Lodge)*, "as well as many of the Masters of various Lodges in this (the East Lancashire) Province, Clitheroe, Burnley, Paddiham, Accrington, Oswaldtwisle, Clayton le Moors, in the Rossendale Valley, and others." This report describes Bro. Thomas as P.P.G.J.D. Kent, P.P.G.Reg. Oxon and P.P.S.G.W. East Lancashire (p. 19).

He was made Prov.G.J.D. in East Lancashire in 1877, and amongst the honours of the Jubilee year, 1887, the past rank of Prov. Senior Grand Warden of that Province was conferred upon him.

In the R.A. he attached himself to the Perseverance Chapter, and in the four consecutive years, 1879, 1880, 1881, and 1882, he filled the chair of Third Principal at the Prov. Grand Chapter meetings in East Lancashire (p. 19).

Bro. Franklin Thomas was present at the Consecration of the Wolseley Lodge No. 1993 at Manchester on 28th March, 1883 (p. 206) and signed the attendance book as "P.P.G.J.D. & P.P.G.R. Oxon," and on 15th November. 1889, he attended the Consecration of the East Lancashire Centurion Lodge No. 2322 at Manchester (p. 271) and was then described as P.P.S.G.W.

For many years until about twenty years before he died, Bro. Thomas carried on the old-established business of a house furnisher and decorator now in the hands of Messrs. Simpson and Son, of Market Place, Blackburn, and he was succeeded in it by his son, Mr. Franklin T. Thomas, afterwards Mayor of Blackburn, who died 10th August, 1913.

Bro. Franklin Thomas (the author) had been a Magistrate of the Borough of Blackburn since 1886. He died at Ilkley on 13th October, 1907, in his 91st

year. Obituary notices of him appeared in the *Blackburn Telegraph* of 19th October, 1907, and in the *Freemason* on 26th October and 2nd November, 1907. These notices all refer to him as P.P.G.J.D. of Kent. His portrait is preserved in the Alfred Lodge at Oxford and the Perseverance Lodge at Blackburn and a reproduction of his portrait was given in the *Blackburn Telegraph* of 6th July, 1907.

He belonged to the Hugh de Payens Preceptory of the Knights Templars, and at Burnley in 1881 was appointed Warden of Regalia in the Provincial Grand Priory.

Although more facts have been accumulated than suffice to connect the Author of the *Etiquette* with his own references to himself, there are links still lacking to make the chain quite perfect. So far all efforts have failed to discover the "very important Lodge (not his mother Lodge) of which he was installed Master in 1846," and in which, presumably, he first took office in 1843 (p. 19). Equally unavailing have been the attempts to obtain evidence of his having received Provincial Grand rank in Kent, which he is stated to have possessed. His early connection with that Province (1841-3) seems too slight to justify the thought that it led to Provincial honour, and no reference has been found to his association with Kent at any later period. Mr. Franklin T. Thomas (his son) says he believes his father went to Oxford "in 1844, so that there are only two years to account for between 1842, when he left Rochester," and that he (Mr. Franklin T. Thomas) was born in Oxford in 1845. He further says that his father, "after leaving Torquay, lived in London until 1861, when he came to Blackburn." Thus in regard to time there is but little to explore.

The Minutes of the Alfred Lodge at Oxford merely show him as joining "from No. 20," and nowhere contain the least indication that at the time of his so joining, or at any time antecedently to his being installed W.M. of that Lodge, he had been, or was, an Installed Master, nor does the record of his Oxford installation in any way point to such a conclusion. Correspondents have stated that Bro. Franklin Thomas himself referred to his Kentish Grand Rank, but apart from the allusions to it which are in his Obituary Notices, the only instance of it occurring in print, which I have traced, is in the *Freemason* report of 7th January, 1905, above quoted.

Having, by means of Bro. Franklin Thomas's own clues, clearly demonstrated that he was the Author of the *Etiquette*, it is gratifying to be able to say that his son (who was not a Freemason) and Bro. Franklin Homan, his nephew, on being referred to, both frankly acknowledged the correctness of the proofs, and the conclusion to which they led.

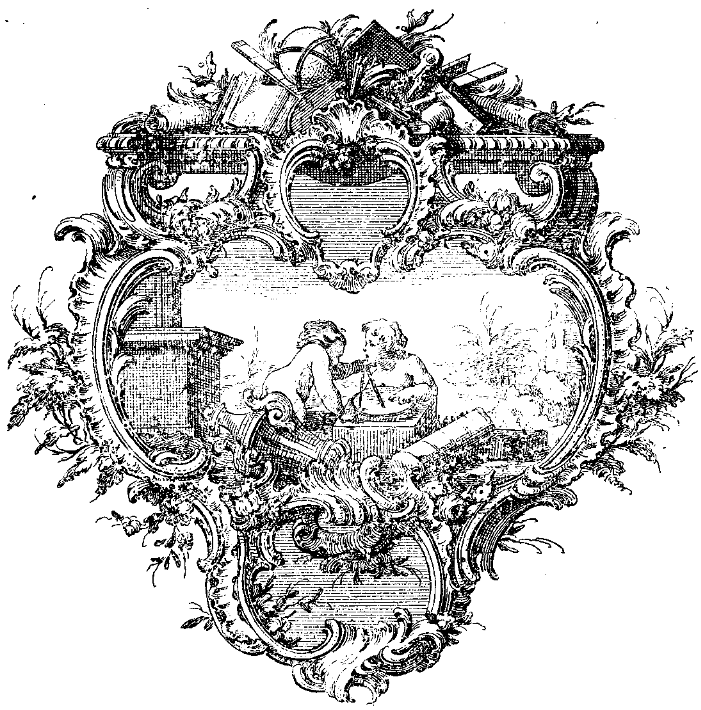
Throughout the *Etiquette* the Author makes frequent reference to the *Revised Ritual of Craft Freemasonry*, which was published in 1888 under the same *nom de plume*, and by the same publisher. I strongly suspected Thomas also to be the Author of that book, and similarly his authorship has been acknowledged by his son and nephew.

There is yet a third book published without an author's name which I have little hesitation in ascribing to Bro. Franklin Thomas. It is the *Oxford Ritual of Royal Arch Masonry*, "privately printed for A. Lewis, London, 1884." Not only are the notes and comments quite in keeping with his style, but what, in

my opinion, so strongly supports my contention is the short "Preface," which states that the "Ritual is compiled by an old P.Z. of the Alfred Chapter, Oxford," with some corrections, alterations, and additions "the results of experience gained in active work in this degree in various Provinces during the years that have elapsed since the writer passed the three Principals' Chairs," and (as further confirmation) the allusion (on p. 124) to what was done "in certain Provinces in the North of England."

It is hoped that discovery of the missing evidence above referred to may result from the publication of this note.

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## FRIDAY, 3rd MARCH, 1916.

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THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. Wonnacott, W.M.; W. B. Hextall, I.P.M.; F. W. Levander, S.W.; A. C. Powell, J.W.; Canon Horsley, P.G.Chaplain, Chaplain; W. J. Songhurst, P.A.G.D.C., Secretary; Gordon Hills, I.G.; and E. H. Dring, P.M.

Also the following members of the Correspondence Circle:—Bros. George M. Doe, G. Trevelyan Lee, C. Lewis Edwards, P.G.D., Dr. S. Walshe-Owen, C. Gough, W. A. Tharp, P.A.G. Pt., H. Hyde, L. G. Wearing, George Lewis, A. F. Calvert, Stanley W. Rodgers, W. J. Hodge, P. E. Reinganum, S. J. Fenton, Robert Audley, Rev. C. J. S. O'Grady, A. J. Cridge, Frank Hughes, C. H. Lee, J. Walter Hobbs, C. Isler, L. Danielsson, and Reginald C. Watson.

Also the following visitors:—Bros. F. de P. Castells, Lullingstone Lodge No. 1837; I. Seaman, P.A.G.St.B.; F. Boniface and J. Inkster, Justinian Lodge No. 2694.

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Letters of apology for non-attendance were received from Bros. Sir Albert Markham, K.C.B., P.Dis. G.M., Malta, P.M.; William Watson; T. J. Westropp; W. H. Rylands, P.A.G.D.C.; E. Conder, L.R., P.M.; Sidney T. Klein, L.R., P.M.; G. Greiner, P.A.G.D.C., P.M.; J. P. Rylands; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; John T. Thorp, P.A.G.D.C., P.M.; F. H. Goldney, P.G.D., P.M.; J. P. Simpson, P.A.G.R., P.M.; Edward Armitage, P.Dep.G.D.C., P.M.; and Dr. Wynn Westcott, P.G.D., P.M.

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One Masonic Society and twenty-three Brethren were admitted to membership of the Correspondence Circle.

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The Secretary called attention to the following

### EXHIBITS.

By Bro. Rupert Edward Everitt, Canterbury.

Blank form of M.M. Certificate used by Lodge 41 at the Strong Man, East Smithfield, now the Strong Man Lodge No. 45. This form must have been in use during the period 1800 to 1813, when the Lodge moved to the White Swan, Mansell Street, Goodmans Fields.

Engraved CERTIFICATE issued to John Canham in October, 1812, by Lodge No. 300, meeting at the Swan, Fish Street Hill. This is the present Universal Lodge No. 181, and though the Certificate is dated 1812, it must have been issued later, as the Lodge did not take the No. 300 until 1814, after the Union. The signatures are W. V. Salmon, R.W.M., P. Stainton, S.W., J. Hawkins, J.W., and John Turk, Secretary.

CERTIFICATE issued by the "Cross of Christ Encampment No. 20 of the Royal exalted Military and Holy orders of the Knights of the Temple and Sepulcher of St. John of Jerusalem Knights of M. & M.P.," to John Canham on 25th April, 1832. It is to the effect that on 11th April, 1813, Canham, as a member of the Mount Carmel Encampment, was admitted to the further degrees of "Malta and M.P., S.P. of Rosa Crucis and Ne plus Ultra." It is signed by J. H. Goldsworthy, M.E.C., and M. Gunston, Recorder.

By Bro. CECIL POWELL.

Authority granted by the Officers of the St. Michaels Lodge, Crieff, No. 34, under the Grand Lodge of Scotland, to "our truly and well beloved Brother Donald Mc Rorrie, Thornhill, a Master Mason of our said Lodge to enter Apprentices, Pass Fellows of Craft, and raise to the sublime Degree of Master Masons, the same as if done by us in our Hall here." This is dated 7th March, 1817.

By Bro. Dr. JOBSON HORNE.

Masonic halfpenny TOKEN.

Signet RING from the collection of Rings of his Serene Highness Prince Hugo Erba Odeschalchi of Budapest, purchased by the exhibitor at the sale of the collection in 1907. The engraved design is in the form of a shield bearing a cross, the four arms having the letters M.O.R.S. In the quarters are a Sun, Three Stars, Skull and Crossbones, and some indeterminate object. As a Crest, appears an eye in an irradiated triangle.

Leather APRON printed from plate "Engraved by Brother Butterworth, Leeds, November 7th, 1806."

By Bro. SEYMOUR BELL, Newcastle-upon-Tyne.

Brass SUN-DIAL made by Thomas Booth, London. The centre shows two interlaced triangles enclosing the triple tau, and around are the letters H.T.W.S.S.T.K.S. In the corners of the plate are shewn the Square and Compasses; Maul and Trowel; Level and Crossed Keys; Sun, Moon, and Stars. There are also the mottoes, "Deo Regi Fratribus Honor Fidelitas Benevolentia."

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A hearty vote of thanks was unanimously accorded to those Brethren who had kindly lent objects for exhibition.

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The W.M. read the following paper;—

# THE FRIENDLY SOCIETY OF FREE AND ACCEPTED MASONS.

*BY BRO. W. WONNACOTT, W.M., 2076.*

ALTHOUGH Masons are taught not to look upon the great Fraternity they have entered as in any way a benefit society, there is no doubt that in the early years of the Craft in this country many private lodges partook very largely of the nature of a trade union and friendly society or club, for the mutual encouragement of the brethren in their respective callings and for support and relief in times of distress. There is one notable example of such a private society of a masonic nature which was founded in the year 1737, to which our attention may for a short while be turned, and in order to place this body in its proper relation to the masonic system of the time, it is necessary to bring together some little known records which have been fortunately preserved for our instruction, and I believe it may rightly be said, for our amusement.

There is in the Mansfield Masonic Library (Ohio), bound up with the 1736 *Freemasons' Pocket Companion* but trimmed down to the same size (8vo.) as that volume, a printed copy of the Rules and Regulations of the Friendly Society of 1737, consisting of 66 pages of Articles and 6 pages of Members' names, with their Trades and places of residence. Bro. Frank Marquis, the Librarian at Mansfield, has been good enough to supply the Q.C. Library with a typed copy of the Rules, etc., which is given here in extenso (Appendix I.). A suggestion has come from our brethren in America that this Friendly Society was a pioneer of the Grand Lodge of the Antients, but in the course of this paper it will be abundantly clear that no such connection can be supported by the evidence of this document and another record which will now have to enter into our consideration. In the Library of the Grand Lodge of England, among the valuable series of old minute books handed down to our times, is a long narrow book, bound in sheepskin and marked "Cash Book," which formerly belonged to the Lodge numbered 163 in the first enumeration of 1729. That Lodge and the Friendly Society met at the same tavern, the White Swan in New Street, Covent Garden, and doubtless the intentions of the founders of each of them were that one should be complementary of the other. In the first year of their existence it appears that instead of friendly co-operation between the two, quarrels developed. Ultimately they became merged in one body, the Lodge at the Two Black Posts in Maiden Lane, and for a number of years this Lodge No. 163 was the Friendly Society of Free and Accepted Masons, but governed of course by a Master and Wardens, with its membership limited to masons, and apparently the Articles (or Rules and Regulations) of the original Friendly Society were adopted with but little variation as the By-Laws of the Lodge.

In a paper by Bro. Hammond, the Librarian of Grand Lodge, read in January 1915 to our Lodge,[1] some extracts were given relating to the disputes between the Lodge at the Two Black Posts and the "Benefit Society." In order clearly to show the connection of these bodies and to render the story more complete I have dipped more fully into the records of this Lodge, and with the kind assistance of Bro. Hammond, am permitted to present the extracts here in detail. (Appendix II.).

A comparison of the respective dates of foundation of the Society and the Lodge shows that the former is the senior, being established on 31st March, 1737, almost four months prior to the Lodge. According to Lane's *Masonic Records* (p. 76) the Lodge No. 163 was constituted on Thursday, the 21st September, 1737, at the Swan in New Street, Covent Garden, moving some time early in the following year to the Two Black Posts in Maiden Lane. The earliest record available shows it to have moved away from its original home and to have been at that latter tavern on 9th February, 1737 (*i.e.*, 1738), when we find a list of visitors present but no minute of the transactions, and similar lists exist for the following meetings. At one of them in March there was present William Stanhope, described as of "St. John's," the landlord of the Swan in New Street, and this seems to suggest that the Lodge was now no longer meeting at his house, but that he was visiting it at the new tavern, the Two Black Posts. The only appearance of the Lodge at the Quarterly Communication of the Grand Lodge, when it was referred to as the Lodge at the Swan in New Street was on 25th January, 1738, the fee for constitution being paid at that meeting. (G.L.Minutes in *Q.C.A.* x., 294). This tavern is referred to at various dates in the official records as the White Swan, but on this occasion, as well as in the Friendly Society's Rules, as the Swan. The next appearance of the Lodge at Grand Lodge was from the Black Posts, on the 6th April, 1738, but it must have been at this house before the 26th March and after the 25th January. The new tavern was kept by Bro. Norris who is referred in the minutes. Eventually it removed at some unknown date late in 1740[2] to the Duke of Bedford's Head in Maiden Lane, there being no record of the removal and a hiatus of two complete years (1739 and 1740) occurring in the minute book. It met for the first time here on 1st January, 1741, the new landlord being Bro. Barker, about whom more will be said when we examine the minutes.

The Friendly Society being established on 31st March, 1737, its laws, termed "Rules Articles and Orders," were formulated and adopted on the 18th May following. The appearance of the Lodge in September very probably was the cause of the disputes referred to. We do not know what the nature of these was, and can only surmise that the making of masons or admission of undesirable brethren had something to do with it. It can only be gathered from the minutes that an amalgamation of the two bodies did take place, and in March of 1738 we are informed of the basis on which a settlement was arrived at (see the Memorandum of 23rd March, 1738). From this time onwards it is the history of the Lodge which gives us what information is available, the Friendly Society as such apparently having been absorbed, for the numerous entries of penalties, fines, forfeits and so forth refer to those contained in the Rules, Articles and Orders of the Society, the names of the members are those in the list of the same body, with some others who

[1] *A.Q.C.*, xxviii., 1915, p. 5.
[2] Lane gives 1741.

must have been members of the Lodge prior to the amalgamation, and the objects of the united body were those set forth by the founders of the Friendly Society.

The outstanding features of Lodge No. 163 were its weekly meetings and the quarterly elections of its officers. As a Society it had been ruled by a President with his assistants, having also two Stewards, a Clerk and an Attendant, corresponding apparently in every way with the Master, Wardens, Stewards (probably Deacons), Secretary and Tyler of the masonic body. The weekly meetings combined labour and refreshment, and from the minutes we gather the latter was limited to a gallon of beer for each person present; the former showing no trace of making masons until 25th January, 1741. A Masters' Lodge had been formed in 1738 about which very little is revealed. On 23rd March, 1738, occurs this bald but significant entry:—" A Petition from the Masters' Lodge." The scale of fees revised and adopted on 27th December, 1738, included " Raising M.": and an application in 1741 to lend the furniture and utensils of the " Fellow Crafts' Lodge " to the brethren of the Masters' Lodge was refused.

The fact of quarterly elections is here clearly established, the only other instance which has yet come under my notice being No. 189, established in 1739, and now the Grenadiers' Lodge No. 66. Possibly other instances were numerous, but their records are not available.[1]

Making a Mason undoubtedly included the E.A. and F.C. steps, and business was done between these two sections of the work. No reference occurs to lectures in this Lodge; the time available, when there was no making on hand, being occupied in reports on the sick members, elections, assisting members in prison, and other business of the like nature.

To prevent this paper becoming of inordinate length, the Rules of the Society and the minutes of the Lodge being given in the Appendices, I may first quote the title page of the Friendly Society's Rules, and the opening portion of the " Design of the Society," expressing the lofty aim of the Founders, leaving the Articles themselves to be studied in detail in Appendix I. The first two pages are blank. The orthography and punctuation of the original is preserved throughout.

Folio 3.
[Outer title page]

RULES, ARTICLES,

and ORDERS

To be Observed by a

SOCIETY

of

Free and Accepted MASONS

Established for the mutual benefit of
each other on the 31st day of
March 1737,

[1] Gould, *History of Freemasonry* ii., 358.

Made by a *Committee* appointed for
that Purpose, on the 18th day of *May* following,
in the tenth Year of the Reign of our
Sovereign Lord GEORGE the Second, by the
Grace of GOD, of Great Britain, France
and Ireland KING, Defender of the Faith &c.
and in the said Year of our Lord, 1737.

"Parvæ res concordia crescunt"
Let Brotherly Love Continue.

LONDON
Printed by R. Jellyman, near Trig-Stairs
Thames-street. 1737.

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[The next page, fo. 4, is a summary of the Benefits.]

A Specimen of the Design of this Society, together with the Benefits allowed to the Members belonging to the same.

That the Money's arising from . . . together with Entrance, Weekly Payments, voluntary Subscriptions & Contributions of the subscribing Members, shall be reserved in the Box, for the Use of the said Society.

Primarily regarding the purchasing all things necessary for the same, which when bought & paid for, the Remainder with all future Savings shall be appropriated as follows:

That each Subscriber conforming to the Articles (desiring the same) shall be Intituled to the following Benefits.

| Articles. | | £ | s. | d |
|---|---|---|---|---|
| 15. | In ordinary Illness, &c. per Week | 0 | 10 | 0 |
| 16. | In extraordinary illness &c per Week | 0 | 15 | 0 |
| | For advice of Physician in such extra illness | 1 | 1 | 0 |
| 17. | To a Member Imprisoned for Debt, per Week | 0 | 5 | 0 |
| 27. | If superannuated or incapable of Business through Sickness, Lameness &c per Week | 0 | 5 | 0 |
| 15. | If Dying before being a Member twelve Months | 1 | 0 | 0 |
| 18. | Funeral Expense for a Member after Entred twelve Months | 3 | 0 | 0 |
| 19. | To the Widow &c after twelve Months Entrance as a free Gift | 7 | 0 | 0 |
| 20. | If the Wife Dyes after a Member's Entred five years | 5 | 0 | 0 |

Farther Benefits allowed, when Cash exceeding One Hundred Pounds.

| | | | | |
|---|---|---|---|---|
| 21. | To a Petitioning Member after Ten years' Entrance | 10 | 0 | 0 |
| 19. | Widows &c Free Gift, instead of £7 | 12 | 0 | 0 |
| 24. | Lent to 10 Members, each | 10 | 0 | 0 |
| 23. | N.B. Surgeon, Apothecary, Nurse & Country Lodgings, the Whole or any of them may be allowed to a sick Member Petitioning for the same. | | | |

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[Folios 5 & 6.]

In the Name of GOD, Be our Beginning.

Preamble.

We whose names are hereunto subscribed, do unanimously agree to erect & establish a Beneficial Society of FREE and ACCEPTED MASONS for the mutual benefit and Support of each other, as well in respect to do Our utmost to promote the Interest and Advantage of the Members hereof in their respective Trades, as to Provide for and Support those under such Misfortunes, and Sickness, which they may be visited or afflicted with from the HANDS of ALMIGHTY GOD. And to Enable us to Accomplish such a Noble and truly worthy design, Whereof we can [be] but feint Imitators of OUR SUPERIORS, who are peculiarly distinguished for their extensive CHARITY and LIBERALITY to the Distressed Brethren.

Let us beseech ALMIGHTY GOD to conduct us in all Our ways, that we may not turn from the Rules of Righteousness nor Equity: but wholly to be of one Mind, conscientiously discharging our Duties to each as Members, and in our Dealings honestly as becomes Masons and as both not defrauding the Society under the pretence of Sickness &c nor conniving with a Member to the Prejudice of the Same.

That our Society may be Social, beneficent, and humane; tender in injuring a Member in any Shape, and each equally as tender of injuring the Society; by which means every Individual's Property will be rendered intirely secure.

That we may live in perfect peace and concord with each other, and that all malice, ill nature, Prejudice, rancour, or whatever may tend to destroy the Harmony of the Society, may in Our becoming Members hereof Subside and no way be found amongst us.

That we may live as Brethren United, guiding Our selves by the Rules of Masonry, distinguishing Our selves by this aimiable principle, each Striving with equal vigour to assist and benefit the whole Community, neither doing his own will while present, but Subsiding his Passions, living in Friendly and Brotherly converse together, relieving, supporting and assisting each other, while we submit and conform Ourselves to all the written and printed Articles which now are made and Subscribed to, or shall hereafter be made: or acting otherways deeming Ourselves as Unworthy of the said

> Society; Suffering Ourselves to be Excluded, without any Law-Suit or troubling the said Society by Ourselves or any other Person for us, and our Names &c to be Erased from off the Roll and respective Books which we either have Subscribed, Signed or Sealed.

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Then follows on folio 7, the inner title page, heading the Articles which are numbered I. to LIV., nearly every one of which had its N.B., in many cases added three or four deep, but of equal virtue with the Articles as rules to be enforced. The membership was to be composed of Free and Accepted Masons only, all under Forty years of age, except the Founders, and unlimited in number. The fees were graduated according to the numbers already entered. Not more than three of one trade could become members, and the last of the three to enter was taxed with an additional fee: but on the governing Committee or "Committee of Twelve," not more than one trade could be represented. There is a quaint caution in the selection of members given in the addendum to Article V.:—

> N.B. The good and welfare of this Society depends on the choice of its Members, therefore it is presumed every Member will be cautious whom he recommends or Ballots for, the White Piece is for the Person proposed, the Black against his being a Member.

Even after entry a new member remained under the scrutiny of his brethren, for it is provided that during the first twelve months of membership the list of new members had to lie on the table, and it was open for anyone to object to another of his trade, or of a calling likely to clash with his own, and if objected to within this period and ballotted out his money was returned.

As in so many societies of a kindred nature, and in the older trade guilds, the Box was the outward and visible sign of their federation, their Ark of the Covenant. It was never to be opened unless seven members were present, and then only when the proper keyholders were there at the function, and as long as it remained open (usually from seven to nine o'clock) the legitimate business of the Society could be transacted. From this was derived the phrases "declared on the Box"[1] or "off the Box" as equivalent to applying for the customary benefits when falling sick, or terminating their claim to the same upon recovery. The phrase "declaring off" must not in this case be confused with a similar one so often found in masonic records. Brother So-and-So "declared off" here means his period of sickness had concluded, not as is usually the case that he resigned his membership.

Special precautions were taken to prevent fraudulent claims on the fund; weekly visits were made by the officers to the sick member, which explains a common phrase in these lodge minutes that he was "worthy" or "deserved his money," denoting that he was genuinely indisposed and conformed to the provisions of the Articles as to abstention from work or roaming away from his home.

It was customary to pay sixpence per head as the ordinary weekly contribution, with a shilling for the quarterly night, bringing the total quarterage up to seven shillings for the thirteen weeks. Of this sixpence one half was spent in beer and tobacco if the member was present, otherwise it was put away in the Box.

[1] Occasionally a variation of this phrase occurs,—"Sick on the Box,"

The Stewards were responsible and had to pay for any surplus of beer above the allotted modicum. An absent member could send his money but it must be handed in before nine o'clock, and the landlord was relieved of responsibility for handing over such payments unless "the same be inserted in a Piece of Paper with his Name [the member's] wrote thereon."

Quarterly Nights, which every member in health had to attend under a penalty, were held on the Thursday first occurring after the third day of the months of March, June, September and December. Stewards were then chosen for the ensuing quarter, the office being taken in rotation, and if declining to serve a member had to "fine for Steward," *i.e.*, pay half-a-crown. Instead of threepence the membership was allowed on these four evenings fivepence a head for refreshment. An Annual Meeting was held on St. John the Evangelist's Day, at three in the afternoon, when each member, absent or present, had to contribute one shilling and sixpence. At four o'clock Petitions and Complaints were considered, the cash account was squared up, and the Clerk furnished his annual statement of "all Material Transactions of the last Year, which shall have been minuted, in a Book, provided for such Purposes." The printed list of members was then circulated gratis and a collection made "for the better supporting and carrying on of this truly Laudable Design." After this the "Committee of Twelve" was chosen from among those members of over two years' standing: these served for a twelvemonth, or if declining were fined five shillings. This Committee had extensive powers, and was obliged to meet weekly, and for special business at least twice additional in the last quarter of their term of office; it chose a Chairman at each meeting according to the rota, and those attending its two special business meetings were allowed a refresher of sixpence each. There is nothing to indicate how the President of the Society or his assistants were elected, or what were the qualifications for office: on the other hand it will be noted the principal officer was exempt from fines. But when the President of the Society was metamorphosed into the Master of the Lodge he was fined for various offences equally with his Wardens. Apparently the President was chosen from the Committee, as may be inferred from the words of Article XII. "N.B. If any of the Annual Committee are Ballotted into any Office, or should be chosen Stewards," etc., although there is no direct reference to such principal offices.

One article, No. XL., had to be read on all occasions when the Society was summoned to consider very special affairs, those about to decide being enjoined to very carefully and impartially arrive at a conclusion; indeed it amounts to a "Charge to the Members," and is on a much higher level than the remaining articles dealing with numberless fines and forfeits, pains and penalties.

The intention of the Founders was that the Articles should remain in force, as originally drafted, for three years: after that period alteration was permissible, and the procedure is laid down. And when the supply of "Printed Articles" had run out, opportunity was given to amend the statutes before reprinting them, always provided the customary benefits were not affected, or the privileges of the Founders were not infringed. Any amendment of the rules had to be subscribed by all members within three months or they could leave the Society. But the Founders not having foreseen the absorption of the Society into a Lodge, it will be found that alterations were speedily introduced into the rules to render them conformable to the new conditions.

There are several little humorous touches in this formidable battery of penal legislation; to enjoy them one needs to search them out by wading through what proves to have been a premature Insurance Act. One or two points may be emphasised to establish connection with the masonic customs of the time. The Attendant (otherwise the Tyler) had to summon the Committee; the members wore aprons, the Doorkeeper was responsible for their custody; refreshment was permitted while at labour, goods required for the Society were to be purchased from members, the sick and distressed were duly assisted, quarrels privately adjusted on occasions, and the principles of the Fraternity enjoined on all within its ranks.

[Folio 7. Inner title page.]

## APPENDIX I.

RULES, ARTICLES, AND ORDERS, TO BE OBSERV'D BY A FREINDLY SOCIETY OF FREE AND ACCEPTED MASONS.

BEGUN AT MR. STANHOPE'S AT THE SIGN OF THE SWAN IN NEW-STREET, COVENT-GARDEN; ERECTED ON THE 31ST DAY OF MARCH, IN THE TENTH YEAR OF THE REIGN OF KING GEORGE THE SECOND; AND IN THE YEAR OF OUR LORD, 1737.

WE whose Names are Hereunto Subscribed, do agree to establish a Beneficial Society of Free and Accepted Masons; and stand to, perform, fulfill, keep and abide by, all and every the Articles hereafter mentioned.

1. That

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I.

Qualifications for entring men of good repute, and willing to pay their Debts. Under 40 years of Age (excepted entred before Sept. 29, 1731.

Proving the same in three Months or excluded.

Member proposing breaking up the Society, or dividing the Cash, to be excluded, if seven are against it.

That this Society shall consist only of Free and Accepted Masons, Men of good repute at the Time of Entrance, known to be ready and willing to pay their Debts, and under Forty Years of Age, (such excepted that were entred before the 29th Day of September, 1737) which upon the Request of any Steward, during the Time of Meeting, or before the Box is locked, the Member shall prove (within the space of three Months next after the Stewards have given him notice thereof) by a proper Certificate or Oath that he was under Forty Years if Age at the Time of entrance, or be excluded. As also, such Member shall be that proposeth the breaking up of the said Society and dividing the Cash, while Seven Members shall be against the same.

II.

Society to consist of an unlimited Number. Three of a Trade and the third to pay 1L. 6s.

That this Society shall consist of an unlimited Number, but never at one time more than three of one Trade or Calling shall be Members of the said Society, the last of which shall pay 1L. 6s. over and beyond his Entrance Money, and all other Charges he is subject to as a Member, every one of which must be perfectly well in Health and Limbs; or otherwise if any Member shall at any time become chargeable to this Society for any Distemper, Indisposition, or Lameness, &c. which he had contracted or laboured under before he became a Member, or conceal his Age, Trade, or Business (which if he did not follow the same at the Time of Entrance) or his belonging to any other Benefit Society for Sickness, &c. or use any other sinister Means

At Entrance in Health and Limbs, &c. or liable at any time to be excluded.

Means

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Means to become a Member, upon Proof thereof, shall be excluded.

N.B. Any Member at the time of Entrance is allow'd to Enter for two Trades, Business, or Calling, that he follows at the time of Entrance, provided such are connected together, or dependent of each other. That the Annual Committee from Time to Time, shall determine, what Trades are so connected, (that the Maker and Seller of the same Goods shall always be deem'd one Trade or Business) which shall remain unalterable, as whatever Trade, any Member enters for, shall always continue the same, in the Book of Entrance, and on the Roll, and in the Printed Lists of Names, Trades and Places of Abode of the Members, which shall be given (Gratis) at the Annual Meeting of the Members, to be fixed to the Printed Book of Articles

Member to Enter for two Trades if connected.

Annual Committee to be Judges of the said Trades.

Remain Unalterable and so continue on the List and Book of Entrance

A Printed List of Members Names, Trades, be given Annually.

N.B. Such Person that is not at the Time ot Entrance of any Bisness or Trade; Occupying any afterwards, shall never have the Business he follows after inserted in the Printed List.

III.

That neither the Clerk to or Attendant on this Society, or any Member excluded any Benefit Society, or Ballotted out of any other for Male Practice, the Landlord of the House, Soldier,

Persons objected against being Members.

Sailor, Gentleman's Servant, an Apprentice, or one incapable of getting 14s a Week as a Journeyman, a Bailiff or Sherriffs Officer, or any of their Assistants, or any that are deemed Common Bail, or one convicted of Felony, shall be admitted Members hereof, and if any after Entrance, become as such, upon Proof

thereof

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Exceptions

Member excluded this Siciety by Ballot, never readmitted.

Thereof at any Time, shall be excluded; as such shall be that after Entrance, is aiding or assisting any Bailiff or Sheriffs Officer (except in his own Cause, or such wherein he must be an Evidence for that Master or Person, whose Goods he delivered or knew thereof to the Arrested Person) neither shall any Person excluded this Society by Ballot, ever be re-admitted.[1]

Member entred after the 29th of Sept. not to receive Benefit from this and another Society at one time.

N.B. Such entered after the said 29th Day of September, 1737, and hath been Members hereof twelve Kalender Months, must upon their being continued herein, be excluded any other Benefit Society for Sickness; otherwise shall not receive any Benefit from this, either in Sickness or Imprisonment, or upon the Death of his Wife, &c. nor shall any Money be disburs'd towards defraying his Funeral Expense, or the free Gift be paid to his Wife or Nominee. But this Article so far as relates to a Benefit Society, not to affect any Member belonging to a Society, which doth not allow a Weekly Benefit, nor Prejudice any Member Whom Illness, Lameness, or Loss of Sight, &c. or decay of Business, may render incapable of getting 14s. per Week as a Journeyman.

This Article not to affect a Member belonging to same Society, &c.

1st 2d and 3d Articles to affect none Enter'd before the 29th of Sept.

N.B. The three first Articles relating to Qualifications of Members at Entrance, to affect none enter'd in this Society before the 29th of September, 1737, nor one belonging[2] to any other Benefit Society for Sickness, and allows any of the aforesaid to enter into any other Beneficial Society at any time hereafter, and if declaring on this, to be entituled to receive the Benefits herefrom.

Allowing any of the aforesaid to enter into any other Society.

IV. That

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[1] *Cf.* Minutes of 19th Nov[r] 1741, when two members were reinstated.
[2] [At that time.]

IV.

That whatever Person (properly qualified) is desirous to be a Member, shall personally appear, and after being proposed to the President of the Society, who shall order him to attend the Committee of Twelve for their Approbation, and after that shall withdraw, and if after consideration two thirds of them deem him worthy, he shall be called in and pay the Stewards his Entrance Money, and if the Society (after a Ballot is taken the next Thursday Night) think proper to admit him, he may be Entered on the second Thursday Night following as a Member, or at any Time within three Months next ensuing, otherwise lose his Entrance Money, and if proposed a second Time, must Pay again his Entrance Money.

Person desirous to be a Member, to attend the President, by him referred to the Committee for their Approbation.

Entered the second Thursday following. &c. If not, lose his Entrance.

N.B. The Entrance Money while the Society consists but of forty Members shall be two Shillings and Six-pence; between Forty and Sixty five Shillings; all such that Enters after there are Sixty Members to Pay ten Shillings and Six-pence, exclusive of all other Charges, he is subject to as a new entered Member.

Price of Entrance, exclusive of all other Charges.

V.

That the Member who shall propose any Person to enter as a Member, shall attend between the Hours of Seven and Eight o'Clock the next Thursday Evening on Forfeiture of one Shilling, who shall give the best Information of what he knows to the President and the Rest of the Society, relative to the Character, Trade (if he follows any) Age and Place of Abode of the proposed Member, and Whether he belongs to any other Benefit Society for

Member proposing any to Enter to attend before 8 o'Clock or forfeit 1s. to inform the President relative to Character, &c.

Sick-

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Sickness, after which there shall be a Ballot taken by the Society, exclusive of the Committee, whether he shall be admitted or not, and if a Majority of the Members then Present dissent from his Entrance, it shall put a Negative upon the same, and his Entrance Money shall be given to the Member that proposed him, in order to it's being returned.

Majority dissenting

Entrance Money returned.

N.B. The good and welfare of this Society depends on the choice of its Members, therefore it is presumed every Member will be cautious whom he recommends or Ballots for, the White Piece is for the Person proposed, the Black against his being a Member.

Member cautious whom he recommends or Ballots for

VI.

Clerk to take Directions where a Member Lives or Fin'd 1s.

New entred Members to see Directions taken or Fin'd 6d.

Members removing to give Notice in two Weeks or Fin'd 6d.

Clerk omiting to Minute the same down or Member not seeing it done to pay for one of the printed Articles.

That the same Evening any Member is admitted the Clerk on Forfeiture of one Shilling, shall take a true and perfect Direction in Writing where he lives, which shall be minuted down in a Book provided for such Purpose; but if after a Month's Entrance there be no Memorandum made thereof as aforesaid, the said New Member shall be Fined Six-pence; likewise each Member liable to the like Fine, if within fourteen Days next after Removal from his last Place of Abode, doth not give Notice thereof to the Clerk at the Place where the Society shall be kept, which if the Clerk omits to Minute the same Evening, he shall be Fined Six-pence, as the Member shall be, neglecting at the same Time to see it done.

N.B. The New Member at the Time of Entrance, shall receive one of the Printed Articles and pay Six-pence[1] for the same, which if at any Time shall be lost, the Member

Member shall buy another, which will prevent pleading ignorance to the Articles.

VII.

List of new Members names &c. to lie on the Table a Year

List read over quarterly by the Clerk

Ballot to be taken against any of them.

Members not enter'd 12 Months to withdraw, Majority to decide the same.

That a List of the Members Names (who have not been entered twelve Months) their Ages, Trades (if at the Time of Entrance they followed any) Places of Abode, and whether belong to any other Benefit Society for Sickness, shall lye upon the Table every Thursday Evening to be Perused and Enquired into, by the Members for the Future Approbation of the whole Society; and the same Evening the New Stewards are chosen, successively for four Quarters: The Clerk after the Stewards are chosen, shall read over to the whole Society, the aforesaid List, with their Names, &c. and upon the humble Request of any Member present, a Ballot shall be taken by the said Society (inclusive of the Committee) against such Persons, objected against in the said List, whether he shall be continued or Not.

That during the Time of Balloting, the President shall order all the new entered Persons to withdraw, which shall be determined by the Majority on the Ballot, then the said Members shall be ordered to attend the President who shall signify to each of them against whom the Ballot was taken the said Society's Resolution, which if not in Favour of

[1] Threepence at a later date.

any of the said Persons he or they shall be rejected their Entrance Money, and Weekly 3d shall be returned, but all Fines and absent Money for Beer to Remain in the box for the Use of the said Society.

If rejected to receive back entrance Money and Weekly 3d.

N.B. If any Member any Evening the said Society meets within twelve Months, can show sufficient Cause wherein he shall be injured

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Member shewing cause how he shall be injured as to Trade by one entered after him, Committee to put a negative, and Person's Money return'd.

Injured by any Member occupying any other Trade than what he Entered for) that Entered after him; the Majority of the Committee in any of the four Quarters have full power and absolute Authority, by Virtue of these Presents, to put a Negative upon his continuing in the said Society upon returning his Money as aforesaid.

If no Protest lodged needs no Ballot, and if lodg'd relative to Trade after a Year, disregarded.

N.B. But if no Member on a Quarterly Meeting Night desires a Ballot to be taken, or no Protest is lodged with the President against a member that hath not been entered twelve Months, then there needs no Ballot, and if no Protest is lodged against a Member relative to Trade within Twelve Months, such Complaint hereafter shall never be heard in the said Society.

VIII.

Member contracting a Debt with another Member, suspended on Non-payment in three Months after complaint is lodged.

That if one Member contracts a Debt with another Member after Entrance upon not paying the same (if prov'd) within three Months after Complaint is lodged with the President or Committee (in Writing) he having Notice thereof, during the Time of meeting, provided such be exhibited against a Member when in Health, if he falls Sick, &c. after that Time, shall not receive any Benefit from this Society upon any Account whatsoever, and in Case he Dyes, neither the Wife, Children, or Nominee shall receive any Benefit, unless the Complainant be first Paid or satisfied.[1]

Clerk and the Attendant subject to the same Article.

N.B. The Clerk to and Attendant on this Society are subject to the same Article, and upon not paying agreeable to the aforesaid limited Time, shall have their respective Quarters

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[1] Confirmed.

Quarters Money stopped and applied towards paying the Complaining Member.

IX.

Stewards, &c to receive Money.

That the Stewards, Clerk, and the Attendant of this Society shall every Thursday Evening[1] attend from the Hour of Seven to Nine, (unless leave from the President is given for either of them to withdraw) at the Place aforesaid, where this Society shall be kept, there to receive each Member's Money, which shall be Paid as they come into the Room, such present, as well Visitants as Members, shall pay Sixpence, three-pence[2] of each Member's Money shall be expended in Beer an Tobacco, &c. the other three-pence shall be put into the Box (for the Use hereafter mentioned) but if any Member hereof shall absent himself, the whole Six-pence shall be reserved for the Use of the said Society and put into the Box.

Members and Visitants to pay 6d. per Night each. Half expended and half reserved. If absent, 6d. put into the Box.

Accounts to be examined.

That the President shall nominate any one Brother to examine the Stewards Accounts every Night and Report the same to him.

Stewards unlocking the Box unless seven present fined 1s.

Member not paying monthly fin'd 1s.

Stewards responsible for the Surplus of Beer.

N.B. The Stewards on Forfeiture of one Shilling each, must not unlock the Box on any of the aforesaid Nights, unless seven Members are Present, and that Member who hath not Paid or sent part of his Weekly Money for four successive Nights, shall be Fin'd one Shilling; and whatever surplus of Beer shall be had in more than what is allowed by the Articles, the Stewards shall be accountable for the same.

Member may pay Money before hand.

N.B. Any Member is allowed to pay the whole Quarter's Payment beforehand, which is seven Shillings, and the Night he attends, his Beer only shall be paid out of the Box.

X. That

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X.

One of the Stewards to enquire about absent Members Money, before 9 o'Clock, or fin'd 12d each.

Money paid placed to absent Members Account.

That at or before Nine o'Clock every Thursday Evening, one of the Stewards on Forfeiture of one Shilling each, shall attend the President, and make publick Enquiry, whether the Landlord or any Member present hath any Money or Orders to pay for any Absent, to which Question if any Member replies he hath, if paid it shall be placed to the absent Member's Account, but if any Member should be fined for the Stewards not demanding, or the Landlord or Mem-

[1] Altered in 1741 to fortnightly meetings.
[2] Threepence for Beer &c., but fivepence on a General Night, see Article XI.

Members not paying Money sent, fined 12d and the Member that sent his Money excus'd.

ber not performing such Orders, the Members that sent their Money shall be excused the Fine, which shall be levied on the Agressor; but if any Member be excluded for Non-Payment, whose Money was sent, or by Orders given to any Member for paying the same, the said Member omitting the Payment of the Money so sent or ordered to be Paid shall be excluded, and the former excluded Member, upon his discharging his last Quarter's Deficiency on the Roll the ensuing Quarter, shall be re-admitted, and his Name replaced on the Roll and respective Books he hath signed.

Members excluded for non payment of Money sent on general Night. If Member excluded whose money was sent

Money brought or sent after 9 o'Clock not to be receiv'd. Lanlord not accountable for any Members Money, whose Name was not wrote on a piece of Paper.

N.B. No Money sent or brought by any Member, after Nine o'Clock any Evening (except on the General Night) shall be received, nor the Landlord accountable for any Member's Money left with him, unless the same be inserted in a Piece of Paper with his Name wrote thereon.

XI.

To be 4 quarterly Meetings.

That there shall be four Quarterly Meetings, on which Night every Member on Forfeiture of one

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one, Shilling each, shall attend, (except such receiving Benefit from this Society, or hath given Notice of his being in the Country, or hath paid his whole quarter's Money at one Time, who shall be excused the Fine for Non-Appearance) viz, on the first Thursday Evening, after the third Day of Maich, the same after the third Day of June, the same after the third Day of September. the same after the third Day of December, on which Nights no Member shall withdraw, unless he will Fine for Steward, (if called upon) which shall be paid, together with whatever money each member stands charged with on the Roll and Book of Fines, on the next Thursday se'nnight following (which shall be called the General Night,) and upon Default to be excluded.

Members absent fined 12d. Exceptions.

No Member to withdraw on the aforesaid Nights unless fines for Steward.

Members to clear the Roll in a Fortnight after, or be excluded.

That precisely at Nine o'Clock shall be chosen New Stewards, as they stand on the Roll for the ensuing Quarter; the Member then called upon, refusing to stand, or if not present, except Receiving Benefit from this Society, when he should be chosen, shall be Fined Two Shillings and Six-pence, besides the Fine for Non-Appearance, if absent 'till ten o'Clock the same Evening.

Stewards chose at 9 o'Clock. Refusing to stand, or not present, fined 2s. 6d,

N.B. Every Member of this Society, whether absent or present,[1] must pay One Shilling, five Pence of which shall be expended, the Remainder to be put into the Box towards paying the Clerk, Attendant and Servants of the House; to the last of which shall be given 2s. at the Discretion of the Stewards.

Members on quarterly Meetings pay 12d. How appropriated.

That the Time of Meeting, when the New Stewards are chosen, and on the General Night ensuing, shall be from Six to Ten o'Clock in the Evening, so that if either of the Stewards, Clerk, or Attendant are not present, precisely at Six o'Clock, shall be Fined Two Shillings

To meet from Six to Ten. Stewards, Clerk or Attendant not present by Six o'Clock fin'd 2s. 6d.

and

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Stewards absent the whole time of Meeting fin'd 6D. extra. Keys not sent by Seven o'Clock on ordinary Nights, any by Six on quarterly Nights, &c, 6d.

and Six-pence; and if either be absent after Seven o'Clock any other Evening, shall be Fined Six-pence, but if absent the whole Time of Meeting, shall be Fined Six-pence extraordinary, as the Stewards, or any Member entrusted with the Keys, belonging to this Society, shall be neglecting to bring or send their respective Key, or Keys by seven o'Clock, on the Ordinary Night, and by Six o'Clock on the Quarterly Meeting, or General Nights, provided the Box, &c. can't be opened, or the Business of the Night retarded upon the said Account.

XII.

Annual Meeting on Feast Day of St. John the Evangelist. Stewards, Clerk or Attendant absent at three o' Clock fined 1s. 6d. Member to pay 1s. 6d. and if absent put into Box.

That there shall be an Annual Meeting of the whole Society, of the Feast Day of St. John the Evangelist,[2] (except falling on a Sunday) when it shall be kept the Monday following; if either of the Stewards, Clerk, or Attendant, is not present by 3 o'Clock, shall be Fined One Shilling, and Six-pence; every Member whether absent, or present shall pay One Shilling and Six-pence; all absent Members Money shall be put into the Box, for the Use of the said Society.

Petitions and Complaints, heard and determined.

Be regularly sign'd by three Members, and given to the President two Weeks before the said Annual Meeting.

That at 4 o'Clock, the President shall Order the Clerk to read the Petitions of any Members, likewise all Complaints, relating to Members, or Matters, (provided the President and Committee, shall think them worthy the Society's Notice) which shall be regularly signed by three Members, and given to the President, at least, 14 Days before the said Annual Meeting, all which Petitions, or Matters of Complaint, shall be heard and determined.

[1] On a General Night.
[2] There is no record in the Minutes of any Annual Meeting being held on the 27th December, except in 1738, incidentally referred to.

Annual Account of Cash receiv'd and disburs'd.

Likewise the Clerk shall give to the President, an Annual Account of Cash receiv'd, and disburs'd, of the Members, &c. and by him communicated to the whole Society, together

gether with all Material Transactions of the last Year, which have been minuted, in a Book, provided for such Purposes.

Transactions of the Year.

That the Stewards upon delivering the Printed List of Members Names, Trades, &c. shall make a General Collection amongst the Members present, for the better supporting and carrying on of this truly Laudable Design.

Stewards to make a Collection.

That after such Matters, brought before this Society are heard, the President shall Order the Stewards, to give in a List of those Members Names then present whom hath been Entred into this Society two Years, (inclusive of the Committee as shall be then Present, excepting such of them, or any Member who shall desire his Name not to be incerted) then precisely at 7 o'Clock, the whole Society shall proceed to a Choice by Ballot, of a Committee of Twelve, for the ensuing Year, which shall be determined by a Majority, and in Case any of the said Members chosen into the Committee as aforesaid refuse to stand, shall be Fined five Shillings.

List of Members Names entred 2 Years to be given to the President to Ballot a Committee for the ensuing Year.

Committee Man refusing to stand fined 5s.

N.B. If any private or previous Application shall be made at any Time, by any Member, to be Ballotted into any Office; or any member shall speak disrespectfully of any member to prevent his being chosen, the President being apprized thereof before the Ballot is taken; the member proved to make Application as aforesaid, or hath spoken disrespectfully of any Member to hinder his being chosen, shall be suspended from Ballotting upon such Occasion, and ordered by the President to withdraw.

That the Committee shall consist of members only one of the same Trade, and if on the said Ballot, two Members of the same Trade, or

Committee to consist only one of a Trade.



or Calling should be chosen, he shall stand, that hath the greatest Majority, and that Member of a different Trade, who shall have the next greatest Majority, shall supply the Place of the other, or be Fined five Shillings.

Any Committee Man chosen to any Office to nominate one to act in his stead.

N.B. If any of the Annual Committee, are Ballotted into any Office, or should be chosen Stewards, or go into the Country, he, or they, may nominate any Member, to act pro tempore, as one of the Committee; but if absent for any longer Time, than three Months, be Fined five Shillings, and a New one chosen by Ballot, in his Room; as there shall be one in his stead that dies, or receives Benefit, from this Society, regarding in the Choice one of the late Presidents, provided not of the same Trade.

President &c. to meet two Evenings.

N.B. That the President[1] for the Time being, together with the aforesaid Committee, shall meet any two Evenings, in their last Quarter, on Forfeiture of One Shilling each, to prepare and bring in such matters, as they deem worthy the said Society's Notice, at the Annual meeting; such Matters which are of a private Nature, between Parties shall be heard by them; in any of the said two Nights, who have full Power, to summon such members before them, and adjust their Grievance, without troubling the said Society with the same.

President to decide when Committee are equally divided.

That if the twelve Committee Men, shall be equally divided in their Opinion, at that Time, the President[2] shall decide the same; and if on any other Evening, the Committee shall desire the President to attend them, and determine the said matter.

N.B.

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Allow'd 6d per Night for extra. Attendance Time when if absent fined 12 d and Report what they do at Annual Meeting

N.B. The President and the Committee, attending on the said Nights, shall be allowed six-pence per Night; the Time of Meeting they shall agree on amongst themselves, that each absent Committee-Man's Fines, &c. on the said two Nights, shall be placed on the Roll, reporting what they do on the said Nights at the annual meeting.

XIII.

Committee to be with Stewards every Thursday Evening. Absent at Eight Notice to President who shall nominate.

That every Thursday Evening the Committee or at least three of them, together with the Stewards, and Clerk, shall be in a Place near or adjoining to the Society's Room by themselves[3] and if any of the Committee shall be absent at Eight o'Clock, the Clerk shall Apprize the President thereof, and if there shall be any

[1] See Article XXXVI.
[2] The Casting Vote is also provided for in XLI.
[3] By Article XXXVI. they had to "withdraw into another room."

Business, which requires their Attendance, the President shall nominate a like number of members, to Officiate as Committee Men for that Night; who shall hear, and determine all disputes, and matters referred to them by the President, the Majority of whom, have power to approve, reject, acquit or condemn.

Hear and determine all matters to whom referred.

That the Committee every Thursday Night at Eight o'Clock, shall choose a Chairman to whom every Committee Man shall direct his discourse and every other member, that hath any thing to offer in any shape, shall speak to him standing who shall succeed each other every Night, according to their Seniority on the Roll.

Committee to choose Chairman according to Seniority.

That whatever Complaint is Exhibited against either the Landlord, Clerk, or Attendant, or any member, shall be made, either to the President of the Society, or the Chairman; who shall speak of the same, to the Society, then present; but if there be not two thirds of the members present, if the Complaint be of that nature,

Complaint against Landlord &c. made to President or Chairman. Referred to the whole Society.

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nature, as the President thinks sufficient to remove the Society, from the House it is kept, or to Discharge the Clerk, or Attendant, or to Exclude[1] a member where the Articles are deficient, the consideration shall be adjourned, and reported at the next Quarterly meeting, General Night, or annual meeting, which of the three shall happen to be the next Ensuing, after the complaint is Lodged.

Reported on the Quarterly Night, &c.

That whatever Member (except such that desires to have any complaint lodged against him, heard by the Committee) don't think proper to abide by their Determination, may with the consent of the President, appeal[2] to the whole Society, (by Petition) the next Quarterly meeting, &c. especially if it hath Effected his Exclusion, which he apprehends, doth not come under any Article.

Member to appeal by Petition, and when.

N.B. The Clerk and Attendant shall always be subject to the Orders of the President and Chairman of the Committee.

Clerk and the Attendant subject to President and Chairman.

[1] Removal of Officers, Discharge or Exclusion to be only on a General Meeting Night. See XXXI. and XLI. An instance on a Private Night occurs in the Minutes of 2nd April 1741.

[2] Appeal provided for also in XLI.

XIV.

Old Stewards not to give in their Accounts till the first E-vening of New Stewards Acting.

Account to be examined by them and 3 Senior Members and Report the same to the President.

That the old Stewards shall not deliver up their Accounts, or Keys, to the next Stewards, until the first Thursday Evening in the new Stewards' Quarter; when the new Stewards with the three first Senior members present, shall examine the said Account, report the same to the President, in Writing; who shall give the same to the Society then present, which, if deficient, shall be made good, and paid by the late Stewards in a Month's Time, or be excluded.

Old Stewards to pay, what deficient.
Late Stewards to attend next Night or fined 6d.
Exceptions

N.B. That the late Stewards shall attend, as aforesaid, by Seven o'Clock, to deliver up their Accounts, &c. or fined two Shillings and Six-pence for such Neglect; unless Notice is brought to the Society, and given to the President, of either of the

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The Stewards being in the Country, or declaring on the said Society for Sickness, &c.

Landlord to give Security for whatever left in his Care &c.

That the Landlord, the same Evening, shall give the Stewards a Receipt, &c. for such Cash, or Notes, which is under his Lock and Key; for the Box, printed and written Articles, Books, and whatever else belongs to the said Society, delivered into his Care; any of which being lost, broke, or damaged, by the Landlord, or any of his Servants, he shall be responsible for the same[1]

XV.

Allowed 20s. to bury a Member not entred 12 Months.

After entred 12 Months Benefits allowed.

Exceptions.

Stewards to visit the Sick after Notice, or fined 12d

That this Society shall allow one Pound towards the Funeral Expense of any Member, dying before he hath been enter'd twelve Months; but if falling sick, or imprison'd, before that Time, shall not receive any Benefit from this Society, other than as aforesaid; after which Time, if it shall please God to visit or afflict a Member (regularly enter'd into this Society) with any Illness, Lameness, Sickness, Imprisonment, Loss of Sight, &c. whereby he may be render'd incapable of his Labour, always provided such Ilness, &c. be not venereal, or proceeding from any Distemper he laboured under, before his Entrance, hard drinking, voluntary fighting; (self Defence excepted) or Quarreling with any drunken Man, or if not Sober himself; The Stewards or one of them, to whom notice shall be given, either by a Friend of the sick member, or brought to either of them by, or from the Landlord,

[1] See also XLIV., Landlord's Security.

shall visit him, either the same, or the next Day at farthest, on forfeiture of One Shilling; and six Days after Notice, shall give the said sick member ten Shillings (always deducting out of the same; whatever is owing on the Roll, together with the Weekly Payments) and after

Six Days after Notice the Sick to receive 10s. deducting what he owes out of the same

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Further allowance.

after that first Payment, one of the Stewards, shall give such Moneys as shall be further allowed, to the said Sick Member by the Articles, agreeable to the Report and Opinion of the Stewards (the President and Committee concurring therein.)

If not paid before 8 O'Clock Steward fined 12d. and 12d per Day after until paid.

That every Sick member's Weekly Money, &c. shall be paid before Eight o'Clock in the Evening on the Day it becomes due; otherwise the Sick member, or any other member or Person, giving Notice thereof, the Steward Entrusted with the Payment, shall be fined One Shilling; and One Shilling per Day, for so long time, as he shall keep the said Sick member's Money from him, unless Orders shall be given to the Stewards, by the President or Committee during the Society's Meeting, to stop the Payment thereof, or if the Stewards shall at any time, when the Society don't meet, receive such Orders from any five members who shall sign the same; (upon some strong suspicion,) the said Money, in such Case, shall be stopt.

Exceptions.

Stewards not paying before the next Thursday Evening fined 5s.

N.B. That the Steward entrusted with the Payment of any sick member's Money, (if not ordered to be stopped as aforesaid,) omits paying the same, or whatever Money's he shall have Orders to pay, before the next Thursday evening, after it shall become due, upon Proof thereof, shall not only be Fined, for the Days he neglected Payment thereof, but the other Steward, shall take his or their Money's out of the Box the next Thursday Evening, which shall be paid, either the same Evening, or the next Day at farthest, and the Steward offending, shall be Fined five Shillings, Extra, for such misconduct, in whose stead, a new Steward, shall be chosen

Other Steward to pay the same Day.

Offending Steward fined 5s. extra.

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chosen, as likewise, where a Steward declares upon the Society, and receives Benefit therefrom, a new one shall be chosen, but if he goes in the Country, shall fine for his Office, and another chosen in his stead.

New Steward chosen.

N.B. The other Steward in the aforementioned Cases shall go to the respective Places of Abode, of the Members, as they stand on the Roll, before the next Thursday Evening, such that refuse to stand Steward (the President and his Assistants only excepted) shall be Fined two Shillings and Six-pence; if any Member shall be from Home, he shall go to the next, but the Steward must leave his Business in order for the Members attending the next Thursday Evening, to take upon himself the said Office.

Other Steward to go to respective Places of Abode of Members and choose another Steward before the next Thursday.

[Note. This is the commencement of Article XVI., but is not so marked in the original.]

That the two Stewards, shall Visit every sick Member, that declares upon the Society, for Sickness, alternately, upon two several Days, (one Day each) in the Week, (Sunday excepted) on Forfeiture of one Shilling, for such neglect; the Report thereof, shall be made to the Committee, on the next Thursday Evening, on Forfeiture of one Shilling each, if they omit the same; and if any sick Member (unless such as are excepted in the 15th[1] Article) after the first Week's Payment, shall be so ill, as to be confined through Illness, Lameness, &c. either to his Bed, or Chamber or should either break a Leg, or Arm, or in such like dangerous Cases where a Nurse attends him during such Confinement, to his Bed or Chamber, or extraordinary Illness, (the Society's Cash, exceeding thirty Pounds) he shall be allowed 15 Shillings per Week, (first de-

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Each Steward to visit Sick, every Week, or fined 12d.

Report the same to Committee on Thursday following or fined 12d.

After ill one Week allow'd 15s per Week.

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ducting his Weekly Payments, and whatever shall appear to be due upon the Roll, out of the first Week's Moneys, which said 15 Shillings per Week, shall not be allowed, for any longer Time than eight Weeks; but after the expiration thereof, to be reduced to ten Shillings per Week, as it shall be at any Time, within the said eight Weeks, provided the sick Member Recovers, or upon his being capable of going abroad, coming down Stairs, or upon the knitting of the Bone, the President and Committee giving such Orders, in all other Common Cases of Illness, or Lameness, &c. (unless as before excepted) this Society shall allow only ten Shillings per Week, to the Sick, or Lame, while rendered incapable of Working at, or following his Business, or Profession.

Allowed only for eight Weeks.

Exceptions.

In Common Illness 10s. per Week.

[1] As the fifteenth Article is here mentioned, this must be XVI.

Member trying to Work allowed for odd Days 1s. 6d.

N.B. That if any sick Member, after he hath received the first Week's Payment, &c. is willing to try to Work, or declares off the Society, before the Week is expired, shall be allowed one Shilling and Six-pence per Diem, but not suffered to redeclare the same Day.

Doctor allowed and in extraordinary Illness 1L 1s.

That upon the Application of any sick Member, by any of his Friends to the Stewards, (when the said 15 Shillings per Week is allowed) for the Advice of a regular Physician, or assistance of a Surgeon; in such Case, the Steward shall either give, or cause to be given Orders, for such Person or Persons to attend, who shall be paid by one of the Stewards, one Pound one Shilling out of the Box, towards defraying the said Expense or Charges.[1]

XVII. That

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XVII.

Stewards not attending a Member Imprisoned, fined 12d.

That the Stewards after a Month's Imprisonment, upon Notice to either of them given, on Forfeiture of one Shilling each, shall attend any member imprisoned for Debt, (after having been, a member hereof Twelve Months) when they shall put it to his Option, whether he will accept of five Shillings per Week from the Society, during his close Confinement and not to receive the Weekly Allowance, if he falls sick, viz. either the said fifteen Shillings, or ten Shillings per Week, which shall be reported to the Committee, the next Thursday Evening, from which he shall not recede; in Case of the Former, the Stewards, on Forfeiture of one Shilling, by turns shall carry the said imprisoned Member's Money, the Day of the Week, it shall become due, before 8 o'Clock, in the Evening of the same Day.

Put to his Option if he will take 5s. per Week.

Report same to the Committee.

Stewards not paying 5s. fined 12d.

Allow'd while paid to follow any Business.

If obtain the Rules to be deemed as another Member.

That during the imprisoned Members, receiving the five Shillings per Week, he may follow any Business, but upon obtaining the Liberty of the Rules of the Prison, shall not receive the said Weekly allowance of Five Shillings, but deemed as another member.

Not allowed the 5s. per Week if served with process.

That this Article doth not extend to support any member that shall suffer himself to be imprisoned for a Debt, not exceeding ten Pounds, when a Process hath been served on him, either in a superior, or inferior Court, or to that member, who shall refuse to pay one who would give a reasonable Time, for

[1] Apothecary's Expenses were also allowed, see Article XXIII.

the Payment, or useth a Creditor with ill Language, or to one, who upon account of our extra Allowance, for an imprisoned Member, should put the Creditor to Defiance, which may occasion a Member to be Arrested; in such Case the said five Shillings per Week, shall

Or where a Member shall use his Creditor with Ill Language, &c.

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Imprisoned Member's Money suspended until discharged.

shall not be allowed, or the Member receive any Benefit from this Society whatsoever, but his Weekly Payment, to the said Society shall be suspended, (notwithstanding any Article to the Contrary) until he be Discharged from such suit, when he shall be at Liberty, to continue his Payment, which shall commence from the Time of obtaining his Enlargement, which omitting the ensuing Quarter, shall be excluded.

His Payment to commence ensuing Quarter, or be excluded.

Member's debt paid if under 5l.

N.B. If the Debt by Arrest, doth not exceed five Pounds, the President, and Committee may discharge the same, and take a joint and separate Note, for securing the said Society, which shall be paid after the Rate of twenty Shillings per Quarter, and upon Non-payment Quarterly, (unless he Petitions the President, for a smaller Payment and longer Time to pay it in, and obtain the same) the said Member not to receive any Benefit, in Case of future Illness, Lameness, or Imprisonment, &c. or any Money be paid, upon any Account whatsoever, and if excluded, before the whole is paid, according to the limited Time; he, together with his Surety liable to be sued, for what shall appear to be due to the said Society.

Paid in again at 20s. per Quarter.

Exception.

Not to receive any Benefit if not paid Quarterly.

If excluded liable to be sued, &c.

N.B. If any Member dies, indebted to the whole Society upon any Account, whatsoever the same shall be first deducted out of his Widow's Children or Nominee's Money, and accounted for as Cash, received in Part thereof, likewise if the Wife should happen to dye first, the said Member being so indebted shall not receive the said five Pounds, but the same shall

Brother dying in Debt to Society it shall be deducted.

Or if his Wife dies,

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shall be detained, towards satisfying the Society's demand; but in Case it shall appear, either upon the Death of a Member, or his Wife, that the Society's Demands, doth not amount unto so much, as in Case the Member dies, shall be coming to the

Wife, Children, or Nominee; or if the Wife should die first, that there shall be any Money, upon a Ballance, coming to the said Member; in either of these Cases, the said Society is to pay, what shall be due upon the Decease of either, to the Person intituled, to receive the same.

XVIII.

Stewards to enquire into the Death of a Member or his Wife.

proper Person to receive free Gift.

President and 8 of the Committee to go to the Landlord and take 3l.

Paid to Widow, &c.

Not seeing it paid, fin'd 12d.

That upon Notice, being brought to the Landlord, or by him or any other Person given to either of the Stewards, of the Death of any Member, or his Wife, both the Stewards shall enquire into the same, and who shall be the proper Person to Bury the Deceased member, and to receive the Free Gift allowed by this Society, and the next Day together with the President, and any four of the Committee, shall go to the Landlord of the House, and either take out of the Box, or borrow of him Three Pounds for the Society's Use, which shall be paid for the Burial of the Deceased member, and one Shilling and sixpence per Day, for so many Days as shall be due from the last Payment either to the Widow, or in case of no Widow to the Child or Children, and if neither to the Nominee provided the Member shall leave his her, or their Name or Names in Writing and two Witnesses to prove the same, if verbal; which said three Pounds shall be paid, by the aforesaid seven Members, on Forfeiture of one Shilling to be paid by that

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that member, which neglects to see the same paid.

Stewards to see Member buried allowed 2s. 6d.

That the two Stewards shall attend the Funeral of the said deceased member, dying within the Bills of Mortality, for which they shall be allowed two Shillings and sixpence each; and upon neglect of seeing the Corpse Interr'd, if Buried within the aforesaid Limitts, shall be fined two Shillings and sixpence.

XIX.

Steward to the Deceased's Wife, &c. to receive the 7l.

That the Stewards shall give Notice, to the deceased member's Wife, (if he had any) if not to his Children, but if neither, then to his Nominee to attend where this Society shall be kept, on the next Thursday Evening, when the said Person shall receive Seven Pounds, over and above the Three Pounds as a Free Gift from this Society: But if the said Person inti-

Not appearing to lye in the Box till called for.

tuled to receive the same shall not appear, the same Seven Pounds shall remain in the Box, until the said Person (provided he, she, or they, live within ten Miles of the City of London) shall call for the same, but in case the Person intituled as aforesaid, shall be at any greater distance; the Steward, on Forfeiture of two Shillings and sixpence each, shall give or cause to be given Notice thereof, to the said Person by Letter, within seven Days; and Upon receiving a satisfactory Answer, with a proper Discharge, shall remit, or pay the said Money, according to order, first deducting (if any Thing be due to the said Society) out of the same.

to Send Notice in 7 Days or fined 2s 6d.

Free Gift not paid to a Nominee if Wife or Children living.

N.B. No member can leave the Free Gift, from his Wife, or if no Wife from his Children; but in case he shall, this Society will have no regard thereto; but if he hath

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hath neither Wife or Children, it is desired such Member will leave in the Box, an Account in Writing, sealed up of his Nominee's Christian and Sirname, and Place of Abode, which will prevent any Imposition upon the said Society; yet if any two or more Persons (before the Free Gift paid) shall become Claimants as Nominee for the same; the President with the twelve Committee Men that meet on a Thursday Evening, or a Majority of them acting as such, shall have an absolute power to determine, who shall receive the same; likewise if there be two or more Children, the Deceased not giving the said Free Gift by Will to any particular Child or Children, have a discretionary Power, to dispose of the same amongst such Children as to them shall seem meet.

Member desired to leave an Account in Writing of his Nominee.

If two or more Claimants the President with Committee to determine the same.

Deceased not leaving it by Will to any Child.

N.B. When the Society's Cash, amounts to one Hundred Pounds, instead of Seven Pounds given as a Free Gift to the Widow, &c. shall be 12 Pounds, exclusive of the Three Pounds for the Funeral.

7 l. Free Gift made 12 l.

N.B. Every surviving Member whether sick or imprisoned (unless as excepted in the seventeenth Article) or not, or whether he hath left Wife or Children or Nominee, shall pay into the Box two Shillings each, provided the Society's Cash doth not exceed one Hundred Pounds, on or before the next fourth Thursday Evening, after the Burial of the Deceased member on forfeiture of one Shilling.

Every Member to pay 2s. apiece on Forfeiture of 12d.

N.B. If there be no legal Claimant for the Free Gift, the Society shall Bury the Deceased, and if none shall appear in Twelve Months, the said Society shall be deemed his

If no legal Claimant, Society deemed Nominee.

his

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If any suspected, to make Oath.

his Nominee: That if there be any suspicion of Fraud in the Claimant; he or she with the Witnesses to prove the same, shall make Affidavit before one of his Majesty's Justices of the Peace, that He or She is legally intituled thereto; and in case of refusal, as also to pay for the Affidavit and the Stewards attending swearing the same, shall not be any ways intituled to the Free Gift, or shall he or she be paid the same.

XX.

Member after five Years on death of Wife to have 5 l.

That after a member hath been entered Five Years upon giving Notice to this Society of the Burial of his Lawful Wife, if within Ten Miles of London after the Stewards are satisfied thereof, he shall receive Five Pounds towards defraying the said Funeral Expense, and every member (when the Society's Cash doth not amount unto one Hundred Pounds) shall pay one Shilling each, on or before the next fourth Thursday Evening after Payment of the Five Pounds on Forfeiture of one Shilling.

Each Member to pay 12d.

Member or Wife dying in Country Free Gift of 5 l suspended.

N.B. If a member or his Wife dyes in the Country, no Money shall be paid on account thereof, untill the Stewards shall be fully satisfied, that the said Member or his Wife is dead.

No Member to receive 5 l. twice.

That no Member shall receive the said Five Pound upon the Death of a Wife but once, and if she dyes above Ten Miles from the said City of London, the Stewards may oblige such Member to make an Affidavit of the Truth thereof.

XXI.

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XXI.

Ten Pounds given to a Member under Misfortunes by petitioning the President.

That when the Society's Cash amounts unto one Hundred Pounds, any member who hath been entered into this Society Ten Years, should be reduced through sickness or Misfortunes; or any Member that shall have a Son to put out an Apprentice, may apply by Petition for Ten Pounds, which Petition must be delivered to the Committee on a Thursday Evening, one Month at least before the Annual Meeting, who shall present the same, to the President for the Time being.

That if there be more than one Petitioner for the said Ten Pounds, it shall be Ballotted by the whole Society then present, which shall be determined by the Majority, whereupon the President shall give an Order to the Stewards, for the Payment of the same; if given for the Member's own Use, shall receive it the next Thursday Meeting: But if agreed to be given to put a Member's Son out an Apprentice, the same shall not be paid, until the next Thursday Evening after the said Member's Son shall be legally bound to his Master, whose Indentures shall be produced to the Society at the same time.

If more than one Petitioner to Ballot for the said Ten Pound.

President to give Orders to pay the same.

If given to a Member paid next Thursday. If to put Apprentice out not till Bound.

N.B. No more than one Ten pounds Yearly to be given, neither shall any Member receive the same more than once: It is to be wished, that when the Ballot be taken, each Member would regard the Petitioning Member under Misfortunes, before him, who only Petitions to put out his Son Apprentice.

Only one Ten Pound given Yearly

A prior regard to a Member under Misfortunes.

N.B.

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no Money paid in to make good the same.

N.B. No Member to pay any Money into the Box on Account of giving this ten Pounds Yearly as above.

XXII.

That every Member receiving Benefit from This Society, shall be excused his Fine for Steward, but must continue the Weekly Payment of Six-pence per Week, which will in some Measure help to advance the Society's Cash to 100 l. whereby farther Benefits may be allowed to the Members, or at least it is presumed, will prevent the Cash at any Time, being reduced to 20 l. which if it at any Time happens, the Box shall never be shut up to the Prejudice of every individual Member, but the President (after Notice given him by one of the Stewards) shall apprize the whole Society of the same; after which, the Members that may happen to be then Sick, or become Chargeable to the Society, or shall from that Time, until the Cash amounts unto 30 l. declare upon the Society for Sickness, shall receive only 5s. per Week. The Doctor or Surgeons Money shall not be allowed, the imprisoned Member's Money, Funeral Expence upon the Death of a member, or his Wife, and Free Gift, shall each be reduc'd to one half, of what is allowed by other Articles;

Sick or Imprisoned Member not fined for Stewards yet to continue Weekly payments.

Farther Benefits allowed when 100 l. in Stock.

Box never shut.

President to give Notice of Cash reduced to 20 l.

Sick to receive only 5s. per Week and all other Benefits reduced to half while Cash under 30 l. &c. and Doctor &c. not paid.

Members to Pay 3d. per Week extra.

during which Time, viz. while the Cash is under 30 l. every Member hereof, shall pay in 3d. per Week extraordinary.

XXIII.

Cash exceeding 100 l. Surgeon allowed.

That when the Society's Cash at any Time exceeds 100 l. either in Cash, Bonds, or Notes, (provided such Bonds or Notes are good) the President with the Major Part of

of the Committee consenting, have a discretionary Power, to allow any Member receiving the Weekly Benefit for Sickness, a Surgeon, Apothecary,[1] Nurse, or Country Lodgings, and if any Sick Member's case is of an extraordinary Nature, either as to his Circumstance or Indisposition, they may allow, (provided the said Member be within four Miles of the City of London) the whole, or any of them, (to attend the Sick Member) whose Bill, (if an Apothecary or Surgeon) shall be delivered in Weekly, which shall be paid, as also the Nurse and Country Lodgings by the Society: That the said Extra Allowance shall always be by Petition, may be given, or not; and if allowed, the President and Committee may refuse to Continue the same. N.B. the said Extra Allowance shall never be granted to any Member, when the Cash is under one Hundred Pounds.

Bill deliver'd in Weekly of Surgeon, &c. and paid.

Exceptions. not allowed if Cash under 100 l.

N.B. When a Doctor, Surgeon, or an Apothecary, &c. is Extra allowed a Sick Member by the Society; if there be any of the said Professions Members, they shall be employed, and paid by this Society; allowing the Sick Member to choose, whose Advice he would have, or whom to assist him, or whose Medicines he will receive, (if there be more than one of the said of this Society)[2]

If a Member to be employed.

N.B. The above Extra Allowance shall not be given to a Sick Member, if above four Miles from London, and if any Sick Member is willing to go into any of the Hospitals, the whole of his Weekly Money shall be allowed while he acts agreeable to the Articles; and the Stewards (if required) shall give the Security insisted on

Not allowed to a member four Miles out of London.

Allowed to go into the Hospital and his Weekly Money allowed and visited.

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[1] Article XVI.
[2] *Ibid.*

on, upon his going there, who shall Visit him each once a Week, but on two seperate Days.

[XXIV.][1]

Cash amounting too 100l 50l lent amongst five Members.

That when the Society's Cash amounts to one hundred Pounds either by Weekly Payments, Entrance Money, Fines, voluntary Subscriptions or otherwise; the President shall give Notice thereof to the whole Society at the next Annual Meeting in order to lend out fifty Pounds to five Members (ten Pounds each) upon Security, each paying two Pounds and ten Shillings in Quarterly, with Common Interest, and upon Default of paying the same in, upon the next general Night in the ensuing Quarter after he hath received the said ten Pounds, shall be fined two Shillings and six-pence, and if the whole, or any part of the same be unpaid at the Expiration of Twelve Months from the Time of the Society's lending the same, or at farthest on the General Night shall be excluded, and the Member with his Security, liable to be sued for what remains *unpaid.*

Paying the same in Quarterly with Interest.

If not paid Quarterly fined 2s 6d.

Excluded if the whole not paid in 12 Months.

Security sued.

N.B. The aforesaid Fifty Pounds shall be be lent to the first five Members, (as they shall stand on the Roll) and so continued Quarterly, by letting the next two members on the Roll have Ten Pounds each; (provided always that such members are not at that Time receiving Benefits from the Society and have been two Years entered in this Society) upon the like Terms, until every Member that hath been in two Years have been served, which Method of putting out the Society's Money shall be continued.

The first five members to have 10 L. each and so continued Quarterly.

Not lent until member 2 Years.

Always continued.

But

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But if any of the aforesaid five members, or any other decline receiving the said Ten Pounds, or a member whose Security is not accepted in four Weeks time; then the next on the Roll, whose Security is approved on, shall be intituled to and receive the same; yet if any of the aforesaid Members, that declined accepting of the said ten Pounds, or that Member that was Sick, or whose Security was refused, should at any Time after that, require the said ten Pounds shall receive the same, giving approved Security, upon Application made to the President and Committee, (at least four Thursday Eve-

If a member decline the said 10 L. the next on Roll to have it.

Yet to receive the 10 L. any other time before another member.

[1] This Article is numbered XIII. in the copy (? XXIII.). It should be XXIV.

nings, before the Quarterly Meeting,) before that Member, who is next on the Roll, shall receive the said ten Pounds.

Time when they shall receive 10 L.

After what manner and what security given.

N.B. The Members intituled to the said ten Pounds, to receive the same, some Time the next Quarter after the following Manner; When a Member is provided with two Security's, (who must not be Members,) yet House-keepers, or Men of Credit, approved on by the Committee; he must give Notice of their Names, Trades, and Places of Abode to the Stewards, and the Committee, on a Thursday Evening, which must lye on the Table, before them, four Thursday Nights, during which Time, the Stewards and the Clerk are to enquire into their Characters, &c. which shall be reported to the President and Committee, and if approved, the Member with his Security's, shall be ordered to attend the next Thursday Evening, where this Society from Time to Time shall be kept, to receive the said ten Pounds, giving a Note of Hand for the same, payable in the aforesaid limited Time.

Stewards and Clerk to enquire after character.

Note of Hand to be given.

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No more than 100 L. lent amongst the Society, and stopt if Cash reduc'd to 50 L. Untill amount to 100 L.

N.B. There shall never be lent out amongst the Members at any one Time, above one hundred Pounds, and if the ready Cash of the Society shall be reduced to 50 L. there shall not be lent any more Money, after the aforesaid Manner, untill the said Society's Cash (exclusive of Bonds, or Notes of Hand) amounts to one hundred Pounds.

Clerk to be allowed 2s. 6d.

N.B. Every member that receives the said ten Pounds, to allow the Clerk two Shillings and six pence, for enquiring after the Security, and writing the said Note.

XXIV. [XXV.][1]

Sick not receive any Benefit removing without consent of Society.

Yet falling sick on a Journey allowed.

Exceptions.

That no member shall receive any Benefit from this Society, removing (when sick) without their consent above four Miles from the Place where this Society shall be kept, yet if any member should on a Journey (into Scotland, Ireland, on, or beyond the Seas, or any of the adjacent Isles, or such as are before excepted) be visited with any Sickness, Lameness, Loss of Sight, or any other indisposition, upon sending a Certificate attested upon Oath, before one or more of his Majesty's Justices of the Peace, that he is incapable through such

[1] This should be XXV.

Certificate upon Oath to be signed and by whom.

Illness, &c. of Working or following his Business, &c. the Minister, Church-warden, or any three Neighbouring Persons, that are House-keepers, in or near the Place where he lies Sick, signing the same; the Society's Allowance shall be remitted him, as he directs;

Benefits remitted to him.

and if dying there, the three Pounds for the Funeral Expence shall be allowed, and the Free Gift paid, deducting first what he owes on the Roll, or otherwise to the Society out of the same; but if any Member falls Sick, Dies, or his Wife dies, in any of the aforesaid excepted

Dying in Scotland, &c. Funeral Expences &c. not allowed.

cepted

cepted Places he shall not receive any Benefit from this Society for Sickness, or be allowed any thing for the Death of his Wife, or shall the Funeral Expence or Free Gift be paid either to his Wife, Children, or Nominee. That whatever Member beyond the Seas be excluded for Non-payment, upon his returning in Health, and not having acted contrary to the Articles, shall be on paying his Entrance Money, admitted as a New Member, but must stay six Months, before he shall receive any Benefit from this Society.

Free Gift not paid.

Member beyond Sea excluded for non-payment

Allowed to reenter.

N.B. The Stewards with the Committee, have Power to order (by Letter or otherwise) any Sick, receiving Benefit from this Society, in the Country, to come to London, if it appears the Member is capable thereof, or reason to suspect any Imposition.

When a Sick Member ordered to come to London.

XXV. [XXVI.][1]

That if the Friends of the Sick Member, or his Physician shall prescribe the Change of Air, he may apply either himself, or by any Friend any Thursday Evening to the President and the Committee for Leave, for his going into the Country, the Majority of whom upon the Ballot, have Power, either to grant or refuse the same, if granted and he goes above four Miles in the Country, the Stewards are not to Visit Weekly, but to remit the Money, at the Expence of the Sick Member.

When granted his Money to be remitted.

N.B. That if any Sick Member is visited across the Thames, the Stewards for visiting him and carrying the Money, shall be allowed Three pence each Visit, out of the Box.

Stewards visiting across the Thames allowed 3d. each.

XXVII.

[1] This should be XXVI. as the catch-word is XXVII.

[XXVII.]

When a Member lies on Society 12 Months after that time allowed only 5s. per Week.

That if it shall please God, any Member continues twelve Months Sick, that if he should declare off the Box, before the said twelve Months are expired, meeting with a Relapse, occasioned through the same Illness, Lameness, &c. and receive the Benefit of the Society for the same; or at different Times, receive 30 L. from the said Society, and it shall appear to be proceeding from, or occasioned by, one and the same Distemper, he shall after that Time, receive no more than five Shillings per Week for that Illness, or Indisposition; but if found upon his being visited by the Steward, or by any Member, or other Person at Work,[1] while he receives the said five Shillings per Week for Sickness; upon Proof thereof, shall be excluded, or if acting contrary to a former Article, shall be subject to the same; but if any Member through Age, loss of Sight, Lameness, or any other Bodily Infirmity, which shall or may be deemed incurable, (whereof the said Society, upon the Advice of an able Physician, shall be Judges) should be rendered incapable of following his Business, the said Member shall be deemed a Pensioner, who shall receive five Shillings per Week from this Society for, and during the Term of his natural life, and permitted to follow any Business. That if he retires into the Country, his said Allowance shall be remitted, after such manner, as he shall order, or direct; and upon his Death, his Funeral Expence shall be paid, together with the Free Gift; upon his being deemed a Pensioner, his Name shall be Erazed from off the Roll, and shall not pay any Thing into the Box.

*If found at Work excluded.*

When incapable of Work through Age deemed a Petitioner, and allowed 5s per Week.

If goes into the Country Money remitted him.

Name erazed off the Roll.

N.B.

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N.B. if the said Pensioner is willing to sell out, the Society shall give him ten Pounds or what farther they shall think Reasonable.

When such a Member may sell out

XXVIII.

That the Steward entrusted with the Payment of a sick member's Money, (not finding him at Home) shall have a discretionary Power (notwithstanding any Article to the contrary) either to leave the Money with his Wife, or at his Place of abode, (the sick member, having desired the same of the Stewards,) or may order, the Sick, either to call on him, or

Stewards discretionary Power.

[1] See exceptions in Article XXIX.

attend the Society, for the same the next Thursday Evening: That if the Stewards or any of the Society have Reason to suspect any Imposition; either of the Stewards, or any member, shall have full Power to interrogate any sick member, relative either to his Illness, after what manner he is supposed to get it, what Apothecary attends him, where he work'd last, as a Journeyman, or where he Occupied his last Business, as a Master; he shall farther examine and put what Questions which may be supposed to have any Tendency, to the Discovery of the said Illness, or if work'd during the Time he was sick, as shall be reasonable, to which Questions, if he refuse to give satisfactory Answers, his Money shall be immediately stopt, and the Stewards (only) shall order him to attend the Committee, which if they deem evasive, he shall receive no farther Benefit from the Society, for six Months, as likewise shall be under the same Suspension, if the President shall put any Question to him, with Regard to his Illness, (during the Time of Meeting) and he refuseth to Answer.

Upon Suspicion of Fraud &c. Member to interrogate the Sick.

Refusing to attend Committee give the President a satisfactory Answer Mony stopt for six Months.

XXIX.

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XXIX.

Sick found at Work excluded.

That if either of the Stewards, or any Member, or any other Person shall find any Member, while he is sick on the Society, or on the Day he declares off, either working or selling any sort of Goods, or doing any manner of Business, for Gain or Profit, (except such as is allowed by this Article) or seen playing at Cards, Dice, or any manner of Gaming, upon Proof thereof, shall be excluded the next Thursday Evening, but if seen while Sick frequenting any Tavern, Alehouse, Brandy-Shop, or any Disorderly House, or after ten o'Clock in the Evening; in any of the aforesaid Houses, (being by any Member cautioned against so doing) his Money shall be immediately stopt, and he ordered to attend the said Society at their next Meeting, to Answer such Complaints, and upon Conviction thereof, shall be suspended from receiving any Benefit for six Months.[1]

If seen frequenting Taverns or disorderly House, &c. after 10 o'Clock, Money stopt, and upon Proof to be suspended from receiving any Benefit.

Sick to leave Word where he goes.

N.B. That the sick Member must leave Word with his Wife, or Landlord, where he goes to; that the Stewards may speak with him, and upon Suspicion of any Members Illness, the Stewards may Order any Member, that lives near to the

[1] Also suspended from office, and deprived of his privilege of voting.

Stewards may order 2 Members to visit the sick.

sick Member to Visit him untill he hath Orders to the Contrary, who must make a Report thereof to the Stewards, and Committee the next Thursday Evening, on Forfeiture of one Shilling.

Member refusing fined 1s. and to make Report.

N.B. Any Member a Master of his Trade, or Shop-keeper, while he receives any Benefit from this Society, have Power to give Instructions to his Servant, to carry on his Work or Business, or have Liberty to

to buy any Goods, for carrying on his Trade; likewise any Member may buy any Necessary's for Life, either for himself or Family.

A Member fixed for himself allowed to give instructions to his Servants to buy Goods, &c.

N.B. The Evening it is supposed any Member, will be either suspended from receiving any Benefit, or excluded for acting contrary to the Articles, or when any particular Business is to be transacted, the President, or the Stewards, shall order the Committee-men and Members then Present, not to withdraw, untill the suspected Brother's Case, or such an Affair is determined, which will prevent any Clandestine Exclusion, or partial Determination.

Members not to withdraw upon particular Occasions.

XXX.

Stewards &c. and Committee to visit a suspected Member or forfeit 1s.

That if upon the Report of the Stewards, or any visiting Member, there be Reason to suspect any members Illness, or that he doth not really deserve his Money, or hath imposed upon the Society, in his Declaration thereon, The two Stewards, and the three Senior Committee-men, on Forfeiture of one Shilling each, shall go the next Day, with a Doctor, Surgeon, or an Apothecary, (who must not be members) approved on by the President, Stewards, and the Committee, then present, to examine into the said suspected member's Illness, which if it be either of their Opinions to proceed from any Ailment, which he laboured under, or got before he became a member, (such only excepted that entered before the 29th Day of September 1737.) or occasioned by any Thing, which the Articles object against; he shall be immediately excluded, but if it appears, upon the Examination of

With a Doctor.

If Vener[1] is excluded.

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[1] Venereal disease is referred to here.

If not rendered incapable of Business mony stopt and receive no Benefit for 12 Months.

of the said Member, that he is not so ill, as to be rendered incapable of following his Business, his Money shall be immediately stopt, and shall not receive any farther Benefit for twelve Months; the three Committee-men, together with the Stewards, to be allowed five Shillings for their extraordinary Visit, and the Doctor, Surgeon, or Apothecary paid what is Reasonable, *whose Opinion, if cannot Personally* attend, shall be signed and reported to the President, and the Society, the next Thursday Evening.

Stewards &c. allowed 5s. and *Surgeon* what reasonable on signing his Opinion.

Stewards not giving Notice liable to extra Expence. Upon refusing to be examined excluded.

N.B. One of the Stewards, shall give or cause to be given, timely Notice of such particular Visit, to the said sick Member, or liable to the extraordinary Expence, for his neglecting so to do, and if the sick member refuse to be examined as aforesaid, or shall not be at Home, or near thereunto, shall be excluded.

Money expended to be allowed upon being excluded.

N.B. Whatever reasonable Expence a member, or any other Person shall be at, in discovering any Imposition of a sick member, which effects his Exclusion, it shall be allowed, and paid, by the Society; likewise when any member falls Sick, (if either of the Stewards require it,) shall give Notice, where he work'd last, and with what Master, or be suspended from receiving any Benefit whatsoever from this Society.

Sick to give Notice where work'd last &c.

XXXI.

Notice given of a Member entered contrary to Articles.

That upon Notice being given, either to the President, any Committee-man, or Stewards, of any member, (after he hath been entered twelve Months) entring contrary to the first, second, or third Articles, or that after a member hath declared off for Illness, &c. that while

while he was Sick, &c. he was known to be acting, contrary to the Articles, or that any member was aiding, and assisting any Bailiff, or Sheriffs Officer, &c. such Matters and Accusations shall be heard, only on a Quarterly Meeting, or general Night,[1] unless the said accused member, will refer the same to the Committee, or will at his own Expence, summon the whole Society before, and if he will not; the said accused member, shall not receive any Benefit from this Society, until the Affair be determined, either by the Committee, or by the Majority of this Society, on the Nights aforesaid, either of whom, hearing the Evidence

To be heard on quarterly meeting, &c. unless referred to Committee or will summon the whole Society not desiring it to receive no Benefit if fall sick &c. before determined.

[1] See also Articles XIII. and XLI.

to prove the Matter alledged against a member, and his vindication; (who shall be particularly summoned; or ordered by one of the Stewards, to attend on that occasion) have full Power, either to exclude, or continue him a member, with Determination in either Case, shall be Final.

N.B. The President hath Power, either to hear all such Matters of Complaint exhibited against any member, or refer the same to the Committee, whose Determination shall be absolute, unless the said Member will appeal, (by Summons) with the Consent of the President, to the whole Society, in two Weeks Time; but if the President with the Society, reverse the Exclusion, they shall order him to be suspended from receiving any Benefit for six Months.

President may hear or refer it to Committee whose determination to be final, unless cn Appeal in two Weeks.

If Society reverse the Exclusion shall order a Suspension for six Months.

N.B. Whatever member shall alledge any Thing against another member it shall be given in Writing to the President, and if he thinks it immaterial, may reject the

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Member allegation in writing to President.

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Visitants to withdraw, always absent up on Debate.

same; but if at any moment, all Visitants shall be desired to withdraw, and never be present at any Debate, which concerns the Beneficial Society.

## XXXII.

No Notice lodged against member receiving Benefit or after Death.

That the Notice mentioned in the proceeding Article, shall not be Lodged against any Member receiving Benefit from this Society, or in the Country, or after his Death, to prevent his Funeral Expence being allowed, and Free Gift paid to his Wife, &c. or his receiving such Money's, as the Articles allow a member, either for Sickness, &c. or for the Death of his Wife; but if it shall appear by the Notice exhibited against a member in Health, that he is Guilty, he shall be excluded: but if it appears to be a malicious Accusation, &c. and the member found to be Innocent; his Accuser shall be fined five Shillings, one half to be given the injured member, and the other half to be put into the Box, for the Use of the said Society the Witnesses to prove the Accusation, (if Strangers,) shall be paid two Shillings, and six-pence, each.

If allegation true excluded.

If malicious the Accuser Fined.

Half to injured Member.

Witnesses if strangers allowed 2s 6d. each.

## XXXIII.

Accuser and accused &c. to withdraw &c.

That the Accuser and the Accused, (with their Witnesses) together with all Petitioning members, or one at any Time that seeks for Re-

Accused may object against any single Member ballotting.

dress, if Fined when absent, shall withdraw before the matter be summed up, and a Charge given, either by the President, to the whole Society; or the Chairman to the Committee; after which a Ballott shall be taken, which shall be determined as aforesaid. That the accused member may object against any one single member's Ballotting (who shall withdraw.)

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N.B. That whatever accused member, at any Time, be ordered to withdraw, upon refusal, or Non-appearance to particular Summons's, it shall be deemed a Contempt of the whole Society, and be excluded, as such shall be that Imposeth on the said Society, by a false Declaration.

Accused Member not withdrawing or Appeared to Summons excluded.

### XXXIV.

That there shall be a Clerk and Attendant, belonging to this Society, who shall have their Beer, &c. Gratis, and the first Thursday in the New Stewards Quarter shall be paid thirteen Shillings each, for their last Quarter, (inclusive of any Extra Trouble or Attendance, whether sooner or later, upon General Summons, or Thursday Evenings) out of which Sums, whatever Fines they have subjected themselves to, shall be deducted: If any member insults, or affronts either of them, shall be subject to the same Fine, as if they were members; but if either speak to any member of any Thing spoken or done, in the Committee, relative to their Proceedings, upon any Debate; or of any Transactions done in the said Society to any Person, upon a Complaint lodged against either of them with the President, if upon a Ballott the Majority of the Society deem it prejudicial, he or they shall be discharged, and a new one chosen in his Room, the Last Night in any Quarter.

Clerk and Attendant to have their Beer gratis.

Paid 13s. per Quarter each by the new Stewards deducting Their Fines.

Member affronting another subject to fines

New one chosen in their Room.

That the Clerk for the Time being, or he that shall act as such, shall take a Memorandum down in a Book of all Moneys sent by absent members each Quarter, together with the Time when, and the Person's Name the beings[1] the same; likewise at the Command of the President

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Clerk to take a Memorandum of the Money sent by all absent Members.

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To minute all Transactions of Society.

Names of Visitants.

sident or Chairman, the Clerk shall minute in a Book provided for such purpose, all Transactions of the Society, take an account in Writing of the Names of Visitants, and the respective Places they belong unto.

[1] This is a clerical error for "that brings" &c

In absence of Clerk or Attendant, President to nominate one to Act pro tempore, and pay him 1s. per Night.

N.B. Upon discharging either the Clerk or the Attendant, or if either are absent the President shall nominate a Member to officiate, untill a new one shall be chosen, or they attend, who shall be allowed one Shilling per Night, and entituled to the Perquisites: That whatever new Member shall enter, must pay six pence to the Clerk and Attendant which shall be equally divided between them.

New entered Members to give Clerk and Attendant 6d.

XXXV.

Clerk, Attendant or Member coming disguised in Liquor fined twelve pence.

Member coming so any Evening after Entrance ordered to withdraw. And becoming such after Entrance fined 6d.

Promoting Gaming, &c. 2d.

Abusing a Member fined 1s.

That if the Clerk or Attendant shall come disguised in Liquor into the Society Room, or after Entrance become such, to be fined one Shilling; or if any member shall come disguised in Liquor, the President shall order him to pay his Weekly Money, and to withdraw for that Night. But if after Entrance any Evening become as such, any of the Society deeming him so, he shall be fined sixpence, or whatever member during the Hours of meeting promote any Gaming or offer to lay any Wagers, curse, swear, or use any obscene or indecent Language, &c. shall be fined two pence: But if any member, the Clerk or Attendant reproach another with receiving any Benefits from this Society, or scandalously, maliciously, or designedly reflects or affronts another, or call a member a Busy Person, or by any approbrious Name, shall be fined one Shilling, or doth at any time, or in any Place tell any absent, or any member concerned in any Debate, what any

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Doth at any Time or Place tell a Member who spoke for or against him &c. 2s. 6d.

any member said, or who spoke for or against him, or reflects upon either of the stewards, or any other member for his Report upon a Visit; or should speak disrespectfully of the President, Stewards, or any Committee Man, or of the whole Society, shall be fined two Shillings and sixpence. That this Article shall be equally observed on the Quarterly Meetings, General Nights, Annual Meetings, and upon General Summons, as also on every Thursday Evening, and the member offending against this Article (or any other which subjects a member to Fines) staying after the Hours of meeting, equally liable to be fined, while the Box remains unlocked by the Stewards, as well after as during the Hours of Meeting.

This Article to be always observed.

Even after the Hours of meeting.

N.B. Whatever member's conduct hath a tendency, to disturb the Peace and Harmony of the Society, either the President or

May order any disorderly person to withdraw,

the Chairman of the Committee, or one of the Stewards, shall order him (to pay if he hath not his Weekly Money) and withdraw, for that Evening, and upon his refusal (being sober) shall be fined 2s. 6d. over and above all other Fines, he shall subject himself to afterwards, but this Article not to affect any member for any thing said, or done before these Articles are printed.[1]

Not to affect any till printed.

XXXVI.

No disputes countenanced.

That no Disputes between any two members shall be countenanced in this Society, so that whoever will not be silent or seated at the Request of either the President, Chairman of the Committee or any Stewards, shall be fined sixpence, except when a Member shall address himself to either of them (which shall al-

Members not silent at request of the President fined 6d.

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Exceptions.

When speaking shall be always standing to the President.
If reflected on 1s.

ways be standing) for the Explanation of any Article, seeking redress, speaking upon any Debate, or proposing any thing designed for the good of the Society, when reflected on in any Shape by any member for so doing shall be fined one Shilling.

Member free to offer his Sentiments.

No reply to be made till each have spoke.

President to sum up the whole advanced on both Sides.

N.B. Any member is free to offer his Sentiments, and the Jun. members shall be heard equally with the same pleasure, as the Sen. but no two members shall speak at one and the same Time upon any Debate, (whether it refers to Members or matters) nor any one who hath spoken reply untill each member hath offered his Opinion, beginning always with the Jun. members after every one hath spoken (that is willing) the President being the last, then any member may reply, to what hath been advanced, when the President or the Chairman, or whom he shall appoint, shall sum up (impartially) what hath been advanced on both Sides, either to the whole Society or the Committee.

When a Ballot taken Committee to attend.

N.B. That whenever a Ballot is to be taken among the whole Society the President shall order the Committee to attend (whose Ballot shall be taken with the rest unless upon the admission of a new member)

[1] This is a reference to the disputes in 1737 between the Lodge and the Society See also Article XLIX.

President an absolute Power to hear or refer all matters to the Committee.

N.B. That the President hath an absolute Power[1] after or before any Affair (whether it refers to Members or Things) hath been heard, either to hear and Ballot the same, by the whole Society, or refer all Matters brought before him to the Committee, who shall withdraw into another Room,[2] and rehear the same, together with the Evidence for, and against, which Committee have full Power to call any

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any Member to their Assistance; the Majority of the Twelve shall decide the same, whose Opinion shall be in Writing, and equally final, as if the whole Society were concerned in Ballotting the same, (unless when the Matter in Dispute is referred to the Committee, without the Consent of that Person or Society.

Committee may call any Member to their Assistance.

Majority to decide.

XXXVII.

That if any Steward shall neglect to obey any Order of the President, or if any Member shall refuse to obey any Order of the Stewards, wherein the Articles may be deficient, (provided such Orders are not repugnant to the Articles) shall be fined one Shilling, which shall be made a Precedent, and that the Custom of the Society, (if not contradictory to any express Article) as to Fines, or Practice, when minuted in a Book, provided for such Purposes, shall be of equal Force with the Printed and Written Articles, untill reversed by the Majority of the Society, or Committee.

Steward &c. neglecting to be fined 1s.

To be minuted in a Book provided for such purpose.

XXXVIII.

That if any Member thinks himself injured in any Fine, (when Absent) it shall continue on the Roll, till the General Night, when the said Member may apply to the Committee (then sitting) who have full Power to hear and may redress the same, provided there be no Precedent, or Order of the President for the same, or it was contrary to any Articles.

Member injured in any fine when absent.

N.B. That the New Stewards any Time in Their Quarter may fine the late Stewards, if they omitted, either fining themselves, or any Member, when they had Orders from the President, or were informed cther acted contrary to the Articles,

New Stewards may fine late Stewards.



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[1] Article XII.
[2] Article XIII.

ticles, any Member insisting, that the New Stewards shall fine them.

XXXIX.

Stewards of occasion to summon Society or order Clerk or Attendant to do it.

That upon any emergent Occasion, the Stewards shall either summon themselves, or cause to be summoned by the Clerk, or Attendant, the Members belonging to this Society, and if either the Stewards, Clerk, or Attendant is absent at the first Hour, perfixt on the Day upon General Summons, shall be fined two Shillings and Six-pence; and that Member, (who hath, or at whose Place of abode proper Summons for that Purpose hath been left) is not present when his Name is first call'd, shall be Fined one Shilling, (but if the Stewards who hath the outward Key of the Box) omit coming untill the last Hour, the Member that was not present, at the Time first prefixt, liable to the said Fine, and if he comes after he is Fined, unless he will pay his Three-pence for Beer, shall not Ballot at the said Meeting, That after the Roll is called over, and the absent Members Fined, one of the Stewards, (or in their Absence, the Person who summoned the Society) shall inform the President, with the Cause for which they were summoned together; all which Business, or Matter shall be determined by the Majority on the Ballott, agreeable to the Printed or Written summons,

Stewards Clerk or Attendant fined. 2s. 6d. if not present at the Time prefixt.

Member not present fined 1s.

If coming after the last hour fined and not allowed to Ballot unless pays 3d. for Beer.

After Roll called over absent Members fined Stewards to inform President with the cause of being summoned.

That if, any Thursday Evening, it is judged convenient to Summon the whole Society; the President, and three of the Committee, or those acting as such, must sign the Orders for such summons, but if the Stewards upon visiting a sick Member, or in Case of any Fire, or Accident, happening to the Landlord, &c. should think it expedient to summon the whole Society together, they shall signify the same to the President, and any three of the Committee; whom if not easy to be found, the Stewards shall go to any five Members, who signing the same, shall justify the Stewards Conduct therein.

President and 3 of Committee to sign and order summons.

Stewards in case of Fire how to Act.

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N.B. The Stewards or Person that Summons shall be allowed five Shillings, for such general Summons, and upon Default of giving Notice to any Member, (unless such as are excepted) shall be Fined one **Shilling.**

The Person that summons the Members allowed 5s.

If omit giving Notice fin'd 1s.

Such that were present, the Evening resolved upon for an extraordinary Meeting, to receive their Notice the same Evening before they depart, the Time and Place of meeting, to be fixt by the President and Stewards, the latter of which, if absent at the last Hour, shall be Fined one Shilling extraordinary.

Such Members present to receive Notice same Evening.

If not Attend fined.

N.B. Any member receiving Benefit from this Society, or that member which hath not been entered twelve Months, (if the Summons doth not particularly affect either of them) or one who hath given Notice of his going into the Country, not liable to be summoned nor Fined for Non-appearance.

Member receiving Benefit or not entered 12 Months &c. not to be summoned.

### XL.

President to inform Members upon a General Summons of the whole Society.

That upon a general Summons of the whole Society, the President thereof, or the member acting as such, or whom he shall appoint, shall address himself to the members, informing them with the Occasion of their being called together; if it relates to the whole Society, every member would do well to examine the same, with the Attention the good of the whole requires, that if it refers to complaint

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plaint lodg'd against a member, let each impartially enquire into the same, doing by every member, as you are willing, and expect to have the like done by you, were it your own Case, determining both withall possible regard, as well to the Society, as to the member, not deviating from the real Sense, and true meaning of any Article, to the Prejudice of the whole, or pervert its meaning to the Injuring of any member, which may occasion an ill-grounded Decision, or a partial Exclusion. Thus being watchful of both the Rights, of the Society on the one Hand, and the Right of the member on the other; we may reflect with Pleasure upon our Decisions, which will give a Just, (if not the best) Sanction to our Society, making our Proceedings revered; it will raise the Society above the reach of Malice, freeing us from any ungenerous imputation, which may either now, or hereafter pursue us, or make us able to support our selves like men.

This article always to be read before any debate.

N.B. This Article shall be always read, before all Debates, that requires a Ballot to be taken, which may either affect a member's Exclusion, Fine, or Suspension;

where the Articles may be any way deficient; and at all other Times, the Articles which affect a member's immediate Exclusion, Fine or Suspension shall be read to the Committee, if any Member shall desire the same, of either the President, or the Stewards, who shall command the Clerk to do the same.

XLI.

That a Ballot upon any extraordinary Occasion, which may either affect the Exclusion or Sus-

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Suspension of any member from receiving any Benefit, where the Articles either are or may be supposed to be deficient, shall be only called for, and taken upon Quarterly Meeting, General Nights,[1] or when two thirds of the Society shall be present, or upon the Annual Meeting, and if any Member refuseth to Ballot upon such Occasion, or when a Ballot shall be taken, shall be fin'd 1s. But if any member shall be excluded by the Stewards or Committee, the Articles being deficient, the President of the Society (or he that shall act as such) not being present, the excluded member may appeal[2] by Petition the next Quarterly Meeting, or General Night, or before if he will be at the Expence of a General Summons to the President and whole Society, for redress, whom he shall constitute and appoint under his own Hand Writing, signed with his proper Name, his Judges, giving them full and absolute power, to determine the same, after what manner they shall think proper: By which award of the President and majority of the Society, he shall promise to stand to and abide by, which shall be final, and from whence there shall be no further Appeal.

Ballot upon extra occasion, &c.

Refusing to bal fined 1s.

Member excluded where Article is deficient may Appeal.

N.B. That the President shall suspend giving his Ballot upon such an Occasion, and if the Ballot is at that, or any other Time equal, he shall decide the same.[3]

President suspend his Ballot but if equal he to decide.

XLII.

That whatever Member shall introduce a Visitant (who shall pay his Six-pence upon his Entrance) without the Consent of the President, (if present) or in his Absence of the Stewards, shall be Fined Six-Pence, and if any Member calls for Beer, or Tobacco, without the Order of the Stewards, it shall be brought in, and placed as a Fine, to the said member, or who-

Member not to bring any Visitant into Room without Presidents consent on forfeiture of 6d.

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[1] See also Articles XIII. and XXXI.
[2] See Article XIII.
[3] See also XII.

whoever shall break any Thing belonging to the Landlord, shall pay for the same.

XLIII.

Stewards to have the care of the Roll and Books, &c.

That the Stewards for the Time being, shall have the Care of the Roll, and Books of this Society, which together with the Articles, shall be liable to the Inspection of any member at any proper Time, who shall transact all Affairs, relating to the good and wellfare of the Society, to the utmost of their Power, and that whatever Steward or member shall lose either of the Keys, Books, or any other Things, belonging to Society, or shall convert to his or their own Use, any of the Society's Cash, or misapply any sick, imprisoned, or deceased Members Money, &c. which he or any Member shall be entrusted with, the said Steward or Member, shall not only be Fined, but likewise Accountable for the same, and upon Non-Payment of such Money's, or buying or allowing the Value of such Things lost, in two Week's Time shall be excluded, and withall liable to be sued for the same by the next Stewards, or any other member empowered by the President, or the Committee, for the Use of the said Society.

Stewards losing Key &c to be fined and make good such loss.

Upon non-payment excluded.

Clerk ommitting in 4 Weeks to erase an excluded Member's Name fined 6d.

N.B. The Clerk omitting within four Weeks to eraze an excluded member's Name from off the Roll, and the respective Books, &c. his Name is in, or Articles he hath signed, shall shall be fined Six-pence when discovered.

XLIV.

Landlord to keep a good Fire or fined 1s.

That the Landlord of the House, shall, during the Winter Season, at 7 o'Clock in the Evening have and keep a good Fire in the Rooms

Rooms where the President, Stewards, Committee-Men, and the Rest of the Society are, during the Time of Meeting, or be fined one Shilling.

Landlord to give Security for the Cash, &c.

That he shall give Security[1] for the Cash, and whatever else the Society may intrust him with, and upon his refusing so to do, or pay such Fines he hath subjected himself to, or for any other just Cause; the President shall propose to the members of the Society the removal of the same; which Motion shall not be made on any other Evening (except on the Death, Removal, or any Misfortunes of the Landlord) but on a Quarterly Evening, Gene-

The Society may remove.

[1] See also Article XIV.

ral Night, Annual Meeting, &c. when the President shall take a Ballot of the whole Society, (then present) for that Purpose, which as in all other Cases, shall be determined by a Majority, and whatever member will not abide at any Time, by such a Decision, shall be excluded.

XLV.

Society when determined to remove, Stewards and Committee men to enquire out a Proper Place or fined 2s each.

That when the Society is determined to remove; the Stewards, with three of the Committee, nominated by the President, upon Forfeiture of two Shillings each, shall go to any three Landlords that shall be then proposed and Enquire whether they are willing to receive the said Society upon our Conditions, have a Room, or Rooms, proper for the Reception thereof, and will give good Security for the Cash, &c. whom they shall order to attend the Society, that they may chuse which hath the best Room, and who can give the best Security for the Cash, &c. which shall be determined by Ballot.

N.B.

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If obstruct the Removal, excluded.

N.B. Any Member that obstructs with Violence the Removal of the Box, &c. after determined as aforesaid, shall be immediately excluded.

XLVI.

Bond or Security lodged in the President's Hands for his Time.

That the aforesaid Bond of Security shall be lodged in the Hands of the President for the Time being, who shall hold the same for his Quarter; at the Expiration of Which, viz. on the General Night, the President shall bring the said Bond of Security, before Ten o'Clock, on Forfeiture of Two Shillings and Six-pence, and deliver the same to the President, chosen for the ensuing Quarter.

President in whose Hands the Security is lodg'd if sick, &c. to send the same to the Society.

N.B. The President (in whose Custody the Security lies) receiving Benefit from this society, or going into the Country for above two Weeks, shall deliver, or cause to be deliver'd to the Stewards, the aforesaid Security, who shall bring the same to the Society the next Thursday Evening, after he hath received the same, when it shall be lodged in the Hands of the President chosen to officiate in his Stead; but if lost (Fire excepted) the President or Steward entrusted with the same, shall be at the Expence of another before the next General Night, or be excluded.

XLVII.

Debates determin'd by the Articles.

That if any Debates arise during the Time of Meeting, the President or Committee shall have Recourse to these Articles, which if it cannot be determined, either by them or the written ones, or from any Precedent, or Custom of the Society, (unless it be of an ordinary Nature) such Matters shall be suspended until the Next

next Quarterly Meeting, General Night, &c. when the same shall be heard as aforesaid, and either be determined by the whole Society, or referred to the Committee, a Memorandum whereof shall be made by the Clerk the same Evening, in a Book provided for such Purpose.

XLVIII.

Stewards nor any Member without the Consent of President, &c. to give orders for buying any Thing, &c.

That after the 29th Day of September, 1737, neither the Stewards, nor any member shall without the Consent of the President, and the Committee, give Orders any Thursday Evening, for the Buying of any Thing, that shall be wanting for the Use of the said Society, but whatever shall be wanting, shall be signed by three members, and reported to the President, who may either refer the same to the Committee, to give Orders for buying the same, or the President with the Society may consider of such Proposals, together with the Expence and Charge thereof, and if a Majority of the Society then present (if not referr'd to the Committee) approves thereof, the President shall give Orders for buying the same, which when bought shall be paid and accounted for as Cash.

Things wanted shall be bought of a Member.

N.B. That whatever shall be wanted for the Use of the said Society, some member that either makes or sells the Things wanted, shall be employed in the Affair, and paid for the same by the said Society.

XLIX.

Committee for the regulations of Articles (ch osen) before 29th of Sept 1737 not responsible to any, &c.

That the Committee for the Regulation of the Articles, giving Instructions for the buying of what was and shall be wanting, chosen before the 29th of Sept. 1737,[1] shall not be responsible to any for their Conduct, nor for

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[1] See Article XXXV.

If reflected on fined 2s 6d.

for their Expences in making of the printed and written Articles; and if any shall be reflected on for them, the said Member shall be fined two Shillings and Six-pence extraordinary, neither shall they be called to any Account, for any Thing bought for the Use of the said Society; but if any (such excepted that shall be excluded for Non-payment) be aggriev'd thereby, shall have the Liberty, before he signs the Articles, to withdraw his Entrance Money and Weekly Three-pence, within three Months; but upon doing so shall never after be re-enter'd as a member; a Memorandum of whose Names, and such rejected when proposed, shall be minuted in a Book (provided for such Purpose) by the Clerk.

Member not signing Articles his Money returned.

L.

Articles to remain unaltered 3 Years.

That these Articles as printed, which belong to the Beneficial Society, shall remain unalterable for three Years[1]; after which Time, whatever member shall propose the making, explaining, or amending any Article, it shall be signed by three members, who shall address the President for Leave for that Purpose, who hath absolute Power vested in him, either to reject or approve the same; if the latter, he shall order the said new Article, or Amendment, &c. to lie on the Table for the Perusal of the members, (at least four Nights) before the President shall come to any Resolution thereon; after which Time the said new Article or Amendment, &c. may be rejected, or referr'd to the Committee, who shall be particularly summoned, by the Attendant, to consider the same; which when compleated, shall be referr'd back and reported to the President, who shall sign the same, before it pass into an Article.

LI. The

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LI.

That on any Evening (Two Thirds of the Society being present) or on the Quarterly Meeting, &c. next after the Quantity of Articles which are first printed off, are disposed of, the President shall inform the Society of the same, in order for their being reprinted; when the Question shall be put, Whether the Articles shall be printed as they now stand, or re-examined and amended, new ones made, and the Additional Articles, which (are supposed) may be made for the better Regulation of the Society from Time to Time, shall be

After the Number of Articles first printed off are disposed. President to inform the Society in order to have them re-printed, &c.

[1] From the original date, 18th May 1737.

added to the printed ones if carry'd for the reprinting of them, with the amendments, &c. the then Committee for the Time being, shall re-examine the articles, supply the Deficiencies of the same, by making any new article, abolishing or altering any of the old ones, (provided always they don't destroy any of the Weekly Benefits, nor take away the Privileges of any member enter'd before the 29th of September, 1737) which the President, with the Majority of the Committee, shall give orders for printing of the same, and whatever Member of the said Society shall refuse to subscribe in three Months Time (either to these) or the said Articles as then newly regulated, shall be excluded; and if any Suit of Law at any Time shall be commenc'd against either the President, Stewards, Committee-men, Clerk, or Attendant, in a joint or separate Suit or Action, or against any Members upon such Account, or upon excluding any Member at any Time, the same shall be defended, and Charges paid and satisfied out of the main Cash: But if the Society's Cash at such Time, shall be under 100 L. then in such case, each Member shall

Member refusing to subscribe in six Weeks excluded.

If Law Suit against President &c. the same to be defended out of Main Cash, &c.

pay

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Pay an equal Share, towards the Expence of defending the same.

If any of the Committee desire to be excused attending &c. fined 5s.

N.B. That if any of the aforesaid Committee desires to be excused his attending on the said Occasion, or shall refuse to act in Conjunction with the said Committee appointed for the said Regulation, he shall be fined Five Shillings, and the Remainder of the Committee shall nominate one in his Stead; each of the twelve with the President attending, shall be allowed Sixpence per Night for their Expences, until the whole be compleated, (but if any of them, or the Clerk, are absent, shall be fined One Shilling) which shall be paid by the Society.

Each of the Committee allow'd 6d. per Night.

Committee to make Articles for their own regulation.

That the then Committee, may make such farther Articles, for their own Regulation, as they shall think proper; and if any of them shall disturb the Proceedings of the Rest, shall be fined five Shillings, and a New Committee-man chose in his Room, to proceed on Business, and any seven of the Committee, (being a Majority of the whole) have the same Power to Act, as if the whole were present.

Committee to devide themselves into two Bodies &c.

N.B. When the above Committee meets on the aforesaid Account, they shall divide themselves, into two Bodies, an equal Num-

Clerk allowed 1s. each time he attends and Beer Gratis.

ber, or near in each; and every one Article which one Body goes through the Examination of, shall be carried by the Clerk, (who shall be allowed one Shilling each time for his attending, and Beer &c. Gratis) to the other Body for their Concurrence, which if the Majority of them shall not approve on; it shall be Ballotted by the Twelve, or by them Present; and if the Ballot happens to be equal, in such Case, the President shall determine the

If Ballot equal President to decide the same.

same

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same, after which the same shall be ordered to be engrossed by the Clerk.

Two Divisions each to chuse one, and the two to cause a third to prepare Articles, &c.

N.B. The two Divisions shall each of them chuse one a-piece out of the two respective Bodies, which shall chuse a third, who shall prepare the Articles, for the Approbation of the Rest, which said Three when the Articles are finished, shall inspect and correct them for the Press.

LII.

If any Article seems to have a double meaning, &c. not to put any forc'd Construction on them.

That if there be any Article, which seems to have a doubtfull meaning, in the Explanation of such, it is to be presumed, that the members, but especially the Committee will always observe this Rule in the interpretation thereof, not to put any forc'd or false Construction upon the same, but incline to that, which may be supposed to be the true Intent and Meaning of such Article, at the Time when first made; which undoubtedly was intended as a Guard, against some Ill Conveniency, which in future Times, might arise; so in like Manner, where there are two or more Articles, which seem to contradict each other, the one approving of, what the other disapproves of, that Article must have the Preference which is best calculated, for the good of the whole; and as it is impossible to guard against every Imposition, there shall be full Power vested in the Annual Committee, (after the Society hath Subsisted three Years) to prepare such Additional Articles, for the future Government, as to them from Time to Time seem convenient; such that they at any Time prepare, shall always be given to the President, at the Annual Meeting, and Read over for the Society's Approbation; (whom approving) the President

Power vested in the Committee.

shall

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shall sign and be of equal Force with the Printed Articles, (always provided this Article doth not extend to injure any Member, entered

before the 29th of Sept. 1737, in such Privileges, allowed by the first, second, and third Articles)

LIII.

Never any Article or Order made after a Member's Death to hinder Free Gift, &c.

That there shall never be any Article or Order made after any Members Death, to hinder the Allowing of the Funeral Expence, or the Free Gift, &c. being paid to the Wife, nor any contest arise about the Legality of the Marriage of a Member's Wife, whose Christian and Sirname was entered in our Book of Entrance, to prevent the Free Gift, &c. being paid.

LIV.

All Moneys paid into the Box to continue therein for the use of the Society, &c.

That whatever Money any excluded member, (unless such as are excepted) hath or may at any Time pay into the Box, shall continue therein for the Use of the said Society; and such only, receive any Benefit from the same, who from Time to Time, and at all Times, Obey all Orders of the then President, Stewards, and Committee, (which are not repugnant to the Printed Articles, making them the Rules of their Conduct, as Members, and conform to such, as are now made, as well Printed as Written, (in every Respect) or may at any Time hereafter be made, as Occasion shall require, to which all and every Member shall within twelve Months, put their respective Hands and Seals.

Made by a Committee appointed for the forming and making the beforementioned Articles, on the eighteenth Day of May in the tenth.

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tenth Year, of the Reign, of his Preic [? present] Majesty King George the Second (whom God long Preserve) and in the Year of our Lord, one Thousand, seven Hundred, and thirty Seven.

JOHN GODDARD }
JOHN HARRIS } STEWARDS

JOHN GIDLEY, CLERK

Society, (when
Harmonious)
Makes Life
happy.

N.B. That the member omitting to send or pay his Money Monthly, liable to be fined 12d.

N.B. The four Quarterly Meetings are (the Time when Stewards are chosen) viz. on the first Thursday after the 3d of June, the same after the 3d of September, the same after the 3d of December, and the same after the 3d of March; on which Nights, every absent Member by 10 o'Clock, forfeits for the Use of the said Society one Shilling.

N.B. The General Nights are (the Time when the President &c. are chosen) viz. every Thursday sevennight after the aforesaid Quarterly Meetings, on which Nights every member to pay all Money due to the said Society by 10 o'Clock, or excluded.

N.B. The Annual Meeting is (the time when the Committee of twelve are chosen) viz. the 27th of December, at which time every member's Money (being 1s. 6d. each) shall be paid (if present,) sixpence of which shall be expended, and the said member, at the same Time receive gratis ———. But absent, the whole 1s. 6d. to be placed upon the Roll to the said absent member's account.

FINIS.

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## LIST A.

### A List of Members' Names with their Trades and Places of Abode.

1. **James Andrews. Taylor & Salesman at the Golden Heart in Monmouth Street.** [Seven Dials.]

He appears to have been the first Master of the Lodge on its removal to the Two Black Posts in 1738: and proposed the amalgamation of the Lodge and Society. Secretary in January 1741, J.W. in June, S.W. in October, and again R.W.M. 17th December 1741. Was in prison for debt August 1742, when the Lodge lent him £10. J.W. March, S.W. June, R.W.M. September 1744.

2 **Charles Galloway. Mathematical Instrument Maker, at Mr Sparkes's, in Three-King-Court in King Street, Covent Garden.**

Not mentioned until 19th February 1741; mended the Junior Warden's Jewel: excluded on 18th May 1741 but the minute was afterwards cancelled. Referred to as one of the Stewards, 15th October 1741.

3. **John Goddard. Lapidary, at the Crown in King-Street, Covent Garden.** [? Crown and Anchor, King Street.]

One of the two first Stewards of the Society, 18th May 1737 Secretary in June 1741, J.W. and S.W. in 1742 and R.W.M. 16th September 1742.

4. **John Harris** [Senior]. **Joyner & Cabinet Maker, at Mr John Milliner's, in Orchard Street, Westminster.**

The other of the first Stewards of the Society, 18th May 1737. He removed from this address in March 1741, and was fined for not giving notice to the Stewards.

5. **Matthew Alanson** [Allanson]. **Jeweler at Mr de Russel's, Snuff-box Maker, at the Golden Acorn in Grafton Street, St. Ann's** [Soho]. Last mention 1747, 16th April.

6. **John Jaquemin. Jeweler, at the Royal Oak, the corner of Newport Alley, St. Ann's.**

There is no mention of him in the Lodge Minutes.

7. **Dan Bernardeau. Ivory Turner and Bowling Green Bowl Maker, at the Golden Coffee Mill in St. Martin's Court, near St. Martin's Lane.**

S.W. for the first quarter of 1744; and R.W.M. in March. S.W. Sept. 1745, and R.W.M. in December for the first quarter of 1746. Probably was a relative of James Bernardeau, of the French Lodge No. 20 at the Swan in Long Acre, in 1731.

8. **Robert Davison. Facing the Lead House in Church Lane near White Chapel Church.**

Only two members of the Society are without their callings entered, Davison is one of them. Sick and declared on the box in April 1741 and remained so for a long time till the Lodge compromised his claims, on two occasions.

9. **Roe Rotherham. Hosier & Stocking Maker, in Nottingham Court, near Short's Gardens.**

On 29th June 1737 he was present in Grand Lodge and seconded the motion that Masters of Lodges should be summoned regularly to the Committee of Charity. (*Q.C.A.* x. 289.). On this occasion the Lodge at the Two Black Posts, No. 163, was not represented at Grand Lodge; possibly he belonged to some other Lodge at the time. He visited No. 1 (Antiquity) on 5th August 1740, and is described then as of St. John. As there is a gap of two years in the minutes of No. 163 it is difficult to say if he retired from the Lodge in that interval, but in 1741 he was once more active in the Lodge. Several times he was Master pro. tem., and on 29th January 1741 he made a Mason, the Master arriving late in the evening. He seems to have been one of the Stewards in October 1741. In the third quarter of 1743 he volunteered for the office of Clerk until the next election of officers. Last mention 16th April 1747,

10. **Wm. Marshall. Joyner & Cabinet Maker, at the Tobacco Roll in Oxford Market, St. Mary le Bone.**

In 1740 (no date, but after 11th June) a Bro. Marshall of the "Black Posts maidden lane" visited the Grenadiers Lodge, now No. 66. On several occasions he was acting as Warden pro. tem. Served as Secretary from September to December 1741, and on 2nd February 1744 was elected Master vice Bulkeley who had fallen ill and unable to carry out the duties of his office. He died late in the year 1744, and a levy of 2s. per head was made for his funeral, at the Lodge meeting on 3rd January 1745.

11. **Walter Conner. Taylor, at the Black Lyon, in King Street, Westminster.**

No mention of him in the Lodge Minutes.

12. **Henry Parr. Water Gilder, at Mr. Archer's, in St. Martin's Court near St. Martin's Lane.**

The Lodge made him a loan in 1743 "to prevent him loosing his place," and in January 1744 he had six months' grace allowed him to repay this. His note of hand was "put in force" in December following.

13. **John Theobald. Doctor of Physick at the Green Door in Great Russell Street near Tottenham Court Road, Bloomsbury.**

Dr. John Theobald, M.D., was a Grand Steward in 1735, and a member of No. 43, the King's Arms Lodge (now 28) which he joined in June 1736. There is no mention of him in the present record, and he must have been one of those who retired from the Society when it amalgamated with the Lodge. The Article No. 3 (see Minutes of 27th December 1738) seems to point to this, as there was then no "Physician member."

14. **Jonathan Freer. Coal Merchant, next the Bull-Head in Oxford Street near Oxford Market.**

He must have been an illiterate person, as on one occasion his name is written for him "Jonathan Freer his Mark." Later he became Parish Constable for St. Giles's. Excluded in September 1744 but on appeal was reinstated. On 3rd Feb. 1752 he rejoined the Lodge when it was at the Rummer and Mitre, Labour-in-Vain Hill, and is mentioned as "Mr. Jonathan Frier formerly a Member of this Lodge 148 when at the Swan in New Street." The Lodge was No. 163 then, it never bore the number 148 while at the Swan.

15. **Edward Ball. Stay Maker, at the Wheatsheaf, the lower end of Theobalds Row.**

We cannot tell which of the three members is referred to under date 1741, 7th May, when Br. Ball's sick money was "stopt," and on 16th July of the same year was acting as S.W. pro. tem. There is no further mention of either of them, Edward, Sam or John.

16 **John Crawley. Apothecary, at the Pestle and Mortar, in King Street, St. James.**

R.W.M. in March-June quarter of 1738.

17. **Edward Sculthorp. Baker, the first House on the Right Hand in Great Pye Street, Westminster.**

No mention of him other than that of 5th February 1741, when he had failed to repay Goddard and involved him in an action for debt.

In 1740 a Bro. Sculthorpe visited the Grenadiers Lodge (now 66), and is described as of the Black Posts, Maiden Lane.

18. **Joseph May. Peruke Maker, in Castle Street, near King Street, Seven Dials.**

In December 1738 he was Junior Warden and signed the Audit report. In February 1744 he became Clerk for one quarter. Last mention 16th April 1747.

19. **Will Blanchard. Carpenter, next door but one to the Unicorn, in Oxford Street near Oxford Market.**

Chosen Steward in December 1741; S.W. August 1743, and R.W.M. in the following quarter. Last mention 16th April 1747.

20. **Robert Bulkeley. Peruke Maker in St. Martin's Court.**

Seconded the motion to reconcile the differences between the Society and the Lodge, 23rd February 1738. In December 1743 he was elected R.W.M.

21. **George Begough** [Bengough]. **Shoemaker, in Spread Eagle Court facing Grays Inn Gate, in Grays Inn Lane.**

Died early in 1741: no other mention of him.

22. **Philip Vinsley. Carpenter, at Mr Westcott's, at the Red Lyon Cockpitt, Grays Inn Lane.**

23. **John Vendelkuntz. Taylor, at the Seven Dials, in Tower Street, St. Giles.**

No mention of him in the Lodge Minutes.

24. **Robert Jellyman. Printer, opposite to the end of Lambeth Hill, Thames Street.**

Printer of this List of Trades, and on the title-page he is located as "near Trig Stairs." Trig Stairs and Wharf was on the south or river side of Thames Street, nearly in a line with Old Change, which then ran down to Thames Street. Consult Horwood's Map, 1792: a copy is in the Grand Lodge Library.

25. **Will Robinson. Pastry Cook in St. Martin's Court.**

Was under arrest in January 1741, and the Lodge lent him two guineas which had not been paid in March 1742, when his sureties were allowed six weeks' grace.

26. **George Wallis. Silver Spoon Maker, at Jone's Coffee House in Playhouse Passage, Drury Lane.**

No mention of him in the Lodge Minutes.

27. **Tho. Barnshaw. King's Waiter, in St. John's Court, East Smithfield, near the Victualling Office, Tower Hill.**

Was R.W.M. in December 1738 and signed the Audit Report. In January 1741 he was chosen J.W.: in March S.W. and in June R.W.M. Two years afterwards he was again R.W.M. Died in 1746.

28. **John Overton. Victualler at the Chequer Alehouse Abingdon Buildings, Dirty Lane, Westminster.**

Is not mentioned anywhere in the Lodge Minutes.

29. **Will Cowley. Distiller at the Brewhouse in Orchard Street, Westminster.**

No mention in the Lodge Minutes.

30. **John Ray. Victualler, at the Sign of the Feathers in Chandois Street, Covent Garden.**

Lodge No. 91 met at this house in 1739 & 1740, and probably he was a member of it.

I strongly suspect this was Bro. Rea, Master [*i.e.*, landlord] of the Bear and Rummer in Gerrard Street, who on 17th November 1735 was made in No. 43 now the Old King's Arms Lodge No. 28, at a Lodge called at his own house, when the fees were spent there. On the 15th December following he became a member of the Lodge No. 43. In November of 1736 he was reported in arrear, and apparently was excluded as there is no further mention of him.

In No. 163 at the Two Black Posts he was a regular attendant until his exclusion 2nd December 1742. J.W. in March 1741, S.W. in June and Master in September. Numerous fines are recorded against him for non-attendance, being late, or neglecting his duty as Warden.

31. **Sam Bagley. Tobacconist, at N° 8 in Strutton's Ground, Westminster.**

Contributed very largely in fines, for such offences as offering to lay a wager, affronting a member, ill-language, "oprobrious language," giving a member "the Lye," and so on. Held no office

32. **Henry Easton. Shoemaker, at the Crispin in Cranbourn-Street, Leicester-Fields.**

The only mention of him is the Secretary's note on the cover of the minute book.

33. **Geo. Garthorne. Sadler, at M^r Bushel's, facing Cranbourn Alley in Castle Street.**

1738, Chairman of the Committee on 8th June. 1745, November, suspended from all benefits for one year.

34. **Sam Coley** [? Cowley]. **Haberdasher of Small Wares, at the Sun facing Houndsditch, near Aldgate.**

No mention of him in the Lodge Minutes.

35. **Luke Clifton. Peruke Maker, opposite Grange Inn, by Carey Street, Lincolns Inn Playhouse.**

Excluded 2nd April 1747.

36. **Nath. Trevey. Gunsmith in Flower de Luce Court, Fetter Lane.**

No mention of him in the Lodge Minutes.

37. **Charles Dyer. Sadler at Mr Lees, a Baker's, in Maxfield Street, St. Anne's.**

No mention in the Lodge Minutes.

38. **Josiah Harris** [Junr]. **Joyner and Cabinet Maker, at No. 8 in Jeffery's Buildings in the Ambrey, Westminster.**

As No. 4 in the list is sometimes referred to as Harris Senior, Josiah may have been his son, as both were of the same trade and in the same locality.

On 2nd April 1741 he was excluded for non-payment, and on the 10th September following he was a visitor "of St. John."

39. **John Young. Undertaker in Hanway Street near St. Giles Pound.**

A very regular attendant. S.W. in January 1741 and R.W.M. in March following. Steward in December of the same year. Junr. Steward December 1744: R.W.M. September 1745. Last mention 16th April 1747.

40. **J. Williamson. Glover, at the Glove and Ball in Hanway street, near St. Giles Pound.**

No mention of him in the Lodge Minutes. See No. 42.

41. **Richard Pick. a Carpenter at Mr Pick's a Plummer, facing Phœnix Alley, Long Acre.**

42 **George Coates. Glover, at the Glove and Ball in Hanway Street.**

Seems to have been a partner in business with Williamson No. 40. No mention of him in the Lodge Minutes.

43. **John Gidley. Attorney at the Great House in the Upper ground near Marygold Stairs, Southwark.**

At the formation of the Society in 1738 he signed the Articles as Clerk. He is only mentioned once in the Minutes (2nd Feb. 1744) when a member was in his debt.

44. **Daniel Barbier. Japanner in Feathers Court, Craven's Buildings in Drury Lane.**

A member of No. 56, the Anchor & Crown, Short's Gardens, in 1731.

In No. 163 he was J.W. in December 1741, S.W. in March 1742 and R.W.M. in June: again S.W. in March and R.W.M in June 1744.

45. **Edward Bunce. a Sawyer of Wood at the Bull and ax the corner of John Street Oxford Market.**

Not mentioned in the Lodge Minutes.

46. **Isaac Voulair. a Lapidary in Compton Street near Hog Lane.** [now Charing Cross Road.]

Not mentioned in the Lodge Minutes.

47. **Tho. Harrison sen. Undertaker in Vere Street, Clare Market.**

Fined five times in one evening for swearing and similar offences. In June 1742 he was chosen Tréasurer.

48. **John Heliot** [Helot]. **a Watchmaker at the DYAL in Newport Street, St. Martin's Lane.**

He may be the John Helott in 1725 of the Horn Tavern (Original No. 4), and Helot in 1731 of No. 98 Prince Eugene's Head, St. Alban's Street.

It is certain however that in 1731 he was a member of the Rose Mary le Bone No. 43 (now 28 Old King's Arms) and on 1st October 1733 was raised Master. In that Lodge we find him, as a watchmaker, giving a lecture (Dec. 1733) on "Watch and Clock Making," and (Jan. 1734) on "A Water Clock." He was S.W. in 1742 and his attendances there were fairly numerous down to 1744 when he ceased membership. His address in 1752 is given as "Charterhouse."

In No. 163 he was Treasurer from June to December 1741; J.W. in June 1743. Resigned the Lodge 20th October 1744.

49. **W. Woodman. a Locksmith at the GOLDEN LOCK in Tower Street near the Seven Dials.**

J.W. in June 1742: S.W. in September and R.W.M. in January 1743. Senr. Steward December 1744: J.W. September 1745.

There was a Wm. Woodman in 1723 of the Horn Tavern, (Original No. 4,) but I doubt if this could have been the same.

50. **John Webb. a Victualler at the PINE APPLE in Castle Street by St. Martin's lane.**

No mention of him in the Lodge Minutes.

51. **William Potter. a Baker in Little St. Martin's lane.**

Excluded for non-payment 2nd April 1741.

52. **John Cassin. a Small Work Chaser at a RAZOR MAKER'S in Riders Court, Leicester fields.**

Not mentioned in the Lodge Minutes.

53. **Sam Ball. Baker in St. Martins Court, Leicester fields.**

See note under No. 15.

54. **Tho. Harrison jun. Undertaker at the Hand and Cap near St. Clements lane.**

55. **Tho. Mansfield. Glover at the two Black Posts in Vere Street, Claremarket.**

R.W.M. in the first quarter of 1741: and Secretary in June 1742; in distress January 1743 and kept his jewel of office.

56. **John Stephenson. Vintner at the Key & Garter, Pall Mall.**

Not mentioned in the Lodge Minutes.

No. 26B, a new Lodge filling up an old number was meeting at this tavern from 1734 to 1739. Instead of 26 its number should have been 179. *(G.L. Minutes*, p. 309.)[1]

57. **Tho. Blakesley. Wine Cooper at the Kings Arms Tavern the corner of Grosvenor Street in New Bond Street.**

Lodge No. 10 (now Tuscan 14) met at his house in 1731, and he appears as a member in the list of that date. In No. 163 he was elected J.W. in December 1741 but declined the office.

58. **George Delany. Linnen Draper at the Golden ball the corner of the Haymarket.**

J.W. January 1743, S.W. March. Last mention on 11th October 1745.

His name is usually given as Deleny.

59. **John Ball. Apothecary at the Pestle and Mortar in Stanhope street near Claremarket.**

See note under No. 15.

He was a member in 1725 of the Sun Tavern, Clare Market, which lapsed about that time. *(G.L. Minutes*, p. 28.)

60. **Alexander Blackwell. Printer in Swan Walk, at Chelsea.**

Not mentioned in the Lodge Minutes.

61. **Charles Thomas. Frame maker at an Apothecary's facing the Pine Apple in Castle Street near the Meuse.**

Not mentioned in the Lodge Minutes.

"The Meuse" was the King's Mews at the south end of St. Martin's Lane, where the National Gallery now stands. Note the variation in the address of the "Pineapple," see No. 50.

62. **George Hill. Carver in WOOD & STONE in Dean street near Grosvenors chappel.**

J.W. December 1740, but on 5th February 1741 resigned the office and paid the fine. On 19th November 1741 he was reinstated, "not being regularly scratched out," but there is no record of his exclusion.

63. **Nicholas Massey. Watchmaker at Mr Blanchard's in Porter Street near Newport Market.**

Not mentioned in the Lodge Minutes.

[1] See also note on the Key and Garter in the discussion on Bro. Levander's paper, *ante*, p. 76.

64. **Tho. Rogers. Jeweller at M[r] Julian's next door to the Geneva Arms in Church Street, St. Ann's** [Soho].

The only information of him is the minute of 6th August 1741, when he had a fit.

65. **Francis Barrs. In Star Court in Old Fish Street near St. Paul's.**

Occupation not given. This very probably is Francis Des Barres, Gent. of Prince's Street, London Wall, who in 1767 was a member of L'Immortalité de l'Ordre, and in 1769 of No. 1, now Antiquity 2, which he joined 21st June 1769; the former of these was then negotiating for an amalgamation with Antiquity.

66. **Isaac Dubois. Chaser in the Meuse, Charing Cross.**

In 1731 he was R.W.M. of the Goat No. 16 at the foot of the Haymarket, of which a Paul Dubois was also a member at the same time.

67. **William Smith. Sashmaker in Dean street near South Audley Street, Grosvenor Square.**

There are several Wm. Smiths in the 1731 lists, but it is most likely this one was a member of two Lodges in his locality, No. 10 at the King's Arms, New Bond Street (now Tuscan 14) and No. 16 the Goat at the foot of the Haymarket.

Last mentioned in No. 163 on 6th March 1746.

68. **William Gray. Bricklayer in Green Street near Grosvenor Square.**

He was a member of No. 4 at the Shakespear's Head in Little Marlborough Street (now No. 6 Friendship), and signed the By-Laws in 1736. He is then described as Bricklayer and Slater, of the same address as above.

In No. 163 he seldom attended and held no office.

69. **J. Chancellor. Writing Master, in Bedford Court, Covent Garden, Clerk** [of the Society].

Clerk in 1741, and probably in 1737 although John Gidly signs the original Articles as Clerk on 18th May 1737.

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We may very briefly run over this list of trades in a classified form. Those which had the full number of three each were the Bakers, Carpenters, Glovers, Jewellers, Joyners, Peruke Makers, Taylors, Undertakers, and Victuallers.

There were two each of the Apothecaries, Chasers, Lapidaries, Printers, Saddlers, Shoemakers, and Watch Makers.

Two have no occupation stated, Davidson No. 8, and Barrs No. 65 who we know from another source was a "Gent."

All other trades mentioned have one representative each. There was one Wine Cooper and one Vintner in addition to the three Victuallers.

## THE MINUTES OF THE LODGE No. 163.

Though somewhat incomplete in the earlier years, we here obtain most interesting information of the doings of our brethren in the early years of the Craft, some of it of importance when read in conjunction with other contemporary records. On one occasion a visitor was refused admission as he had been concerned in the irregular making of Masons, a common complaint in the forties.[1] This appears to remove the Lodge from the category of so-called seceders, and to place it definitely in the ranks of the orthodox under the ægis of the Grand Lodge. Contrary to the usual custom the landlord of the tavern where the Lodge met was not a member[2] (although a Mason) and the control of the Lodge funds was vested in an elected Treasurer so early as June, 1741, probably earlier still. Contributions to the General Charity were regular and the officers of the Lodge were seldom absent from the Quarterly Communications. We hear of the Past Master, equivalent to our I.P.M., in the year 1741 when his jewel was repaired: in No. 1 (Antiquity) that rank is mentioned in 1739, the earliest date yet known. A Clerk was employed in addition to a Secretary as usual, and this office was given on several occasions to a brother unable to pay his debts to the Lodge, to help him out of his difficulty. Moneylending became almost a pastime, and the greater part of the ordinary business of the Lodge seems to have been that of keeping a debtor alive to his engagements. Two instances occur of brethren arrested for debt being assisted according to the rules, and two of widows who drew their husbands' club money. There is no mention of "clothing the Lodge" at the admission of new members, and the aprons were provided by a member who was an undertaker.

The Minute Book has been entered up at both ends; at the commencement are entries from the 9th February, 1737 (*i.e.*, 1738) to 6th August, 1747, at which time the Lodge was meeting at the Anker and Crown in King Street, Seven Dials. On a later removal to the Rummer (and Mitre), Labour in Vain Hill, the book began to be used at the other end, the records continuing down to June, 1769, but with this portion of its history we are not at present concerned, except to mention in passing one home of the Lodge was the Lebeck Tavern, Strand, a house not noted in Lane's list (p. 76, *Masonic Records).*

A note by the Secretary or Clerk on the front cover of the book mentions a Bro. Easton, not to be found elsewhere in the minutes. He was No. 32 in the list of the Friendly Society.

| | | |
|---|---|---|
| Paid for Br^r | Easton [32][3] | 0—2—6 |
| | Goddard [3] | 0—2—6 |
| | Crawley [16] | 0—2—6 |
| | Garthorne [33] | 0—2—6 |

Then comes a series of lists of visiting brethren, without any record of business transacted; these run from 9th February to 6th April, 1738, and partly overlap in point of date the ordinary minutes commencing with the Memorandum of 23rd March of that year, recording the adjustment of the differences between the rival bodies, the Friendly Society and the Lodge. A leaf is apparently missing in one place, and except for the serious hiatus of two years between 27th December, 1738, and 1st January, 1741, the records are otherwise fairly complete.

[1] There seems in this statement to be no sound basis for the suggestion that the Friendly Society may have been a pioneer of the Grand Lodge of the Antients

[2] Article No. III. excludes from membership the Landlord of the House, as well as the Clerk and Attendant.

[3] The numbers in square brackets after a name refer to the Friendly Society's List; they will only be given where the name is first mentioned.

## APPENDIX II.

[First page] [1]

Feb. 9th 1737. [*i.e.*, 1738]

Br$^{rs}$ Edward Darvell, W. Barton } from y$^{e}$ H. L. of St J.

Wi$^{ll}$ Cazalo[2] from y$^{e}$ Black Lyon Jockey field N$^{o}$ 77.
John Fisher at y$^{e}$ Read Lyen in Chandler Street Grace$^{ch}$ Street.
Thos. Roper St. Johns.
John Sampler Made in this Lodge.
William Dunmore D$^{o}$
Peter Jolley Bull Head in Grac Church Street.

[Sampler and Dunmore are not in the Friendly Society's List. The Red Lion in Chandler Street is an unidentified Lodge. The Bull Head was No. 22.]

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Feb. 16th 1737,

Br$^{rs}$ Fort
B$^{r}$ Calwell
B$^{r}$ Scarlett
B$^{r}$ Leeds
B$^{r}$ D. Coles
B$^{r}$ Foster
B$^{r}$ Klack } att the Fountain In Katerin Street Strand [this is repeated to each of the seven]
B$^{r}$ James att y$^{e}$ Goat in Spread Eagle Court Strand.
B$^{r}$ Lamb holy lodge St. Johns.

[The Fountain was No. 114; this was evidently a visit in form. The Goat was No. 38 and is now the Castle Lodge of Harmony No. 26. James later joined this Lodge No. 148.]

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Feb. 23.

Bro. George Trubshaw St. John.
Bro. W$^{m}$ Soens D$^{o}$
Bro. Rob$^{t}$ Dods Brawns Head.

[The Braund's Head in New Bond Street was No. 6, now 8, British. At this meeting the "differences" between the Lodge and Society were discussed, see reference under 23rd March, 1738.]

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March 2nd.

B$^{r}$ Roboteae at y$^{e}$ Princes Head in Prence Street.
B$^{r}$ Lamb St. Johns.

[The Prince's Head is another Lodge yet to be identified. Raboteau is the name here referred to; Charles Raboteau was in 1731 a member of the French Lodge at the Swan in Long Acre. *(G.L. Minutes*, 159.)]

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March y$^{e}$ 9th.

Sam Jones St. Johns.
Thomas Spurrier Sun in Round Court.
John Whitehead Queen's Head in the Old Bailey.

[The Sun was No. 134 in Old Round Court, Strand. The Queen's Head was No. 76.]

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[1] I do not propose to note the pagination after this.
[2] This may be Carolo. ? Cassoll, see 30th March, 1738, from the same Lodge.

March ye 19 Richard Davison St. Johns.
Thomas Barron of the Turk's Head Temple Barr.

[The Turk's Head was No. 16. March 19th should be 16th, as the meetings were on Thursdays.]

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March ye 26th P. Mosiers Crown and Anker King Street St. Giles.
W. Stanhope St. Johns.
H. Kerison Do
J. Slap Kings Arms Tower Street.
Tobart Do
Tringham St. John.
Matheson Queens Head Knaves Acre.
Russel Turks Head Temple Barr Master
Wm Butler Marlborough Head petticoat [Lane].
Linn St. John.
Emberton Do

[The Crown and Anchor was No. 56, and the King's Arms No. 112. Stanhope was landlord of the White Swan where both the Lodge and Friendly Society first met. The Queen's Head was Original No. 3, now Fortitude and Old Cumberland. The Marlborough Head, Petticoat Lane, was No. 128.

The Master's proposals for reconciling the "differences" were adopted at this meeting: see *post*, Memorandum of 23rd March. The date of this meeting is clearly an error for 23rd.]

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| | | |
|---|---|---|
| March 30th | Crawlay Master [16] | [Lodge |
| | Br Cosens Fountain in Bartholomew Lane | No. 168] |
| | Maude Ditto. | |
| | Jackes Theater Coffee House Bridge Street | [No. 13] |
| | Parker Fountain in Bartholomew Lane | |
| | Oates Kings Armes in Wild Street | [No. 123] |
| | Newton Raine Bow York Buildings | [No. 75] |
| | Lamb St. John | |
| | Vinson Ditto | |
| | Cassoll Black Lyon Jockey Fields | [No. 77] |
| | Oates St. John | |
| | Sample ditto. | |
| | Foster Bear in Strand Tavern | [No. 134] |
| | Russell Turks Head Temple Barr [Master] | [No. 16] |
| | Hoilt Bear Strand Tavern | [No. 134] |
| | Hodges Talbot Head Westminster | [No. 170] |

[The Theatre Coffee House No. 13 was in Bridges Street, and is now No. 20 Royal Kent Lodge of Antiquity. The Rainbow Coffee House was No. 75 and is now 33 Britannic Lodge.]

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| | | |
|---|---|---|
| Aprll 6th. | Crawley Master | |
| | Broth. Stephen Payne ye Crown tavern Smith field | [No. 154] |
| | Jams Horton turcks head temple Barr | [No. 16] |
| | Thos Barron turcks head temple Barr | |

[The Lodge was represented on this date at the Grand Lodge, its first attendance from the Black Posts. Three representatives were present.]

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Page 5 begins with the following Memorandum, repeated on page 8, which is evidently a fair copy with a slight alteration in the opening sentence. The first is probably the proposition and the second is the formal entry when duly carried:—

Memorandum Aggreed to March $y^e$ 23 1737/8.

Whereas a Motion was made on $Feb^y$ 23 1737/8 By the Right $W^{ll}$ $M^r$ Brother Andrew [1] for an Expedient to reconcile the Mutual diferances Subsisting between the Members which said Motion was Seconded by $Bro^r$ Bulkley [20] and brother Heliot [48]

Twas resolv'd by the Whole Lodge then present that the Right $W^{ll}$ shou'd propose such an expedient in order to preserve peace and Harmony amongst the Brethren reducing the same to writeing.

In pursuance of which resolution the following proposition is Submitted to the consideration of this most ancient and Honourable Fraternity. [See article xlvii. *re* Memorandum.]

Thursday March 23: 1737/8

That All and Every one Enterd into this Society paying in their deficiencies this Evening shall be deem'd Members both of the Lodge and Society now held every thursday evening at the *two black posts in Maiden Lane* and that all Cause of Complaints amongst the Members relative either to the Lodge or Society shall cease to this Day amongst the Whole and that no Accusation, petition, Information or matter of Complaint shall be Exhibited against any Member for any thing hitherto done either relative to entrance or ought else which may effect Exclusion, Suspension, fine or reprimand but that this Concession shall not be pleaded in Precedence for any that hereafter may be done but only as an Instance of a Mutuall agreement to preserve Union and Harmony amongst the Whole which[1] that it may be render'd more effectual. All possible Care shall be taken at the future admittance of Members and that the Committee before a ballot is taken shall previously examine the person Intending to enter or the proposer whether the proposed Occupies any other Buisness than what he Intends to enter for which may interfere or closs [? clash] with any Member already enter'd Signing the same that he doth shall not be enterd without Obtaining his or their mutuall consent who likewise shall sign the same which as twill prevent any future Complaint being exhibited against persons entering evasive of the Articles relative to trade so likewise twill tend to promote the Welfare of the Whole by preserving that harmony which is essentiall to Masonry.

Aggreed to Nem. Contradicenty
March the 23: 1737/8

A Petition from the Masters Lodge

[Several visitors were present at this meeting, see list *ante*. This Memorandum definitely fixes both Lodge and Society at the Two Black Posts, and reveals that the differences and complaints had arisen over the admission of certain members undesirable from the point of view laid down in Article II. of the Friendly Society.

There are no minutes of the meetings on 30th March (see visitors' list *ante*) nor of April 6th nor of the whole of May, 1738.]

June 8th 1738. It is resolved by the Committee that the Stewards shall publickly acquaint the Lodge of every Brother declaring upon the Box on the first Thursday after receiving such notice.

Resolved likewise that this Committee is satisfied with the report of the Stewards concerning the two sick members.

[[1] "and" in fair copy, p. 8, Minutes.]

Resolved that the Pedestals shall be inclosed, and that Br Blanchard [19] shall be the person* that shall doe it or cause it to be done before this day sennight

Resolved that nothing belonging to the Lodge shall be lent out without the consent of this Lodge.

George Garthorn Chairman
of the Committee

[There appears to be nothing between June 29th and December, 1738; perhaps a leaf is missing.]

[* Article XLVIII.]

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An Account of Money Received and Disburs'd for
the Year 1738.

| Received | | Disburs'd | |
|---|---|---|---|
| First Quarter | 74— 9— 6 | Expend'd | 31—12— 4 |
| second Qur | 41—10— 6 | Do | 20— 7— 0½ |
| third Qur | 42—11— 6 | Do | 39—10— 4½ |
| fourth | 32— 8— 4½ | Do | 18— 2— 0 |
| | | Deficient | 1— 6— 1½ |
| Tot. Recd | 190—19—10½ | | |
| Tot. Disburs'd | 105—17—10½ | | 105—17—10½ |
| Due to Ballance | 85—02— 0 | | |

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[Friday] December 22 1738.

Att a Committee held by Order of the Lodge we the under written have examined and settled the Last years Accots and find there remains in the said Accots the sum of Eighty five pounds and two shillings. And it is agreed to Indemnifie the Stewards for the Decision of the above Mention of one pound six shillings and three half pence, but having not examined the Cash twas agreed that the Stewards of this last Quarter of the said years Accots shall make good what deficiency may or shall happend to make up the said sum of Eighty five pounds and two shillings after which there shall no manner of dispute arise as Witness our Hands Present *and Signd by the underwritten

Ordered that no Member of the Thursdays Lodge shall come into the Annual Committee Room unless he has something to offer and then withdraw.

N.B. Br Woodman [49] for Non Attending the Annual Committee was fined one Shilling.

Thomas Barnshaw [27] Master
Joseph May [18] Junr Warden
James Andrews
William Blanchard
Daniel Barbier [44]
John Young [39]
Frac. Rotherham [9]†
George Delany [58]
Thomas Harrison Junr [54]
Thomas Mansfield [55]

[* These five words are written in another hand and ink. All the names are written by the same scribe that wrote the text.]

[† Rotherham, given as Roe, not Francis, in the List of Members.]

The Minutes following, to 17th December, appear to have been written up from rough minutes, as they follow the entry of 22 Dec. 38.

[On page 8 is a fair copy of the Memorandum already given under date 23rd March/38, the opening clause being in this instance worded thus:—]

March y[e] 23: 1738

It was unanimously agreed that all and every one &c. . .

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April y[e] 20: 1738

N.B. Twas agreed that from and after when this Lodge be advanced to the Number of Eighty,* that the Entrance Money, after that shall be one pound Eighteen Shillings and Sixpence. [Minutes of this date are referred to in the Committee's Report of 26 December, 1738.]

[* See Article IV.]

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May y[e] 4th 1738.

Twas unanimously agreed that all Motions Debates or Disputes Concerning the Benefit Society, Such Excepted that requires an Imediate decision, shall be postponed to the Private Night reservd for the Use of the Lodge viz Every 4[th] and 5[th] Thursday in the Month and if any be Brought in or made, the same deemd Irregular and the said Brother receive a Reprimand from the Chair, and further if any Brother deviates from the Question (or * under Consideration) shall be silenc'd on the Debate nor be permitted to speak a second time thereon without Special leave from the Chair.

[* [? matter] under Consideration. Blank in the Minutes.]

[See also Article 4 in Minutes of 27th December, 1738.]

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June y[e] 8th [1738] Twas agreed that Nothing belonging to the Lodge be lent out without the Consent of the Lodge.

[Committee met on this day, see Report, *ante*.]

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[June] 22. Agreed that our Brother the Doorkeeper should lock up the several Aprons belonging to the Members as soon as the Lodge is clos[d]

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[June] 29. Twas agreed that the Contribution Money of this Lodge toward Grand Charity shall be one Guinea & half p[r] Annum the same paid in at ten Shillings & Sixpence by the Master of the Lodge at Each Quarterly Communication and the same continued till such time, as the Lodge thinks proper to alter the said Resolution.

[The Lodge had attended Grand Lodge on the previous day but had not yet paid in anything to the General Charity—beyond the fee for its Constitution, already referred to.]

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[No entries for July.]

August 17. 1738. Twas agreed that the Lodge should take a Book of Constitution of the New Edition of Bro. Anderson and pay thirteen Shillings for the same Bound with the *2 black Posts in Maiden Lane* on the Back.

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[No entries for September.]

October 19, 1738. Twas agreed that the fourth night of the New Stewards Quarter is the Night for the Old Stewards to pay in such Deficiencys as may happen on these Acco[ts] and this be the full explanation of the 14 Article.*

[* Article XIV. provides for the transfer of office & cash on the first Thursday night in the new quarter, but Article XI allowed them a fortnight after that in which to clear their dues from the Roll.]

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November 30th 1738.

Twas unanimously agreed that Br[o] Rotheram should go and treat with M[r] Ashley* the Banker and treat with him concerning the Money and report the same to the Lodge.

[* I have been unable to trace Ashley as a Mason.]

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December 17th 1738. [? 14th. 17th was Sunday.]

Twas agreed that all debates and business shall be between the E.A. & F.C.'s Part* and if any Motion is made afterwards to be deem'd irregular, and the Master to be call[d] to an account for such an Irregular Debate or Business, and that the F.C. Part shall not be Proceeded on till 3/4 after Eight o Clock.

[* part quoted by Gould. *History II.*, 368, foot.]

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[Committee met on 22 Dec. 1738, see *ante*.]

Att a Committee held at Bro Norris's* Dec[br] 26. 1738 [Tuesday.]

That we whose Names are here subscrib'd have examined the minutes of the Last year [*cf.* Art. XII] and find the above only of Consequence to this Lodge and beg that the Minutes of April the 20[th]† may be altered as hereafter mentioned.

Present and signd by the under written

‡Thomas Barnshaw Master
Joseph May [J.W.]
Thos. Harrison Junr.
John Young
Will. Blanchard
Roe Rotherham
Dan[ll] Barbier
Matt[w] Allanson [5]
W. Woodman
Ja[s] Andrews

[* Landlord of the Two Black Posts in Maiden Lane.]
[† Minutes of April 20th are missing, there is only a note of Article IV. being altered.]
[‡ These are not autographs.]

Att an Annual Committee of the Lodge held at Br[o] Norris's on Tuesday Dec[br] 26[th] 1738.

The Under Written was Propos'd by the Committee for the Consideration of the whole Lodge of St. Johns Day being the Annual Meeting. Agreed to N.C. on the 27[th] Dec[br] 1738.

1st That the Entrance Money for Each Brother that is a Mason, while the
[Joining] Lodge consists but of Sixty Members,* shall be one pound one shilling, the same paid as follows, ten shillings and six pence when propos'd and the remainder within six months after or at the expiration of the ensuing Quarter after (inclusive of Raising M. Provided that the Bro. be only a F.C. and no Reggard to what it cost him to be made or Raisd)

[* See Article IV.]

2d That what ever Person is desirous to be made and enter a Member hereof
[Making] shall pay in the sum of Two pounds two shillings, the same paid as follows ten shillings & six pence by the proposer and ten shillings & six pence on subscribing the Articles, the Remainer paid with in six Months after Entrance or att the Experation of the said Quarter inclusive of Raising M. [£1 1s. 0d. only paid for making January, 1741, p. 178; altered again 2nd September, 1742.]

3. That while there be no Physician member of the Lodge that any sick member declaring on the box and allowd 15 shillings pr week for Illness such shall have it at his own Option Either to have allowed a Physician to attend him agreeable to the Printed Articles, or Allowd one pound one shilling, towards paying the Apothecary's Bill Provided he will Employ one of the Members of the Lodge and the same equally Divided between the Apothecarys. And if the Apothecary agree to this Resolution, neither of them shall accept and hold the office of Stewards but always liable to be find for the said office and that no apothecary be allowed to enter for an Apothecary and Surgeon.

4. That all cause of complaint Comitted by any member or members against the Society shall cease to the 27th day of Decbr 1738 And that no Accusation, Petition, Information or Matter of Complaint shall be exhibited against any Member for any thing done which may effect exclusion suspension fine or reprimand the Stewards accots only Excepted.

And that it shall be a Standing Rule in this Lodge for any Member knowing any Member Guilty of any Irregularity that the same shall be brought in Dureing the Stewards Quarter in which it was Committed in or within one month at Farthest in the New Stewards [Quarter] otherwise the same be Deem'd Irregular and no cognizance shall be taken Thereof by the Master or Lodge but the Member bringing in the same in any shape, shall receive a severe reprimand and the same Deemd Malicious.

Present and Signd
by the underwritten

Thos. Barnshaw Master
John Young
Will. Blanchard
Joseph May [J.W.]
W. Woodman
Roe Rotheram
Danll. Barbier
Thos. Harrison Junr
Jas. Andrews.

N.B. The List of Trades was ordered to be Printed off. [See Article LI.]

[These names are not autographs. Matthew Allanson, whose name occurs in the former Memorandum of 26th December did not sign on the 27th. This is the only reference to a meeting on St. John's Day; although held annually (see Article XII.) it will be seen later that the Feast on this day was given up in order to benefit the Box.

There are no minutes of either 1739 or 1740, and sometime in December of the latter year the Lodge removed to the Bedford Head. The last recorded attendance of the Lodge at G.Lo. from the

Two Black Posts was 23rd July, 1740, and its first from the Duke of Bedfords Head was on 7th January, 1741. The provisions of No. 3 of the above articles point to the fact that Dr. John Theobald, a member of the Friendly Society (No. 13 in List A), was one of those who left it when it merged into the Lodge. It is clear from this that in December, 1738, there was no "Physician member of the Lodge," and that the Apothecary members, of whom there were two, were meanwhile to have jointly the benefit of attendance on the sick member, unless an outside physician were called in. The same article provides that the calling of apothecary was incompatible with that of Surgeon under the provisions of Articles XVI. and XXIII., to which this is a supplementary addition.

In addition to Dr. Theobald no less than twenty others of the Friendly Society seem to have dropped out at the union of the rival bodies. These are indicated in the List A already given.

It is further to be noted that the disputes supposed to have settled in March, 1738, and postponed on 4th May, were still in the air and were now finally to cease as from St. John's Day.]

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Private Lodge Night. Jan^y ye 1^st 1741

Present the Right Worshipful [Tho^s Mansfield] In the Chair the Wardens [Young and Hill] in their Respective places at 7 o'clock and upwards of twenty members

A Motion being made that no person a visitor shou'd be admitted into the Lodge any evening (who shou'd behave disrespectively or affront any members) for the future the same was carried for the affirmative. Nem. Con.

Br^or Marshal [10] was find 2^d for not bringing his Apron. B^r Pick [41] and B^r Bagley [31] desired their depts for the aprons to be fix upon the Roll to be paid in the first month or find 6^d Each. [They both incurred this penalty on 29th Jan^y]

The state of the Cash this night is £8. 13. 1½

Sig^d Tho^s Mansfield Master

The buisness of the Lodge being over it was regularly closed at 10 o'clock.

Goddard Sec^y P. Tem.

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Second Lodge Night [no date, ? Jan. 8. 41. Thursday.]

Public. At half an hour after Seven oClock Right Worshipfull Bro^r Mansfield master Bro^r Marshall acting pro tempore as Sen^r Warden for Bro^r Young and Bro^r Hill [62] Jun^r Warden opened y^e Lodge in Due Form.

Bro^r Young Sen^r Warden
& Bro^r Cranston* Sen^r Steward

being absent at 7 were each find 3^d

Bro^r Ray [30] gave Br^r Marshall an Order to pay 1-10½ into the Lodge on his acc^t which was Regularly allowed by Bro^r Marshall

the s^d Order given before Mansfield
& Berneardeau [7]

Br^r Freer [14] likewise gave Bro^r Marshall an Order before the Master and Bro^r Young in the Lodge Room to pay the sum of five shillings into the Lodge for his use the first payment of two shillings & sixpence to commence next month which debt B^r Marshal acknowledged to be just and Regular,

[* Not in the Friendly Society List of Members.]

Bro$^r$ Barker* was ordered to attend the Lodge to fix the time for Executing the Bond but not attending the same was postponed to the next meeting.

[* Barker was landlord of the Duke of Bedford's Head, Maiden Lane. The Lodge had evidently recently moved to this house and required the Landlord's Security. It was represented at Grand Lodge on the previous day, 7th January, as attending from the new tavern.]

A Report of the Sick was made by the Jun$^r$ Warden & Stewards whose opinion were that he deserved his mony. A Motion was made in favour of Bro$^r$ Robinson [25] who was under an Arrest but not in any of his Majesties Goal in order to lend him the sum of 2. 12. 0 to compromise the Matter with his Creditors, but the same was not agreed, it being inconsistent with the Articles. But some friends of his proposing as he was in the Custody of an Officer He would become Chargeable to the Lodge to prevent which B$^r$ Ray Brother Buckley [Bulkeley] Bro$^r$ Garthorne & Brother Helot agreed with the consent of the Lodge to give a Note of Hand in conjunction with B$^r$ Robinson for y$^e$ repayment of 2. 2. 0 at one shilling per week from the Date of the Note under the Penalty of Exclusion pursuant to which the aforesaid sum was taken out of the Stock and lent to the aforesaid Brother agreable to which a Note of Hand was given & Lodged in the Pedestall. [Article XVII., debt under £5.]

The Question was put whether If any of the said five members or any other person giving a Note of Hand for Money Borrowed from this Society should omit payment thereof at the Expiration of the time such note be given should be excluded the same was unanimously agreed to by the Lodge,

& y$^e$ underwritten Members borrowed the mony signed their respective names & consent to y$^e$ said resolution.

| | |
|---|---|
| | Geo. Garthorne |
| Sig$^d$ Thos. Mansfield | John Helot |
| Master | John Ray |
| | Robert Bulkley |
| | W$^m$ Robinson* |

After which the Lodge was closed.

Signed Andrews Sec$^y$.

[* Robinson being under arrest was not present: he signed at the next meeting, *q.v.*]

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Private Night.

Third Lodge. Jan$^y$ 15. 1740 [1741]

Right Worshipfull Bro$^r$ Mansfield present at 7 oClock & B$^r$ Freer and Rotheram (acting as Senior & Junior Wardens in the absence of Br$^s$ Hill [J.W.] and Young [S.W.] who being absent at seven were each fined three pence) opened the Lodge in Due form.

The Clerk* likewise being absent at seven were fined three pence.

[* J. Chancellor, Writing Master, was the Clerk, No. 69 in the List.]

Bro$^r$ Barker was called upon concerning the Executing of the Bond, and he desiring to have the same to peruse ag$^t$ next Thursday & he would then give his positive Answer,

and the same was granted.

Bro$^r$ Barnshaw & Mears* was fined each 2$^d$ for not bringing their apron.

Bro$^r$ Robinson attending the Lodge tonight signed the note mentioned in y$^e$ former minutes & the Resolution of the Lodge at the same time paid in one shilling.

[* Not in the Friendly Society List.]

The Report of the Sick made by the Stewards & Jun$^{r}$ Warden & that he deserves y$^{e}$ Mony.

Twas moved by Bro$^{r}$ Goddard that every Brother on his coming to the Lodge shall Immediately go to the Stewards and see his Name inserted in a Book provided for such purposes, and a regular entry made of such mony as he pays both on the Roll and Cash book or on Default thereof subject to the Loss himself.

on which he shall receive a ticket from the Stewards & the same given to the Jun$^{r}$ Warden and the Beer brought into the Lodge Room in a gallon pot.

And this minute to hold good for one Quarter & Expire at the End of each Master's Quarter. Liable to be continued or Discontinued agreeable to the Majority of the Bretheren any time the Ensuing Month in the New Masters Quarter and the same agreed.

Tho$^{s}$ Mansfield Master

after which the Lodge was regularly closed.

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Public Lodge Night

Jan$^{y}$ 22. 1740/1. [R.W. B$^{r}$ Mansfield, Master, B$^{r}$ Young S.W. and B$^{r}$ Marshall J.W. pro. tem.] opened the Lodge in due Form. B$^{r}$ Hill being absent at 7 o'Clock was find 3$^{d}$ D$^{o}$ 3$^{d}$ at 8 oclock. D$^{o}$ 3$^{d}$ at 9 o'clock & 3$^{d}$ at 10 oclock.

The Minutes of last Night were read

Bro$^{r}$ Bagley fined 2$^{d}$ for not bringing an apron

Br$^{or}$ Marshal* fined 2$^{d}$ D$^{o}$ he only bringing his Working apron.

[* Marshall was a Joyner & Cabinet Maker.]

Bro$^{r}$ Barker acquainted the Master that Bro$^{r}$ Fremolt* had just given him the Bond on which the further consideration was postponed to next Thursday.

A Motion was made for lending the Jewells and Utensills of *the Fellow Crafts Lodge* to the Bretheren of this Lodge to hold a Masters Lodge at this House and the same was Rejected only four being for the Question out of seventeen members present.

The report of the Sick was given in writing by the Stewards and that he deserves his Mony But Bro$^{r}$ Hill Jun$^{r}$ Warden being Absent was fined one shilling for not being present to make his report of the sick.

After which the Lodge was regularly closed

Tho$^{s}$ Mansfield Master
Sig$^{d}$ Andrews Sec$^{ty}$

[* Not in the Friendly Society List.]

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January 25. 1740/1. [25th was Sunday. ? 29 Jan. 41 a Public Night.]

Public Lodge Night. 7 oclock Present were

Brother Young Senior Warden
Brother Andrews Secretary
Brother Cranstone Steward

officers absent were

Brother Mansfield Master find 3$^{d}$
Brother Hill Junior Warden find 3$^{d}$
Brother Humphreys* Steward find 3$^{d}$
Brother Chancellor find 3$^{d}$ [the Clerk]

[* Not in Friendly Society's List.]

The Lodge was opened in due form

Bro^r^ Barrs [65] proposed M^r^ Peake to be made a Mason in this Lodge on which he paid five shillings and engaged to pay sixteen Shilling* on or before the Exclusion night & that y^e^ said sixteen shillings be placed on the Roll to Bro^r^ Barrs account and the same was unanimously agreed to both by the Lodge and Bro^r^ Barrs and his friend accordingly made

on which the five shillings was paid to Bro^r^ Rotherham as Master Pro Tempore The Master and Clerk came before 8 oClock But Bro^r^ Hill & Humphreys being then absent were each fined 3^d^ and Bro^r^ Mansfield 2^d^ for not bringing his apron.

Brother Hill & Humphreys being absent at 9 were each fined 3^d^

The Report of the Sick was made by Bro^r^ Cranstone Steward and that he Deserves his Money But Bro^r^ Hill & Humphreys not attending to make their Report of the Sick were each fined 1^s^

B^r^ Fremolt was desired to know if he had delivered the Bond to the Landlord which he Informd the Lodge he had given the same to B^r^ Barker who was called on to fix a time for the same who did not attend the Lodge to give any answer there to

A Motion was made that the Secretary should be exempt from serving the said Office for 12 months & that no future master should nominate the Secretary serving the said Office for 12 months and the same past in the affirmative Eight to Seven.

Brother Bagley & Dick† were each fined 6^d^ for non payment of y^r^ mony Due for Aprons Each of them Bought.

after which the Lodge was regularly closed

Signed Mansfield Master
Andrews Sec^ty^.

[* £1 1s. 0d. for making, not £2 2s. 0d. as on p. 174 *ante*.]
[† Should be Pick [41]—see minute 1 Jan. 1741.]

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Feb^yr^ 5^th^ 1740/1. Private Lodge Night.

7 oclock Right Worshipfull B^r^ Mansfield, Andrews Sec^y^ Cranstone & Humphreys Stewards present Young & Hill Senior & Junior Wardens fined 3^d^
Half an hour after seaven the Lodge was opened in due form Goddard & Mears assisting as Senior & Junior Wardens.

B^r^ Mears fined 2^d^ for not bringing his apron.
B^r^ Barrs fined 2^d^ on ye same account.
B^r^ Vinsly [22] fined 2^d^ D^o^

Bro^r^ Barker was called on to Execute the Bond but he informed the Lodge his friend had not perused it but that he would endeavour to give his friend the same before next Thursday and then further to inform the Lodge concerning the same.

The Lodge being informed of the Death of Bro^r^ Bengough [21] the Master paid the Widow five pounds who allowed the other five pounds for the funerall expenses the widow consenting to expend one pound more than allowed by the Articles on which the Widow gave the Right Worshipfull a Receipt for Ten Pounds. [See Articles XVIII & XIX.]

Bro^r^ Peake attending the Lodge this night Paid to the Stewards sixteen shillings on which Bro^r^ Barrs was discharged from his agreement agreeable to the last minute,

Bro^r^ Smith [67] acquainted the Lodge that Bro^r^ Hill could not possibly attend the Duties of the Lodge as Junior Warden on which he was fined for his Office 2. 6. Bro^r^ Helot was chosen but fined 2. 6. D^o^ after which Bro^r^ Barnshaw [a P.M.] chosen by Ballot in his Room.

[Smith & Hill were neighbours in Dean Street, South Audley Street.]

The fifth Clause of the Exclusion Article* was read over concerning the time of Each member's payment of the two shillings towards the free Gift and found to be the ensuing Quarter under the Penalty of Exclusion.

[* Article XIX. This should read "fourth clause."]

A Motion was made by Bro^r^ Goddard that he had some time since unhappily engaged himself for B^r^ Sculthorpe [17] for some money, which being not discharged by B^r^ Sculthorpe an action was taken out ag^st^ him, and being apprehensive he may be arrested unless the Lodge would lend him three pounds, Accordingly the Lodge unanimously agreed to Lend him the aforesaid sum and that the same be paid in thirty weeks time at 2^s^ p^r^ week on B^r^ Barnshaw & Andrews regularly giving a Note of Hand for the payment of the same in the Penalty of Exclusion which all three agreed to on which the Note was given & the same put in the hands of B^r^ Humfry in order to be placed in the Pedestal after which the Master borrowed 5—5—0 of B^r^ Barker for the use of the Lodge.

Bro^r^ Barnshaw [J.W.] being invested with the Ensign of his Office paid sixpence as the customary fee.

A Debate arising concerning the Entrance of Bro^r^ Peake Made the Ensuing* Lodge Night But he confessing himself to be above 40 years of age,† and he was Rejected.‡ Likewise moved that he may have part of his mony Returned and the same was rejected but unanimously agreed to Raise him a Master gratis.

Tho^s^ Mansfield Master

[* Previous, not ensuing.]
[† Article I., penalty exclusion.]
[‡ Gould *History* ii., 268 foot: and the remainder of the paragraph *ib* 368 foot. Gould's quotations appear to refer to two brethren, but it will be seen that it was the same brother.]

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Public Lodge Night. Feb^ry^ 12^th^ 1741.

[The Master being present] B^r^ Pilkinton* & Mears assisting as Senior and Junior Wardens in absence of B^r^ Young & Barnshaw who were each fined The other officers were present at 7.

[* Not in Friendly Society List.]

The Minutes were read over such excepted relating to B^r^ Goddard's affairs which was postponed till next night & the Landlord's Bond deferred being public night,

no member sick

B^r^ Young not attending the whole night was fined 12^d^

B^r^ Goddard by Consent of y^e^ Lodge took y^e^ Jun^r^ Warden's Jewel to mend with a promise to bring it next Thursday

after which the Lodge was closed

Tho^s^ Mansfield Master

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Private Lodge Night. Feb^yr^ 19^th^ 1740 [1741]

All the Officers being present at 7 o'clock the Right Worshipfull B^r^ Mansfield with his Wardens B^r^ Young & Barnshaw opened the Lodge in due form.

The Minutes of the two Last nights were read.

Br. Barker was called on concerning the Bond and the answer was that it

should be executed in a Month's time without any further Delay & that if the Landlord doth not at that time execute the said Bond the whole Lodge may be convened the ensuing Thursday on the P. Account and the same agreed to by the Whole Lodge

The Master acquainted the Brethren of his attending the Quarterly Communication of Charity and the Distribution of the Publick Charity.
Br Fumolt was fined 2d for not bringing his apron
Br Gallaway [2] Do
Agreed to pay no money at the Quarterly Communication
The Master was allowed 2. 6. attending for ye Quarterly Committee and five shillings the Quarterly Communication.

The Master and Senr Warden took two clean aprons and to return them with the Jewels.

Br Goddard did not return the Jewell agreable to his promise

After which the Lodge was regularly closed.

Mansfield Master
Andrews Secy

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Public Lodge Night [no date, ? Feb. 26. 41 Thursday.]

Right Worshipful at half an hour after seven oclock opened the Lodge in due form all the officers being present at seven.
Br Mansfield brot back his apron
But Br Young omitted the same.
Br. Goddard returned the Jewell.
The Master acquainted the Lodge of the Procedings of the Quarterly Communication.

The Master informed the Brethren that every Brother under the Penalty of Exclusion is to pay 2s on the Death of Br Bengough the Ensuing Quarter. [Article XIX.]
The state of the Cash was given in 3—3—9.
Br Barker was paid 5—5—0
taken out of the [? Box] 3—3—0
Br Ray lent 2—2—0 on which Br Barker's note was destroyed and a fresh note was given to Br Ray 2—2—0.

Br Andrews proposed Peter Hales a Goldsmith in Cecill Court St. Martin in the fields under forty years of age Born in England & Believed Qualified to Enter agreeable to the Articles to become a Member hereof and seconded by Br Bernardeau the Question was put for his admission and agreed Nem. Con and left him to enter at his Discretion. [See 16 Dec., 1742, p. 196.]

After which the Lodge was regularly closed.

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Private Lodge Night. March 5th [1741]

[Master & Wardens & Officers present at 7.]

the minutes of Last Night were read over the second night excepted after the landlord promised to sign the Bond with his friend in a month's time.
Br Young omitted to bring his Apron. [Borrowed for G. Lo.]
[Goddard absent & motion to fine him postponed]
The four following severall Questions were put and unanimously agreed on first that if any Member Borrowing any money of this Lodge on Note of Hand (the Securities excepted) should declare on this Lodge for sickness. That two shillings per week shall be detayned out of his Weekly money During his Sickness till what he hath borrowed be paid. [Article VIII.]

Secondly That if any member borrowing of mony of this Lodge on note of hand (the Securities excepted) should be Imprisoned and declare on this Lodge that one shilling per week be detayned out of weekly [money] till the whole be paid.

3d that if any member borrowing any money from this Lodge Dyes the Whole of what he owes be deteyned out of the free gift. [Confirming Article XVII.]

& 4th that the Stewards in detayning such money in either case be Indemnified for detayning such money for the use of the Lodge.

Br Buckley fined 2d for Swaring.

Br Harris* fined 3d for not giving notice of his Removall at the Request of Br Gallaway. [Article VI. has fine 6d]

after which the Lodge was regularly closed.

[This was the night when the levy of 2/- each fell due—Article XIX *re* Bengough.]

[* John 4, or Josiah 38, in the List, probably the former, Steward in 1737.]

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Publick Lodge Night March 12th [1741]

[Master & Wardens present, Cranstone, Steward, absent.]

Br Young omitted to bring the apron he took with him to the Quarterly Communication.

the 3d night Elapsed since the landlord promised to give his bond.

the minutes of last Night were Read and confirmed

Br Goddard not attending the Lodge the Minutes concerning Br Goddard was postponed.

Br Robinson agreed that in Case he doth not clear each Kalendar month the mony he borrowed of this Lodge at one shilling per week he will be subject to a fine of sixpence per month.

Br Ray returned the Lodge his Note of hand and Br Blakesly [57] lent 2—2—0 and the Note Indorsed to Br Blakesley whose health was drunk in form

After which the Lodge was closed.

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March 19th 1740 [1741 and a Private Lodge night]

The several Officers Br Young excepted Clerk & Doorkeeper being present at 7

the Right Worshipfull Master & Wardens opened the Lodge

Br Young was fined 3d

The Minutes of last night were read over.

Br Goddard would not consent to subject himself to any fine for non payment of the mony borrowed. Br Barker was called on to have his final Resolution concerning the Security.

Br Barker was called on to know why hee Did not give Secureity to the Lodge as promised his Answer was the Benefitt ariseing from the Lodge was not sufficient to Defra his expence of his house a motion was made which was back'd by the Major part of the Brethren then present that there shall be ten Shillings per week spent certain and if there should be more then thirty Members present to spend there groat* apiece as usal the Landlord excepting of the same which was thought agreeable to prevent moving and only proposes his own security† which passed.

[* The beer cost 4d. per gallon. See 2nd April 1741.]

[† This means he proposed to give only his personal security, instead of entering into a Bond. See 7 May, 41 (p. 184).]

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Public Lodge Night. March 26th [1741] [Quarterly night Article XIII.]

[Young absent]

Br Harrison [54] fined 2d for not bringing his apron.
Br Young omitted bringing the apron he had at the Quarterly Communication.
the Minutes of Last Night were Read over.
Br Young applied for redress in being fined 3d Last Night and the same being in general meeting it appearing to be wrong twas reversed.

This being the Night for Election of Presiding officers the underwritten were chosen

Bro Young Master
Br Barnshaw Senr Warden
Br Ray Junior Warden

after which the Master Nominated Br Biggs* Secretary.

The Cash of the Lodge as appears by the Stewards' Accounts is £3—2—9 and there Remains in the Hands of Brothr Humphrys 0—10—6

£3. 3. 0 which Summ is the current cash of the Lodge

Signed John Young [Master]

[* Not in Friendly Society List.]

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No 1. N. Private Lodge Night. April ye 2d 1741*

The Lodge was regularly open'd all the officers in there proper places excepting Brother Barnshaw who was fin'd 3d for nott being present att Eight a Clock.

~~Bror Cliffton~~ [35] ~~fin'd for not bringing his apron.~~

~~Bror Fremoult —— as Do~~

~~Bror Dubois~~ [66] ~~—as—Do~~

[These have been struck out.]

The Stewards made there Report and Inform'd the Lodge that Bror Davison and Bror Hill have Declar'd on the Society this Day.

Paid to Bror Mansfield In Order to take up Br Blaksley's Note £.1-19s-6d which he lent to the Society.

Bror Barnshaw not attending the Society this Evening fined 9d more.

Bror Harris Junr [38] and Br Potter [51] was excluded for Non Payment Agreeable to the Articles.

The Current Cash of the Lodge £10—5—2

The Lodge was closed

Signd John Young master

Pd 32 Members. 0—10—8
[32 at 4d. per gallon=10/8]

[* General Night according to Art. XIII.]

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2 N. Publick Lodge Night. April ye 9th 1741.

The Lodge was opened by Bror Rotherham in the absence of Br Young who was fin'd for not being present att Eight o'clock 3d and Bror Barnshaw was fin'd as Do 1s for not attending this Evening.

Br Blaksley was fin'd for not bringing his apron 2d

Br Pilkinton was fin'd for not being present att Eight o Clock 3d

Bro^r^ Andrews proposed B^r^ Peirshouse* to enter a Member of this Society and after he was propos'd was desir'd to with Draw [Art. IV.] in the mein time the Members present not approveing of B^r^ Peirshouse to enter a member which passed in a ~~Negative~~ Firmative.

[* W^m^ Pearsehouse of St. Paul's Head in 1731 MS List. Entered here as a rejected proposal in accordance with Article XLIX.]

B^r^ Blaksley attended the Lodge and acquainted them that he had not Received his money which Bro^r^ Mansfield Receiv'd the last Night in order to pay him and take up the Note £1—19—6.

~~B^r^ Peirshouse a Visitor~~ [Erased.]

B^r^ Young has not returned the apron he had att the Quarterly Communication.

B^r^ Galaway has the Jun^r^ Wardens jewell to Mend and promised to mend D^o^ Gratis.

The Buisness of the Night being over the Lodge was closed.

Sign^d^ Jn^o^ Young
Biggs Sec^y^

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3. N. Private Lodge Night. April the 16^th^ 1741

[Lodge opened by Rotherham in absence of Young] which was fin'd for not being present att eight 3^d^

B^r^ Ray was fin'd as D^o^ 3^d^

B^r^ Ray was fin'd for 2 hours absence more 6^d^

B^r^ Gallaway moved the Society to have redress for Money he has Overpaid the last Quarter which was postponed till he can bring some other person to testyfie with him that hee has paid the money

B^r^ Andrews made a motion which was seconded by some other Brother that iff any Br^s^ which are indebted for any summs of money Borrow^d^ to this Society bee Excluded for non payment of the same that their Securitty shall be indulged three months for the payment of such summs Before they are excluded which passed in a ~~Negative~~ firmative.

A Motion was made that Bro^r^ Mansfield did nott attend the Lodge to give an Account wether hee has paid Bro^r^ Blakesley his money and Br Blakesley Gave an account to the Lodge the last Night he had not Received as was promised and a Letter was ordered to be sent to him to Bring or Send an Account of the same by the next Lodge night.

[This paragraph was erased—and afterwards was written again under the erased part.]

Bro^r^ Young has returned the Apron
Bro^r^ Gallaway has returned the Jewell

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4 Night. April y^e^ 23^d^ 1741

[Officers present except Biggs Secretary] fin'd 3^d^ for not attending his duty at Eight o'clock.

B^r^ Mansfield was sent to According to the minutes made the last Lodge Night to shew cause why hee did not pay B^r^ Blaksley his money which hee Received the 2^d^ Night of this Quarter his answer was he would pay B^r^ Blaksley by the Next Lodge Night and Give an Account of the Same

The Business of the Night being over the Lodge was closed.

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5 N. April y^e^ 30th 1741 Private Night

The Lodge was regularly opened and the officers in their proper places.

B^r^ Gallaway's affair concerning the money hee over paid the Last Quarter was brought on before the Society hee Declaring upon the word of a mason hee did pay the money the Question was putt whether hee should have it return'd or no and passed in a Firmative 2. 6 and a fine 6^d^

A Motion was made by B^r^ Young and seconded by several to pay 2^s^ 6^d^ p^r^ month agreeable to the Articles and to give up the Annual Feast to the Box. The Question was putt which passed in a Firmative the said annual feast not to bee held Dureing the Term of the present Articles.

It does not appear to the Lodge that B^r^ Mansfield has paid B^r^ Blakesley his Mony which he received from the Lodge the first night of the Quarter

The Buisness . . . . &c.

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6. N. May the 7th 1741

[All the officers in their places]

B^r^ Mansfield's affair came on upon the Carpett and postponed to y^e^ next Lodge night to consider farther about y^e^ same concerning his non payment of Bro^r^ Blakesley's money.

B^r^ Fremolt was paid for Making of the Bond, and B^r^ Harrison for 6 Wax Candles.

The Report of the Sick was Given In and B^r^ Ball's* Money ordered not to be paid the Master Informing the Lodge He had declared of the Stewards as fryday last B^r^ Gallaway declared on the Box today.

The Pedestall being broken twas agreed to be mended. The Landlord mentioned that he had several things belonging to the Lodge.

It is agreed to take ye Ldlords own Security for ye money and Jewells and other ye Effects.

[See 19 Mar. 41 and Article XIV. and XLIV.]

Sig^d^ J. Young Master

[*There were three members of this name, Edward No. 15, Sam No. 53 and John No. 59 in the Friendly Society List. The only other mention of B^r^ Ball, whichever one of the three it was, is in 16th July 1741.]

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7 N. Publick. May y^e^ 14th 1741

[All officers present]

The Report of the Sick was Given B^r^ Davison [8] on the Box Deserves his Money B^r^ Gallaway remaining Sick & deserves his Mony.

Bro^r^ Young Informed the Lodge that he called on Bro^r^ Blakesley to know wether he had Receiv'd his money from B^r^ Mansfield hee told him B^r^ Mansfield sent him word hee desired hee would Indulge him till the first day of June Next and B^r^ Blakesley excepted the Same.

It is agreed that Bro^r^ Robinson and B^r^ Godard's notes which are now in B^r^ Cranston's hands be Brought to the Lodge next Lodge night.

The affair of mending and Repairing the Pedestall in a Good manner was Brought on and agreed that B^r^ Biggs should mend the same with an Adition of new plain Leggs and new good Castors &c for the summ of £ s d 1—15—0 and to have the old materials not fitt for use.

The Buisness of the Night being over the Lodge was closed.

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8 Night. Private. May the 21$^{st}$ 1741

[All officers present]

B$^{r}$ Ray was fin'd for not visiting the Sick Members according to Article 1. [Should be 15.]
B$^{r}$ Cranston did not bring or Send the notes as was promised. A Motion was made that B$^{r}$ Cranston shall either Bring or send the notes which Lye in his hands the next Lodge night on forfeiture of 1$^{s}$ on the same Bro$^{r}$ Elliot [Helot] is to give him notice.

And the Lodge was closed.

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9 N$^{t}$. Publick. May y$^{e}$ 28$^{th}$ 1741

[Ray J.W. absent] which was fin'd for not attending his duty at eight o Clock 3$^{d}$
B$^{r}$ Buckley reports to the Society that B$^{r}$ Gallaway's Boy was att his house on Saturday last and told him his father was att work that Day itt Being the first Day since his Late Indisposition the Affair was brought on Before the Society and Agreed to Stop his three Days money which was supposed Due to him and was further agreed that a Letter be sent to B$^{r}$ Gallaway to attend the Lodge next night in Order to make his Defence to the same to Shew Cause why hee shall not bee excluded for the same.

[Articles XXVIII. and XXIX.]

B$^{r}$ Cranstone has returned the notes.
The Buisness of the Lodge being over was Closed.

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10 N. June y$^{e}$ 4$^{th}$ 1741. Private.

[Officers all present]

B$^{r}$ Gallaway's Affair was brought Before the Society and nothing being proved against B$^{r}$ Gallaway to exclude him the Body Believed there was some Defraud Agreed that his 2 days money should bee stopt with a Caution to Behave Better for the futer.

B$^{r}$ Mansfield haveing nott paid B$^{r}$ Blakesley his money as he promised B$^{r}$ Blakesley has returned the note and desires to have his money from the Society which was Agreed and to Deduct his Money due on the roll from the note for himself and B$^{r}$ Gray [68]* and further agreed that the note of 1—19—6 (£ s d) should be fixt on the roll to B$^{r}$ Mansfield to bee paid by them

The Buisness of the [Lodge] is over and the Lodge closed.

Sig$^{d}$ Biggs Sec$^{y}$

Exclusion Night [Articles XXXI. and XLI.]

[*Gray is not mentioned anywhere else.]

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11 N. June y$^{e}$ 11$^{th}$ 1741. Public.

[Lodge opened by Rotheram in the absence of Young R.W.M.] who was attending the Duty of this Lodge at the Quarterly Communication.
Bro$^{r}$ Sample sent his money by B$^{r}$ Ray which he did not pay into the Lodge and was agreed by the Body that the fine should be levy'd on B$^{r}$ Ray for the neglect of the same. [Article X.]

B$^{r}$ Ray was fined for not making his Report of the Sick Members 1$^{s}$

Bro$^{r}$ Vinsley reports to the Lodge which was affirmed by B$^{r}$ Ray that B$^{r}$ Gallaway's wife Did tell him B$^{r}$ Gallaway was att work which Circ$^{ms}$ Corroborate with his boy aforesaid and was postponed to bee heard the Next Night.

The Buisness of the Lodge being over the Lodge was closed.

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12 Night. June y$^{e}$ 18$^{th}$ 1741

The Lodge was opened in due form all the officers in their proper places.

B$^{r}$ Biggs was fined for speaking the honest sentiments of his mind which happen'd hee prov$^{d}$ afterwards a mistake of the Question that was putt concerning B$^{r}$ Gallaways Affair 1$^{s}$

B$^{r}$ Bagley according to Custom was fin'd 3$^{d}$ for ill Language to a Brother

B$^{r}$ Fremoult was fin'd for not bringing his apron.

[The next minute has been erased and enclosed in an ink line.]

~~A Minute was made by Bro$^{r}$ Andrews and seconded by B$^{r}$ Rotherham that if any Member of this Society should be under the Delema of Working att or following his Business and cannot bee fully proved by any Member of this Society Shall fine for Steward and not bee voted for to serve as Junior Warden Dureing the term of the present articles.~~

~~The former Inclosed Minute was ordered to be Erased the same being not agreeable to ye Proceedings of the Lodge.~~

[This minute has also been struck out.]

~~B$^{r}$ Gallaway's affairs came on agreeable to the minute of last Lodge night and the same being Reheard and fresh matter of Complaint appeared against him the Lodge deem'd him worthey of Exclusion but some members not thinking it absolutely came under the Articles twas agreed to continue him a member.~~ [Article XXXI.]

A Motion was made that whatever Brother receiving or claiming the Benefits of the Lodge for Sickness was found or Believed by the Lodge not to be worthy of the Benefits hereof and his money stopt such sick Brother shall be incapable of serving or holding any office in the Lodge and never to take or have any Voice herein ever after, [Article XXIX.]

and further that he should be fined for the Steward ship never Candidate for the Jun$^{r}$ Wardenship or Mastership nor ever nominated Secretary.

B$^{r}$ Mansfield's affair came on he being present But the Lodge except B$^{r}$ Cranstone was unanimous that he shou'd pay the mony as fixt on the Roll.

Bro$^{r}$ Young the Master acquainted the Lodge that by his Sickness he could not attend the Quarterly Committee Charity and accordingly returned the 2. 6.

twas agreed to allow the Presiding Officers ten and sixpence to pay to y$^{e}$ Quarterly Communication.

Borrowed of the Landlord 2. 2. 0 and Last lodge night of B$^{r}$ Harrison 1—1—0

After that the Lodge was closed and Signed by the Presiding Officers

J. Young
Tho$^{s}$ Barnshaw
John Ray

---

June 25th 1741. Public Lodge night.

The right Worshipfull Mr Br Young attended this night and opened the Lodge in due time and requested the Lodge he might be permitted to Withdraw which was accordingly agreed to. [Article IX.]

Br Deering* sent a Letter to the Lodge desiring to be Erazed out of the Lodge and the Books thereunto belonging which was accordingly done.

Br Pilkinton not being present at eight o Clock agreeable to the articles was fin'd 3d

as was also brother Biggs 3d for the like offence

Br Jellyman [24] was fined two pence for not bringing his apron.

This being election Night brother Barnshaw the Senior Warden was declared Master Br Ray was declared Senr Warden and Br Andrews was ballotted for Junr Warden.† Br Helot was chosen Treasurer and Br Goddard Secretary for the ensuing Quarter.

the Stewards not bringing in there accounts at half an hour past twelve or near one and one of the Stewards Br Pilkington made his report that he believed It could not be determined this night the Lodge was closed.

Br Goddard Secy M.P.T.

[No Annual Feast, see April 30. 41, but they kept it up rather late.]

[* Not in Friendly Society List.]
[† Quoted by Gould, *History* ii., 358 foot.]

---

July 2d 1741. Generall Night. 1st Quarter.

The Lodge was regularly opened the right Worshipfull Master in the Chair the Minutes of the last Lodge night were read and confirmed.

Br Bagley by the assent of the Lodge was fined 3 pence for offering to lay a wager [Article XXXV.] and also 3 pence for giving Br Mansfield the Lye [*ibid.*]

Br Ray [S.W.] was fined for non atendance 6d

Br Barker and Br Harrison were paid the Several sums Borrowed of them

Br Andrews J.W. Stands fin'd 1s for non attendance and 1s for not making his report.

the Accoumpt of the last Quarter was audited and found to be just.

Buisness being over the Lodge was regularly closed
By Thos Barnshaw
J. Ray S.W.
L. James [J.W. pro. tem., see 16 Feb. 38, p. 168]
J. Goddard Secy.

---

July ye 3rd 1741. Public Lodge Night [? 9th July.]

[J.W. absent. Minutes read and confirmed.]

Br Andrews. J.W. was fin'd for absence 1s and 1s for not making his report.
Br Helot declared off. [*i.e.*, off the Box, not resigned.]
Br Davison remains ill and is thought worthy.
A Motion was made and seconded by several Brothers that the present state of the Lodge be settled before the Society relating to all bonds notes &c next Lodge night.
Likewise another Motion was made and properly seconded that a list be brought in of what every present member has receiv'd from this Lodge by Way of Benefit.

B$^{r}$ Ray. S.W. for not attending his duty the two last hours was fin'd 6$^{d}$ agreeable to the ninth article.

[Article IX. only provides fine on Stewards Clerk & Attendant. Was this later altered to M. & Wardens &c.?]

---

July 16$^{th}$ 1741. Private Lodge Night

[B$^{r}$ Ball and B$^{r}$ Blakesley acting as Senior and Junior Wardens in the absence of Ray and Andrews]

B$^{r}$ Ray S.W. was fin'd 3$^{d}$ for non presence the first hour, and B$^{r}$ Andrews was fin'd 1$^{s}$ for his absence and 1$^{s}$ for not making his report.

B$^{r}$ Davison remains ill and is thought worthy. B$^{r}$ Helot and B$^{r}$ James Declared on for Illness.

---

July y$^{e}$ 23$^{rd}$ 1741 Public Lodge Night.

[Officers present. Minutes read & confirmed]

The Master and Sen$^{r}$ Warden desired leave to withdraw which was granted.

The Jun$^{r}$ Warden and Stewards made their report and agreed that B$^{r}$ Helot James and Davison worthey.

A Motion was made and agreed Nem. Con. That those Brothers who have received or Gathered any Monies upon account of B$^{r}$ Smith's note shall be summoned to give an account next Lodge night of such Moneys they have so received to which order B$^{r}$ Andrews and Young having Monies in their Hands agreed and an order was given that B$^{r}$ Hill should apear next Lodge night to give in his account.

B$^{r}$ Mansfield deliver'd a message from B$^{r}$ Cranstone declaring that he called the Lodge a parcel of Scrubs and Scoundrels. A Motion was made and agreed Nem. Con. that he should be fined one Shilling for the aforesaid Gross Affront unless he can clear himself to the satisfaction of the Lodge

J. Young P.T. [R.W.M. Barnshaw being absent]
W$^{l}$ Blanchard P.T. [S.W. Ray ditto]
James Andrews Jun$^{r}$ W.
John Goddard Sec$^{ry}$

---

July 30$^{th}$ 1741. Private Lodge Night

The report on the sick was rendered and B$^{r}$ Davison & Helot found worthy. B$^{r}$ James declared off. [Off the Box.]

B$^{r}$ Andrews agreeable to the Minitt of the Last Lodge Night apear'd and Inform'd the Lodge that he had ninepence in his hands upon account of B$^{r}$ Smith's note which he desired might be placed upon the Roll.

Tho$^{s}$ Barnshaw Master
L. James S.W. P.T.
James Andrews J.W.

[Ray, S.W., absent, but not mentioned.]

---

Private
~~Publick~~ Lodge Night. Aug$^{st}$ y$^{e}$ 6$^{th}$ 1741

B$^{r}$ Goddard Sec$^{y}$ was fin'd 3$^{d}$ for not attending his Duty the first part of the first hour for his too Great Humanity in taking care of B$^{r}$ Rogers [64] (who by an accidental Cut was thrown into a fit.)

[Minutes read and confirmed.]

It was agreed that B^r^ Rothram should pay to St. George's Hospital one Guinea for the ensuing year and at the determination thereof to be left to the resolution of the Lodge.

And Order was given to Br Barnshaw [R.W.M.] and Br Goddard [Secy] to treat with Br Barker concerning the expenses of the Lodge during their time of Meetings viz. while above 60 Members to spend 10s
when above 50 members 9s
Whilst above 40 only eight shillings

And in case of Extraordinary Expences anyone night to be reduced during the quarter.

[L. James was S.W. pro. tem.]
[Ray, S.W., again absent, not mentioned.]

---

August ye 13th 1741. Public Lodge Night

The Bond was given to Br Helot Treasurer

Br Bagley not having a proper receipt in order to receive Mr Burough's* Interest upon the Bond Informed the Society therewith to their Satisfaction.

Br Barker agreed to the Minit of Last Lodge night.

[* On another occasion he is referred to as Br Burrows, but apparently was not a member of this Lodge at the Crown and Anchor.]

---

August ye 20th 1741. Private Lodge Night.

Some disputes arising Concerning Br Davison a motion was made and agreed too that the Stewards shou'd attend him and offer him two Guineas In case he gives a note under his hand that hee will not be chargeable to the Lodge for the space of six months (Death excepted).

Br Biggs at the motion of Br Andrew Junr Warden was fined one shilling for not informing him when a sick member declared on.

A Motion was made this night that this Lodge should meet but once a fortnight and that Circular notice should be given to each member of the same and that this motion shall be read every Lodge night during this Quarter and to be determined the last Lodge night of this Quarter.

[Article IX.—weekly meetings.]

---

August ye 27th 1741. Publick Lodge Night.

A Motion was made by the Right Worshipll Master that Br Goddard's money upon the note should be placed upon the Roll which was agreed nem. con.

Br Davison agreed to the motion and accepted of two Guineas as proposed by the former minute.

Visitors

Robert Fleming George In Portland Street
[No. 10. Original No. 3, now 12. Fortitude & Old Cumberland.]
Richard Webb Do

The Master and two Stewards where allow'd 2s and 6d for their expences for attending on Br Davison.

[The first mention in the Minutes of Visitors.]

---

Spt$^{r}$ y$^{e}$ 3$^{d}$ 1741. Private Lodge Night

A Motion was made by B$^{r}$ Young that B$^{r}$ Smith* shou'd fill up and send the Circular Notice and be allow'd the Benefit accruing therefrom as part of payment of his note which was agreed to Nem. Con. [Article XXXIV.]

[* See 3$^{rd}$ Dec$^{r}$ 1741.]

[The next paragraph has been struck out.]

~~It was likewise agreed Nem. Con. That B$^{r}$ Galloway haveing no right to Vote In this Lodge for ever Shou'd never have any Summons to attend the Lodge agreeable to a Minit of the 18$^{th}$ June 1741~~

[See June 18$^{th}$ 1741.]

A motion was made by B$^{r}$ Rothram that on the General meeting Night it should be taken into consideration to find out Ways and Means for the better securities of the stock or monies belonging to this Society by hindring any defrauds that may happen through any members declaring thereon.

B$^{r}$ Andrews made a Motion and was seconded in it That all Brothers standing Indepted to this Lodge by Way of notes or Moneys received thereon shou'd declare next General night and satisfy the Lodge when they would pay it in which should accordingly be placed upon the Roll to their Accounts agreeable to the Determination of the Lodge that night present

[Among the signatures occurs
the Mark of John Ray × S.W.
Ray's name is always written in for him, each time in a different handwriting.]

---

Public Lodge Night Sept$^{r}$ 10$^{th}$ 1741

[S.W., Ray absent] who is accordingly fin'd 3$^{d}$ for the first hour.

B$^{r}$ Ray Sen$^{r}$ Warden appeared and desired leave to withdraw which was granted.

Visitors

Bro$^{r}$ Pain Sugar Loaf in Great Queen Street
[No. 49 of 1729—Richmond Lo.]
,, Barns St. John
,, J. Harris D$^{o}$ [former member excluded on 2 April, 1741.]
,, J. Morgan Glocester Pall Mall [No. 173 of 1729.]
,, Cook Kings Arms Tower Street [No. 6, now 10.]

---

Private Lodge Night. Sept$^{r}$ 17$^{th}$ 1741

[Ray. S.W. absent. fined 3$^{d}$ for first hour]

B$^{r}$ Davison In consideration of his declaring off the benefits of this Lodge for the space of six months Is excus'd serving any Ofices in this Lodge during that time or attending any General Summons.

---

Quarterly Lodge Night. Sep$^{r}$ y$^{e}$ 24$^{th}$ 1741

[Ray. S.W. absent. and fined as before]

B$^{r}$ Evatt* for not bringing his apron was fined 2$^{d}$

B$^{r}$ Biggs was fined 1$^{s}$ for not visiting B$^{r}$ Pilkinton as Likewise for not visiting B$^{r}$ Allanson.

[* Not in Friendly Society List.]

This night the Lodge came to a Conclusion that the Master shou'd appoint Seven persons to regulate the articles agreeable to the Motion of the 20th of August 1741 Who nominated the following persons

Br Young [P.M.]
,, Rotheram
,, Barbier
,, Jellyman
,, Helot [Treasurer]
,, Goddard
,, Barnshaw [R.W.M.]

[Concerning alteration of Meeting Days, Article IX.]

Br Ray as Senr Warden was this night elected Into the Chair, Br Andrews Junior Warden as Senr Warden, Br James was ballotted for Junr Warden and Br Marshall Secretary for the ensuing Quarter.

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Private Lodge Night. Octr 1st 1741

[Master absent, opened by Br Young]

Br Bagley was fined 3d for Affronting Br Rotherham
Br Helot delivered the Bond in form the same being delivered to him again Nemine Con.
Br Cranstone fined 2d for Coming without his apron
Br Andrews paid 5s 6d for Br Dupré.*

[The meetings were now fortnightly. 40 weekly meetings this year to date.]

[*Dupré is not previously mentioned and not in the Friendly Society List.]

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Lodge Night. Octr 15th 1741.

[Officers all present]

A Motion was made by the Right Worshipfull and Regularly Seconded that Any Member Declaring on this Box for Sickness shall be Alowed 1s 6d pr Day for all od Days after the first Week but Nothing Alowed for od Days Not exceeding a Weak.† A Deficiency being found In the Stuards Account the Lodge came to a Resolution that they should make the same Good [Article XIV.] the third Thursday In the next Month this Minute Aludes to Br Rotherham and Br Galloway. [? as Stewards, but Galloway had been deprived of office or vote, pp. 186 and 190.]

| | |
|---|---|
| | John Ray |
| Marshal Secy | John Goddard J.W. [pro. tem.] |
| | L. James |

[†Article XVI.]

---

Lodge Night. Novr 5th 1741.

[Officers present]

Br Fremolt fined 2d for not bringing his apron
Br Barker being paid 6s 10d for Breaking Decanters and Glasses the same being fixed on [the] Rowl to Br Biggs and Br *Pilkinton* Except 1s 4d for the paine of Glass to Br Biggs only. [Article XLII. Breakages.]

---

Nov^r 19^th 1741.

[Officers present]

Motion. A Motion being made by B^r Goddard and regularly seconded that B^r Fourniear* with B^r Hill [62] should should be Reinstated and fixt on the Rowl as before Not being Regularly Scratched out and the same past In their favour and this to be no Presedent for the futer. [This was contrary to the 3rd Article.]

B^r Bagley Goddard and Duboy [Dubois] fined 2^d each for not bringing their Aporns.

B^r Barker Giving Notice to the Lodge that the Money We Expend Will not answer for his Purpose the Lodge came to a Resolve to Apoint three Proper Persons [Article XLV.] to Look for a house proper for our Reception and Agreeable to our Articulers the persons Apointed are

B^r Barbours Young and Marshall.

B^r Duboy fined 6^d for Swearing twice

[* Not in Friendly Society List.]

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Lodge Night. Decemb^r 3^d 1741

A Motion being made by B^r Rotherham as there being A Deficiency of a Clark the same being Agreeable that B^r Smith should officiate the same office [See Sept^r 3^rd 1741] til the Debt he owes to the Lodge should be paid the Note will soon become due but he to be Indulged for the same for A Longer time att ten shillings per quater.

this Night It being agreed to Move the Lodge to B^r Haistings att the anker and Crown in King Streat Seven Dials itt being Agread that B^r Goddard and B^r Friear and B^r Marshall shall move the same as soon as conveniences should be made for them att the said house and that the Lodge shal mett at the said house this Day fortnight. [Article XLV.]

B^r Harrison Jun^r fined 1^s for Aprobious Languidge to B^r Ray as Master and Paid the Same [Article XXXV.]

and Secular Notices* to be sent to the Members to Meat this Day fortnight by B^r Helot for the same.

[The last attendance at G.Lo. from the Duke of Bedford's Head was on 23rd March 1742, but it was in its new home at the next meeting on 17 December 1741.]

[* Secular Notices=Circular Notices, or Summonses.]

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[NOW AT THE ANKER & CROWN, King Street, 7 Dials and meeting monthly.]

Lodge night. Dec^r 17^th 1741 [Quarterly Night. Article XI.]

B^r Mansfield making claim for 5 Days Sickness the same being Rejected According to a Minute made the 15^th October Last. [Article XVI. No benefit for odd days less than a week.]

B^r Harrison Sen^r [47] fin'd 3^d for Swearing.

B^r Harrison fined for Swearing 3^d for calling Brother Bagley he^d Deserved a halter fined 3^d B^r Harrison Sen^r fined 3^d for Swearing B^r Harrison Sen^r fined 3^d for Disturbing the Lodge* B^r Duboys fined 3^d for wearing his hatt in the Lodge Willfully.

It being further agreed B^r Mansfield's affair should be settled the first night next quarter.

[* Article XXXV. provides for withdrawal or 2/6 fine (being sober), 1/- if drunk.]

This being the night for the Choise of Stewards B^r^ Blanchard and B^r^ Young Accepting the said office of Steward. B^r^ Blacksley fined for Junior Warden. B^r^ Andrews being elected Master B^r^ James Senior Warden B^r^ Barboars [Barbier] Elected Junior Warden.

[No record for St. John's Day, or for January 1742.]

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Lodge night. Feb^y^ 18^th^ 1741/2

[Officers present except Portear* who] fined Sixpence for non Attendance til ½ hour after 8.

the past Master Jewel brought home and Repaired by B^r^ Fournear and Cost 4^s^ and Paid.

[* ? W^m^ Potter. 51. Excluded 7 April 1741. There is no mention of him as an officer. Was he Secretary—as none is named 17 Dec. 41?]

---

Lodge Night March 18^th^ 1742

Agreed by the Society that the four Brothers engaged for B^r^ Robinson's Debt have the Liberty of Six Weeks to pay the same Without farther fines from the first night in April 1742.

B^r^ C. Reynolds* was erazed of the Books of Roll after Due Examination for Imposing on the Lodge.

It was agreed that a Guinea should be given as Charity Mony at the next Quarterly Communication by the Members present. [G.Lo. on 23. 3. 42.]

[* Not in Friendly Society List.]

[This must have been Election Night, but there is no record. L. James now becomes R.W.M. ? Barbier S.W Goddard J.W.]

---

April 2^d^ 1742 [? 1st April.]

Bro^r^ Guerier was Refus'd Admitance as a Visitor for Making Masons ilegaly.
B^r^ Clifton fined for not bringing his apron.

It was agreed to pay half a crown to the Grand Secretary for the Removal of the Lodge.

[L. James signs as Master. March 18<br>April 2<br>,, 14<br>& on to 3 June]

---

April 14^th^ 1742 [? 15th April]

The Lodge came to a Resolve that the three Brothers in Conjunction with B^r^ Haistings should go to B^r^ Burrows and Receive the fivety Pounds and Lodge the same in B^r^ Haising's Hands until further Disposed of to Intrust the three Br^ors^. B^r^ Harrison Sen^r^ B^r^ Andrews and B^r^ Hill.

---

May 6^th^ [1742]

It was agreed that one Pound should be given to B^r^ Davison for one Month according to his own Proposal and that he should try to work.

B^r^ Ray fined 2^d^ for not bringing his Apron.

B^r^ Andrews was ordered by the Master to go to fetch the fifty pounds from B^r^ Burrows for Next Lodge Night.

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May 20th [1742]

It was ordered that Br Goddard Br Young and Br Harrison should go to Br Burrows for the fifty pounds for next Lodge night it was agreed that the Mony should be put in the Landlord's hands.

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June the 3d [1742]

[officers present except Goddard, (? J.W.) fined]

Brought the fivety pounds and Intrust Except one pound eighteen shillings that was stopt on account of Br Andrews when Br Andrews agreed by the consent of the Lodge should be placed on the Rowl to be paid next Quarter.

[No record of Election. Danl Barbier now becomes R.W.M. and signs the minutes. Goddard S.W. ? Woodman J.W. Harrison Treas. and Mansfield Secy].

---

July 15th 1742.

Agreed that this Lodge shal be Conveind for the 5th August next on perticuler affaires.

Barbier. Master.

[A proposed amalgamation with No. 6, renewed in March 1747, but finally dropped in April following]

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August 5th 1742.

it was unanimously agreed that the Society present Insists that the Lodge at the Kings Arms* Tower Street Seven Dyalls shall Com in to Our Artickles in every particular consistant to ours printed ones.

Agreed to lend Br James Andrews five pounds from the Society on theyr Account as in Goale and Five pounds more on the Security of Br Barnshaw and Br Young to be paid at Twenty shillings every three months or each of the above mentioned Members shall be Eracd off of the Rowle and sued for the same and further alowd Br Andrews to call and Demande of Br Harrison or on the Lodge Tenn pounds in one Month's time the first payment to be made the Insuing Quarter. [Article XXI.]

N.B. Order Br Harrison Treasure to pay Br Andrews the above Cash.

D. Barbier Master
Thos. Mansfield. Secy

[*No. 6, now Westminster & Keystone No. 10; and see March and April 1747.]

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Aug. 19. 1742

[Nothing of importance]

Sepr ye 2d 1742

[Mansfield, Secretary, absent the whole evening]

It was Mov'd and agreed to Nem: Con:

That any Persons proposing to be made a mason shall pay 10. 6. for his making 5s for his entrance 6d to the Clerk 6d to the Tyler 3d for his Articles [See Art. VI.] and 2d for a list of Trades or forfeit, 5s the price of raising,

Every Brother desirous to Enter to pay 5s Entrance Clerk Tyler Articles and List of Trades as above.
N.B if a brother entring is a fellow Craft he shall be Oblig'd to be rais'd Master in 3 Months after entrance in this Lodge or be fin'd 5s

Daniel Barbier Mr
John Goddard S.W.
Wm Marshall J.W. P.T.

[The previous fees. £1. 1. 0. See 27. Dec. 38.]

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Septr 16th 1742.

The Lodge was regularly opened the Master and Wardens in their proper places.

Br Goddard Master elected Br Woodman Senr Warden Br Biggs Junr Warden.

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Octr 7th 1742.

[Woodman S.W. absent the whole evening]

By the consent of the Lodge the two Underwritten Brothers was Made Masons.
Edwd Howell*
Fracs Hurlbatt
Mr Clark proposed to be made a Mason.
By Br Rotheram the Next Lodge Night.

John Goddard Master
W. Blanchard P.T. S.W.
L. James. [P.T.J.W.]

[* Another Edward Howell was made in the Grenadiers Lodge on 9th Feb. 1743.]

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Novr 18th 1742

[Barbier in the chair pro. tem.]

The Report of the Sick was made. Br Gathorne [George Garthorne. 33] and Br Andrews deemed worthy of their money. But it appearing Br Ray was not at home and capable of going three or four miles from thence.

The Lodge ordered Br Young to visit him next Fryday, to see wether he thinks he is worthy of his mony or not and to act agreeable to the Articles.

With a special Order not to pay him any money till he attends the Lodge if he thinks he don't deserve the Weekly Benefits of the Lodge. [Articles XXVIII. & XXIX.]

Br Young was ordered to provide 3 Dozen and half of aprons for the use of the Lodge against next Lodge Night and that the Aprons for the future be left in the Lodge Room. [Young was an Undertaker: purchase made under Article XLVIII.]

And Whatever Member hereafter shall take any apron away out of the Lodge Room without the consent of the Lodge shall be fined at the Discretion of the Lodge for that offence.

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Decr 2nd 1742

Br Young made his Report . . . in Relation to Br Ray and as a Proof of the Suspicion Brought an affidavit sign'd by a Justice of peace of Br Ray haveing acted Contrary to the Articles for which he was excluded.*

[* This appears to be a General Night, for under XXXI. & XLI. Exclusion could only be on such nights. See *ante* 4. June 1741. Exclusion night. p. 185.]

A Motion was made Seconded and agreed too N: C: that the Box shou'd be shut up from this night for six months from all benefits (Deaths and Burials excepted) unless to such Members who during the aforesaid time shall produce a person to be made a Mason or a Mason to be enter'd a Member agreeable to the Minutes of Sept^r y^e 2^nd 1742 which member so producing such shall Immediately become free and that Circular notice shal be given to all the members of the Body of the same against the next Lodge night.

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Dec^r 16^th 1742

B^r Barneerduar [Bernardeau] proposed a member to Enter whos Name is Hales Agree to Ne^e Co^n [? Was this Peter Hales, previously proposed 26 Feb. 1741.]

Likewise proposed and agreed that Thomas Newton p^r Goodard should be admitted [Newton a visitor on 30 Mar. 1738.]

The three underwritten were admitted to be made a Mason

Frac^s Fournier
Martin Vistry [or Vestry]
Per. Dumoulin

Fined B^r Baggly for Oprobreous Langage in Calling B^r Mansfield Scoundrill one Shilling.

Hawkins propos'd p^r B^r Goodard to be made and enter.

[No record of Election. Woodman S.W. now becomes R.W.M.]

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At a Lodge held the 20^th Jan^y 1742/3

B^r Pool* proposed Will. Davis to be made a Mason in this Lodge, it was carried Nem: Con:

B^r Amry proposed to be a Member of this Lodge it was agreed Nem: Con:

This night a letter was sent to Mansfield to order him to send back the Secretary Jewell which he Feloniouslly took away the Lodge night before to which Mansfield made answer by a letter that he took it to support himself is in want and should not return it except the Lodge paid him three weeks for sickness he pretended he laboured under, he was excluded for male Practices.

[* Not in Friendly Society List.]

The Master is to go to the Quarterly Com. a Crown was delivered to him.

W^m Woodman
L. James
Geo. Deleny

Visitors.

B^r James Dover, Masons Arms Madox Sreet [No. 56, later the Corner Stone Lodge, now 5.]
,, Will Carr dito
,, Sam. Waters dito
,, Tho^s Barr
,, Cranstone Sugar loaf Great Queen Street [? former member]
[Golden Sugar Loaf, No. 49 Richmond Lodge]

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Lodge Night. Feb^ry 3^d 1742 [1743]

[J.W. absent]

B^r Will Davis propos'd by B^r Pool was this night made a Mason

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March 3rd 1742 [1743]

Twas agreed that no more Wax Candles should be purchased by the Lodge and that Br Hastings should be allowed 4d pr night for Large Candles. If he thinks proper to accept of the same.

Br Danson was made and entered he being recommended by Br Rotherham and Barnshaw Likewise on the recommendation of Br Freear after which the Lodge was closed.

---

March 17th 1742 [1743]

It was proposed that being on quarter days many Members absented because they should not be chosen for officers that there should be a law made that every said quarter day those that should not be present should pay one shilling forfeit and likewise it was considered by the Members present that if a Junior Warden was chosen he being subject to forfeit for nine months as an officer no Member would care to stand and that for the good of the Lodge and of the House the Law now in being should be altered next General night.

Resolved that Br Goddard shall attend the Lodge to give an account of the Jewel and that they [Young & Goddard] have notice thereof.

Br Andrews gave the Master an account of the Cash which amounts to
£ s d
37—10—5

John Poole Master
Wm Marshall S.W. pro. tem
Mark Ledié J.W.

[No record of Election, but Pool is now R.W.M. Deleny & Ledié Wardens.]

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April ye 7th 1743.

Br Bagley proposed that for the future the Junior Warden should not be obliged to visit the Sick and likewise that the Master and Wardens should be fined for non attendance these motions were seconded by many members.

The question was put wether the Junior Warden should visit the sick, it was agreed Nem. Con. that for the future from this day the Junior Wardens should not be obliged to visit* but every Member have the liberty to visit any sick and if the said Member or Members should be refused admittance the sick Member shall loose that week's pay.

The question was put viz. if the Master and Wardens shall fine for not attending the Lodge it was agreed Nem. Con. that they should not fine from this night here after.

Br Goddard did not attend but met the Master and promised to bring the Master Jewell next Lodge night.

It was proposed that letters should be sent to every Member against quarter day with the sums they are indebted to the Book but it was agreed that since the above regulations were past in Laws it should be better to stay another quarter to see the good effects of the Regulations of this night.

John Poole [R.W.M.]
Geo. Deleny [S.W.]
Danl Bernardeau

[* In September 1744 this arrangement was changed again for the original provision that the J.W. (or his proxy) should visit.]

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April 21st 1743.

[Chas. Victor was made a Mason & paid 13s]

It was proposed by Br Andrews that if any Member that has accepted of the office of Steward shall afterwards resign'd the office shall forfeit five shillings it was seconded by Br Barbier with this adition that when the Members once said he would stand Steward it would be sufficiant for that Member to be fin'd the five shillings it past Nem: Con:

John Pool [R.W.M.]
Geo. Deleny
Mark Ledié [W.s]

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May the 5th 1743.

Br Bradshaw* a Member of this Lodge was made Master. [First mention of Third Degree in these Minutes.]
Br Danson a Member of this Lodge also made a Master.
A Motion was made by brother Barbier that if Br Goddard did not bring the Master's Jewell between this day and the first Thursday in June he should forfeit half guinea and that he shall have notice given him in writing by one of the Stewards and if he does not bring it then he shall forfeit one half guinea every month. The same was agreed to by all the Members.

Proposed that whatever Member shall before the first day of July 1743 knowingly conceal any Imposition of a sick member (receiving the Benefits of the Lodge) to the Prejudice of this Lodge shall be subject to the same penalty the sick member is or may be subject to what was unanimously agreed to.

[*Not previously mentioned and not in Friendly Society List.]

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June the 16th 1743

This night the Lodge was opened by the Past Master in the absence of the Master that was Sick and Br Bulkley and Br Blanchard.

A Motion was made that no Brother imprison'd shall have the benefit of 5s pr week as a prisonner for six months from this day it was agreed Ne Co

Br Barnshaw was elected Master for the ensuing Quarter. Br Blanchard Senior Warden and Br Helot Junior Warden.
It was proposed that if any of the Wardens do absent themselves for two nights successively another warden shal be chosen in their places the third night.

Thos Barnshaw Master

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June the 2d 1743 [? July 1st]

Br Devy* was made a Mason and admitted a Member.
It was agreed that twelve shillings should be put into Br James's hands to act as he thinks fit. [No clue to this subject.]

[* Richard Davy.]

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August the 18th 1743

Br Rotherham with the consent of the Lodge took upon him the office of clark for next quarter and is to be allowed the Salery formerly allowed to the regular clark.

Br Barbier took upon him to speak or write to Br Parr [12] in the name of the Lodge to demand the money which was lent him to save him from loosing his place.

Thos. Barnshaw.

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[No record of September or October]

[Election Night in September. Blanchard S.W. becomes R.W.M.]

Nov^r^ 3^d^ 1743

When the Stewarts Made their Report of B^r^ Biggs Ilness and the same being Deamed not regular by the whole Lodge his Money was ordered to be stopt and he ordered to attend the Lodge next Lodge night. [See 3rd January 1745.]

W^ll^ Blanchard

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[No mention of Election in December.]

Bulkeley R.W.M. Bernardeau S.W.

Jan^y^ 5^th^ 1743/4

[Parr received six months grace for his debt]

It being further agreed that B^r^ Haistings should treat with the Brewer About taking our Money on Common Intrust and Give us an Answer the next Lodge night

[Signed by]

L. James Master [pro. tem.]
Dan^l^. Bernerdeau S.W.
W^m^ Marshall
Rich^d^ Davy
Dan^ll^ Barbier
John Young
W^m^ Woodman
James Andrews
John Bradshaw
Roe Rotherham
Jon. Freer his Mark
John Poole Stewarde

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Feb^ry^ 2^nd^ 1743/4

[Bulkeley R.W.M ill and on the Box] deserves his Money and continued on the Box.

In whose Room he Being sick the Lodge proceeded to a choice of New Master Whereupon B^r^ Marshall was declared duly elected.

B^r^ Hastings acquainted the Lodge that M^r^ Giffard his Brewer* was willing to take the Cash of the Lodge who agreed that he should have 40 pounds at 5 per Cent which being unanimously agreed on Whereupon Security by note of hand was made to B^r^ Barbier Rotheram and Andrews payable three Days after Date.

Twas proposed by B^r^ Barbier that B^r^ Hastings should give security for the severall utensils and cash belonging to the Lodge that shall from time to time be left in hand which was agreed to and that the same shall be done next Tuesday evening.

But such security that shall then be given or at any time hereafter given shall be duly given to the Master for the time being but that the same shall not be deposited in the Master's hands but some other Member approved by the Lodge.

Twas moved that Bro^r^ May should act as Clerk till brother Gidley's [43] Debt that he owes should be pay^d^ for him which was agreed to providing that B^r^ May would give or cause to be given proper attendance in that office.

[Gidley was an attorney and May probably owed him money: the salary to be applied towards reducing this debt. There is no other reference to him in the Minutes, but he signed as Clerk on 18 May 1737 (see end of Articles).]

[* Either the Gifford of No. 63, the Bear and Harrow (now No. 5, St. George and Corner Stone) in 1731, or Richard Gifford, in 1725 S.W. of the Castle Tavern, St. Giles. *(G.L.Min.*, pp. 178 and 26.)]

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March 1st 1743/4

Wm Child was recommended and accepted and entered

Agreed that the Bond regarding Br Haistings shold be Ingrossed and Compleated on Monday next being the fiveth Day this present instant.

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March 15th 1743 [1744]

[Election night, but no record of choice of officers.]

Twas moved that a List of Trades &c should be printed of and the same agreed to and Br Andrews and Br Rotherham was ordered to prepare the same some time the next month for their being printed of immediately.

Twas moved that the Master and Wardens shall not for the future be exempt from the Stewards' office but shall when called on by the Roll either resign his or their office and serve the Stewardship or fine for not standing Steward equally the same as if there was not either Master or Wardens an Article to the Contrary notwithstanding.

The Bond being read over which was signed by Brother Hastings for the Re-delivery of the severall Utensills But the same being not agreeable to Br Hasting's mind he snatched the same out of the Hands of the Junior Warden and threw it in the fire. But he agreed to pay for the same which cost about 1—1—0

The Stock of the Lodge appears

| | | |
|---|---|---|
| By Cash. | | 10— 0—11 |
| By the Brewer's Note | | 40— 0— 0 |
| By Andrews | Do | 5— 0— 0 |
| By Parr's | Do | 3—15— 0 |
| By Young | | 10—12—11 |
| | | 69. 8. 10 |

After which the Lodge was closed

Danl Bernerdeau
Danl Barbier
James Andrews.

[Master & Wardens elected this evening.]

---

Lodge Night April 5th 1744

The Lodge being regularly opened and the officers in their proper places When Br Banton* Brought an Account of the Expence of Printing of the List of Trades Which Was Agreed he should Print of two hundred for twelve shillings and further agreed that Bror Woodman should make good All the Locks belonging to the Pedestall and We further Received a Letter from Bror Parr Relateing to the Money he is Indebted to the Lodge. Agreed it should be left to the Discresion of Br Barbear [S.W.] but that he should make some payment In three months and the Whole in six months.

A Motion being made by Br Barbear that Bror Young should make a payment of the Money he is Indebted to this Lodge When the Lodge Agreed that Br Barbear should call on Bror Young and hear the Proposals and Report the same next Lodge Night

Sined Danl Bernardeau
Daniel Barbier
James Andrews

[* *Not in Friendly Society List: probably only a visitor.*]

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April 3rd 1744 [? error for May]

["The Worshipful Br Marshall" as R.W.M. pro. tem. and Barbier and Andrews Wardens]

It was agreed that the Howers of Meeting shall be from Eight to Ten for Sum̃er and for Winter from Seven to Nine, after which No Money Is to be Received and the Business of the Night finished But this Resolve to continue no longer then during these troublesome times. [Article IX.]

Twas further resolved that no member of this Lodge either hath or should be deemed hereafter non worthy to receive the Benefits of this Lodge while or when Ill shall ever hereafter hold either the Masters Wardens or Stewards offices in this Lodge and if call'd on to serve the office of Steward shall fine for the said office any Article to the Contrary notwithstanding.

Twas further Resolved that 10 pounds should be paid to the Brewer and a fresh note taken from the Brewer for 50 pounds and the Interest of it and the forty pounds taken up and that Bror Hastings and Br Andrewes should act therein.

After which the Lodge was closed

Wm Marshall Mr P.T.
Danl Barbier
James Andrews
Danl Bernardeau

[The "troublesome times" referred to was that of the hostilities in Flanders, France and England having mutually declared war in March; Saxe was then at Dunkirk on the point of invading England; and the consequent encouragement this gave to the younger Pretender.]

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June 21. 1744 [? 22nd, Thursday, Election Night.]

Quarterly Meeting.

The Presiding Officers present.
The Lodge was opened in due form.
Bror Danson and Davy Stewards Elect.

Barbour chosen Master Andrew Senr Warden and Bradshaw Junr Warden.

The Cash of the Lodge was given in as follows

| | |
|---|---|
| Brewers Notes | 50— 0— 0 |
| Andrews Do | 4— 0— 0 |
| Par Do | 3—15— 0 |
| In Young's Hands | 10—12—11 |
| In Cash | 6— 7— 5½ |
| | 74—15— 4½ |

After which the Lodge was closed.

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[There is no record of any meeting in July.]

Augt 16. 1744.

Right Worshipfull Master Wardens & Brethren present.
The Lodge was opened in due form.
The Right Worshipfull Master proposed that whatever Men be absent on the Quarterly Meeting viz. when officers are chosen such absent when cal'd on to stand Stewards sall be find 5s such excepted that be claimants on the Box who

shall only be find 2. 6 as such them present refusing to stand Steward shall be fined only 2. 6 this order to take place the ensuing Quarterly Night.

After which the Lodge was closed.

Dan[l] Barbier
James Andrews
Louis James [pro. tem.]

---

Sept. the 20. 1744 [Election Night, the new officers sign the Minutes.]

Present. The Master Wardens & fourteen Members.
It was resolved that the Stewards should visit Bro[r] Sample regularly but should not pay him the weekly payments but give him notice that the Lodge had order'd he should call for it on the Lodge night following and if he does not attend the next Lodge night he forfeits his money.

Resolved that whoever shall be chosen Jun[r] Warden either visit or cause any member to visit any claimant on the Box. But whoever visit or takes on him to visit shall attend to make his report or be fined agreable to the Articles.

Andrews, Master
J. Bradshaw
L. James.

[This is a reversion to the original Article, dropped in April 1743.]

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Oct. 18. 1744.

The Lodge being regularly opened Bro[r] Freer being Excluded appealed to the Lodge to be reinstated as before alledging his being both on the Parish & King's Duty* the Lodge was of opinion they could not then take the same [into] Consideration proposed to hear the same on the next Lodge night but one and In the interim to summon the Lodge on the next occasion.

The Stewards reported that Bro[r] Sample Deservd his mony and ordered to be paid his Mony accordingly—

After which the Lodge was closed.

Andrews. Master
J. Bradshaw [S.W.]
L. James. [J.W.]

[* Jonathan Freer. No. 14 in the Friendly Society List, Coal Merchant, was now Parish Constable; this explains the reference above, and others later.]

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Nov[r] 1[st] 1744.

The Lodge being opened in due form the Minutes of Last Lodge Night was confirmed.
Bro[r] Freer with his friend attending the Lodge was of opinion his affair could not be heard till next Lodge night. But whatever Evidence could be given the same may be heard and admitted next Lodge night tho' he should not be [word illegible] provided he gives Testimony on the word of a Mason.

accordingly he says at 11 or 12 in the Morning on the Thursday he was excluded he went out of Town with a poss of a Woman & 3 children and did not come to town till the fryday following.

---

Nov^r 16. 1744. [? 15th Thursday]

Right Worshipfull Master & Wardens present.
The Minutes of last Lodge night was read & confirmed.
B^r Freer's affairs were heard and the Lodge agreed to reinstate him on this Condition that he shall not receive any Benefit or free Gift from this Society for any Illness or Imprisonment provided the same be occasion'd by his being a constable and If for such Illness or Lameness he may receive by any accident while he is executing his office and he declares for the same he shall be Excluded and Likewise before he receives any Benefit or Free Gift be paid on his Death or his Wife he shall bring or cause the same to be done two Persons either to be made or Entered

and if he will not agree to this Resolution that the Lodge will abide by the Exclusion.

But this resolve not to be a precedent for any other member already excluded.

Resolved N: C: to be admitted on the above Terms
Bro^r Freer was acquainted with the Resolution who acquiesed in the above Resolution and ordered to be Reinstated paying in his Last Quarter's Deficiency.

After which the Lodge was closed.

Andrews Master
J. Bradshaw
L. James.

[No record of a meeting on December 6th]

---

Dec^r 20^th 1744. Quarterly Meeting. [Election night.]

A Letter from B^r Helot was read and it being the sense of the Lodge the same was to Desire himself to be Excluded or his Dismission. The Lodge accordingly complyd with the same and ordered his name to be Erased of the Book of Articles and Roll and Excluded him

afterwards Drank his health as a very Worthy Member of it while he continued as such

Twas then resolved to put Bro^r Parr's note in force and that Bro^r Rothram should deliver the same to Bro^r Andrews for that purpose.

After which the Lodge proceed to Choice of officers and accordingly chose Bro^r Woodman & Young Stewards Bro^r Bradshaw Master and Bro^r James & Danson Wardens.

Stewards' account found Just.
the severall officers health were drank & Returnd.

Afterwards the Lodge was closed.

J. Bradshaw
L. James. S.W.
John Poole P.T

---

Jan. 3^d 1744—5

Right Worshipfull Master Wardens & Brethren Present
The Lodge being regularly opened the minutes of the last Lodge night were read and confirmed.

The account of the Lodge was given in which stands as follows

| | |
|---|---|
| Brewers notes | 50— 0— 0 |
| Interest due to the same | 1— 0— 0 |
| Brother Young | 9— 6—11 |
| Par for Notes | 3—15— 6 |
| Andrews D^o | 1— 0— 0 |
| Ballance Cash Last Quarter | 3— 5— 1½ |
| Received this Night Jan. 3 | 1—17— 2½ |
| | 70— 4—10 |
| | [should be 70—4—9] |

Bro^r Jones* and Biggs being Deficient in their Payments of 2^s for the Burial of Marshal The Brethren present unanimously agreed to Indemnifye B^r Danson for paying 2^s on account of Bro^r Jones he always behaveing herein as a worthy member But unanimously refused to pay any money for Bro^r Biggs for Reasons best known to themselves and his name ordered to be struck off the Roll and Book of Articles and further to be excluded this Lodge†

afterwards the Lodge was closed.

J. Bradshaw Mast^r
L. James S.W.
W. Danson J.W.

[* Not previously mentioned.]
[† See Minute of 3rd November 1743.]

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[A Hiatus occurs here, the record being continuous. There are no Minutes of February, March (election), April, May, June (election), July, August or September (election). The officers were changed, so meetings must have been held, in spite of the "troublesome times."]

Octo. 11^th 1745.

The Right Worshipfull Master Wardens & Brethren present.
According to their being Conveind for that Purpose it was Aggreed Nem. Con. that the Articles expiring at June 1745 it was then agreed that the same Articles should remain as at present til the Body should think propper to alter them with this amendment that at every quarterly meeting the whole Body should be summond* and Meatt within the first Hower after propper Notice and that upon not answering to their Respective Names to forfeit one shilling whether such summons be delivered by the Tyler or not and upon refusing to serve the office of Steward to forfeit 2^s 6^d in the Roome of the 5^s According to the Printed Articles and that the Clerke for the time being shall allways write the Ticketts as his propper buisness Allowing the Tiler 2^s 6^d for Delevering the same allways Observing that the same shall be delivered within the last five days before the next meeting

Sin^d J. Young Master
Dan^l Bernardeau } Wardens†
W^m Woodman }
D. Barbier
Richard Davy
Matt^w Alanson
J. Dupre
George Deleny
Will^m Smith
Joseph May
John Poole
L. James
Will Danson } [Stewards]
John Bradshaw }

[* Article XI.]
[† Elected at the September meeting, with Bradshaw & Danson, Stewards.]

Twas further agreed that in case the Tyler or any member taking upon himself to give any member notice of the Quarterly Meeting shall be subject to the 12^d penalty and the member fined excus'd the same

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Nov^r^ 7^th^ 1745.

The Proper officers having taking their seats with the Respective Members the Report of Bro^r^ Gathorne who was sick on the Box regularly made the Sen^r^ Warden Bro^r^ Bernardeau from not visiting him on either Saturday or Sunday, being his time for visiting the sick members & Bro^r^ Bradshaw Sen^r^ Steward reported that he visited him Regularly that on Wednesday and on Thursday last he visited him again and found he was not at home, but saw his wife who said if he continued as well as he then was, he would Declare of on Saturday or Sunday following but omitting to call of on either of those days Bro^r^ Gatherne insisted on his being paid for the Monday being the fourth of Nov^r^ and Bro^r^ Bradshaw the Sen^r^ Steward accordingly paid him and accounted for the same to the Lodge this Night and the same time informed the Lodge he had sent his Girl to him the Sunday who said he could say nothing to it, he ought to come himself.

Bro^r^ Danson reported that he visited Bro^r^ Gathorne on Thursday Last who being not at home he saw his wife who told him if he continued as he then was he would declare of that week and he visited him again on Monday ye 4^th^ of Nov^r^ & he informed him he was glad he then calld & said If Bro^r^ Bradshaw had calld the Day before he then would have declar'd off but said he kept him [a] day Longer than on the Society or Box than he intended who was [word illegible] and ordered Bro^r^ Danson to make his report to the Society, he dclar'd of on that day being Monday the 4 of Nov^r^ and accordingly was paid for that Day.

Bro^r^ Bernardeau Sen^r^ Warden likewise Reported that he visited him on the Monday the day he then declared of who told him that he had declar'd of that day to the 2 Stewards.

The Lodge then asking the Jun^r^ Warden & the 2 Stewards whether they thought he deserved his Money for the Monday and they were unanimous he did not for this Reason and that he told B^r^ Danson that Bro^r^ Bradshaws not calling on him of Sunday hinderd him of a days work and informd my Bro^r^ Bernardeau on the Monday that he was then capable of work.

The Lodge being of the same opinion that he did not deserve that days money unanimously thought he did not deserve his Money & accordingly summond him to answer the complaint of the several officers next Lodge night under the Penalty of Exclusion after which the Lodge was closed.

Jo^n^ Young Master
James Andrew Sen^r^.W. [pro. tem.]
D^l^ Bernardeau
John Bradshaw } Stewards
Will Danson }
Daniel Barbier
John Poole

---

Nov^r^ 21. 1745

The Master and Wardens with the Brethren being present the Lodge was opened in due form.

Bro^r^ Gathorne's affair was taken in consideration and he agreed to submit this night to the Decision of the Lodge in the resolution whether he deserved his Mony when sick or not and the Lodge was of opinion that he did not deserve his weekly mony which was paid him.

and accordingly resolved that he should not receive any weekly money for sickness or Imprisonment, Lottery Tickets, free gift for his Wife's Death, any free gift to be paid his Wife on his Death, not Liable to hold any office or

vote in that Lodge, for During the term of one whole year from the Date hereof agreeable to which Bro$^{r}$ Gathorne was ordered to signd his name

Geo. Garthorne

after which the Lodge was closed.

Sin$^{d}$ J. Young Master
James Andrews
Dan$^{l}$ Bernardeau.

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[No record for December (election) 1745, or January 1746.]

Feb. 20$^{th}$ 1745 [*i.e.*, 1746.]

The Master & Wardens being present and the Lodge being Regularly opened it was aggreed by all the Members then present that the box should be shut up for the space of six months to all members claiming upon the box either for sickness Imprisonment or Pensioners.

D. Barbier
L. James
J. Bradshaw
John Poole
John × freer [his mark]
Roe Rotherham
Jo$^{n}$ Young
Dan$^{l}$ Bernardeau
Will$^{m}$ Smith

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March the 6$^{th}$ 1745/6

The Master & Wardens being present and the Lodge being regularly opened the Nominee of Bro$^{r}$ Barnshaw Deceasd came to claime the free Gift which was Ready to be paid but Bro$^{r}$ Young Claiming a Deb't due to him and she Refusing to take the ballance as aproved to be Due to her and B$^{r}$ Young at the same time *Endemnifying* the Society for all charges that might any ways fall upon the said Society the Lodge do agree ~~to stop the said Mony til Bro$^{r}$ Young is paid~~* to leave the said Money in Bro$^{r}$ Young's Hands till they have Aggreed.†

Wittness Jo$^{n}$ Young.

At the same time Bro$^{r}$ James Propos'd B$^{r}$ Gavey to be a Member of this Lodge he having Deposited one shilling which is to be for fitted unless the said Gavy do appear to enter the next Lodge night

L. James M$^{r}$
J. Bradshaw
Will$^{m}$ Smith

Bro$^{r}$ Gavey not attending y$^{e}$ 1$^{s}$ forfeited.

[* This has been erased.]
[† Article XVII. provides that the widow is only entitled to the balance, after deducting any debt due to the Society.]

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[No record of meetings in March (election), April or May 1746.]

June 5th 1746.

The Respective Officers being present the Lodge was opened in due form.
Twas moved and unanimously agred to that the Entrance mony shall not be more than 5s while the number does not exceed 40 afterwards to 60, 7s 6d paying the Clerks & Tyler perquisites besides.

After which the Lodge was closed.

[Signed only by] Daniel Barbier
Richard Davy

[There is no mention of the Election at this meeting, which was Quarterly Night.]

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1746. July ye 3rd

It was agreed that ye Lodge should be Remain'd shut up till Crismas next

Wm Blanchard
Danl Bernardeau
James Andrews
Danl Barbier
Luke Clifton
John Poole
L. James
Roe Rotherham
Jonathan Freer
Richard Davy.

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[No record of meetings in August or September (election), October, November, December (election) 1746, or January & February 1746.]

March 19th 1746—7. [Election night.]

The Master Wardens & Brethren present The Lodge was regularly opened and unanimously agreed on That the Box should be opened and the Benefits in Sickness should be no more than 6s per Week for twelve months from the Date hereof.
Twas then further proposd that the Burial & free gift to members widows shall be reduced to 5 pounds and the free gift to a member on his wife's death shal be reduced to 2—10—0 for 12 months from the Date hereof

Twas further proposd

That no Member Imprisond for any Debt shall be intituled to 5s per Week on account of his Imprisonment while he is in Goal or free Gift for his Wife or free gift or Burial paid to his Wife nor Liable to any payment into this Lodge while he is in Goal nor finable for not attendance or serving any office here while a member during that time yet if any member imprisoned is desirous to receive the weekly Benefit for sickness as aforesaid he shall clear the Roll within one month After his imprisonment and continue regularly his payments without being fined for nonpayment which if he shal be fined for ye same he shall not receive any Benefit for sickness, nor allow to make his payment here in till he is discharged out of Goal after which he shall continue his payment herein or be excluded under the above resolution for 12 months.

Twas then further proposed that the Tyler should be dismisd till further ordered.

Twas then further proposed that if any member will officiate as clerk to this Lodge shall be allowd 6d per Night and the Master or senr Brother present shall have power to nominate the Clerk the two above orders Reversable at any time.

Twas then further proposed That in order for the future welfare of this Lodge That Bror Young & Barbier shall be Empowered at the Expence of this Lodge to treat with some of the Brethren of the King's Arms Lodge* to consult with them if they Beleive the Lodge would agree to Joyn ours and after that to treat with their Lodge concerning the same and that if the same should be Rejected

That then all and every member or members of this Lodge shall have Liberty to propose and Enter any Bror or person a member hereof Gratis without taking any Ballot whose Recommendation shall be sufficient But such person proposd shall not exceed 45 years and be otherwise Qualified agreeable to Articles and the said Resolution to cease when the number of members of the Lodge be Sixty.

After which some new articles to be made
The Lodge afterwards proceeded to choice of new officers for the ensuing Quarter upon which Bror Young was chosen Master and Barbier & Poole Senr & Junr Wardens after which the Lodge was closed.

Jon Young [R.W.M.]
Danl Barbier [S.W.]
John Poole [J.W.]
James Andrews
The mark of Jonathan Freer
Johonoston Freare
by Order†
Wm Blanchard.

[* Now No. 10, Westminster and Keystone.]
[† Freer has apparently learned now to write his name: the writing and spelling are very ragged.]

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April 2nd 1747

The Master Wardens & Brethren present. The Lodge was regularly opened The Minutes of the last Lodge Night were read & confirmed.
The Master & Bror Barbier [S.W.] reported that they had seen the Master of the King's Arms Lodge and had not come to any Resolution on the former minute

Whereupon this Lodge agreed to Enter Members on this Night on the aforesaid Resolution and to continue the same till this Lodge have 60 members or till the 2 Lodges are Joyned as aforesaid.

Whereupon Bror Richard Watkis Baker of Dyot Street was proposed to enter a member and on the Recommendation of Bror Young and Bror Wm Danson* Tayler of Newcastle Court by Br Poole to Enter and accordingly were admitted

After which Bror Clifton was excluded for Non Payment twas proposed that the Stewards for the future should have but 2s and agreed to at the funeral of a Deceased Member

After which the Lodge was closed with this Resolve to summon the Lodge against the next Lodge night.

[*There was already a William Danson a member.]

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April 16th 1747

The Lodge was regularly opened The Master and Wardens present and the Minuets of last Lodge night was read and confirmed.

Jon Young Master
Danl Barbier Senr W.
John Poole Junr W.
Roe Rotherham
Danl Bernardeau
Wm Child
Joseph May
Will Danson
Richd Watkis
Will Blanchard
Jon. Freare
Mattw Allanson

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[No record of meetings in May, June (election), or July. Of the final entry August 6th, only the heading has been written.]

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This concludes the entries concerning the Lodge at the Crown and Anchor, although we know it remained here until 1749. The Minute Book is only about half-full at this date. At the removal of the Lodge to the Rummer & Mitre, Labour in Vain Hill, in another district of London, the book began to be used at the other end, the first entry being 15th January, 1753. I am inclined to think this was an entirely new Lodge, from the lists of members of this year onwards. But this being a convenient point at which to break off the story of the Benefit Society, it is not proposed to continue the history of what became the Vacation Lodge, bearing the number 55 at the time it ceased to exist in 1801. The warrant was again issued on the 7th April, 1802, to some brethren at Wiveliscombe in Somerset and the name of the former Lodge was retained, being the "Loyal Vacation Lodge." This lapsed and the warrant was finally returned to the Grand Lodge in 1862.

Of the revived Lodge at the Rummer it is only needful to point out that all trace of the Benefit Society had disappeared by 1753. It had now become a Lodge pure and simple, and its proceedings are interesting, but with regret we must leave the subject—the Editor of our *Transactions* having warned me,—"under the penalty of exclusion" from its pages.

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## LIST B.

Members of the Lodge No. 163 mentioned in the Minutes but not occurring in List A.

| | |
|---|---|
| —— Amry, | "proposed and agreed to" (joined) 20th January 1743. |
| —— Biggs, | nominated as Secretary 26th March 1741, J. W. 16th September 1742; ill in November 1743, when his money was stopped. Excluded on 3rd January 1745. |
| John Bradshaw | "a member of this Lodge" was made a Master [Mason] 5th May 1743: J.W. June, S.W. September and R.W.M. December 1744. Senr Steward September 1745. |

| | |
|---|---|
| —— Cranstone, | Senior Steward in January 1741. Appears to have quitted the Lodge towards the end of the year, and in 1743 was a visitor from the Golden Sugar Loaf No. 49 (the Richmond Lodge). |
| William Child | 1744, 1st March, recommended accepted and entered. Last mention on 16th April 1747. |
| —— Clark | proposed to be made 7th October 1742. |
| Will. Davis | 1743, proposed as a candidate 20th January and made 3rd February. |
| Richard Davy | 1743, 2nd June made and admitted a member. Jun$^r$ Steward. June 1744. Last mention 6th July 1746. |
| William Danson (1) | 1743 3rd March made and entered [a member], 5th May, made a Master. Jun$^r$ Steward. September 1745. |
| William Danson (2) | Taylor, Newcastle Court. Proposed for joining 1747. 2nd April. |
| —— Deering | 1741 25th June, resigned by letter. |
| Pierre Dumoulin | 1742 16 December, made. |
| William Dunmore | "made in this lodge," was a visitor 9th February 1738. |
| —— Dupré. | 1741, 1st October, fined. I think this must be Isaac *Dubois*, as he was frequently fined for minor offences. Last mention 11th October 1745. |
| —— Evatt | 1741, 24th September, fined. |
| —— Fremolt, | 1741, 22nd Jan., prepared the "Bond," and was paid for it on 7th May. |
| —— Fournier (1) | Reinstated on 19th November 1741, but there is no previous mention of him. |
| Francis Fournier (2) | made 16th December 1742. |
| Peter Hales | proposed as a candidate and elected on 26th February 1741, "to enter at his discretion," and again proposed 16th December 1742, but no record of his entry. |
| —— Hawkins, | proposed as a candidate 16th December 1742, but no record of his making. |
| Edward Howell | made 7th October 1742. |
| —— Humphrys | Junior Steward in January 1741. |
| Francis Hurlbatt | made 7th October 1742. |
| Louis James. | Was a visitor from the Goat, Spread Eagle Court, Strand, No. 38 (now 26 Castle Lodge of Harmony), and the King's Arms, Seven Dials. Two Lodges were here, No. 56 and No. 179, now the Royal Naval No. 59. He must have joined later; J.W. in October 1741, S.W. in December, and R.W.M. in March 1742. J.W. September 1744, S.W. December, and R.W.M. probably in March 1745. R.W.M. again in March 1746. In 1741 he visited the Grenadiers Lodge. |
| —— Jones, | mentioned in Minute of 3rd January 1745. No other particulars. |

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| Mark Ledié | J.W. in March 1743. |
| —— Mears | a member in 1741. |
| Thomas Newton, | 1742. 16th December, proposed and admitted (joined). |
| —— Peake | made 29th January 1741, but excluded for being over the age limit, 5th February 1741. |
| —— Pilkinton, | a member in 1741 and Steward. |
| John Poole, | R.W.M. in March 1743; Steward in January 1744. J.W. March 1747. |
| C. Reynolds, | erased for imposing on the Lodge, 18th March 1742. |
| John Sample. | "made in this Lodge," was a visitor on 9th February 1738, and either became a member or rejoined, for on a later date he sent his money by Bro. Ray. In September 1744 he was to be "visited regularly." |
| Chas. Victor | made 21st April 1743. |
| Martin Vistry | made 16th December 1742. |
| Richard Watkis, | Baker, Dyot Street, joined 2nd April 1747. |

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## LIST C.

### Visitors to the Lodge.

| *Name.* | *Lodge.* | *Visited.* |
|---|---|---|
| —— Banton | Not named | 5th April 1744 |
| —— Barns | of St. John. | 10th September 1741. |
| Thos. Barr | Lodge not stated. | 20th January 1743 |
| Thos. Barron | Turk's Head, Temple Bar, No. 16. | 16th March and 6th April 1738. |
| W. Barton | H.L. of St. John. | 9th February 1738 |
| W^m^ Butler | Marlboro Head Petticoat Lane No. 128. | 26th March 1738 |
| —— Calwell | Fountain Katerin Street No. 114. | 16th February 1738 |
| Will Carr | Masons' Arms Madox Street. No. 56 (now 5 St. George & Corner Stone) Visited the Grenadiers Lodge, 28th April, 1742. | 20th January 1743 |
| —— Cassoll. | Black Lyon Jockey Fields. No. 77. | 30th March 1738 |
| Will Cazalo | ? same as Cassoll, as he is of the same Lodge, No. 77. | 9th February 1738. |
| —— Clack | Fountain Katherin Street No. 114. | 16th February 1738 |
| D. Coles | Ditto | ditto |
| —— Cook | Kings Arms Tower Street Seven Dials No. 6 (now 10. Westminster and Keystone), | 10th September 1741 |
| —— Cosens | Fountain, Bartholomew Lane No. 168. | 30th March 1738. |
| —— Cranston | see List B. | |

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| Edward Darvell | H.L. of St. J. | 9th February 1738 |
| Richard Davison | St. John | 19th March 1738 |
| Robert Dods | Braund's Head New Bond Street No. 6 now 8. British. | 23rd February 1738 |
| Jas. Dover | Masons Arms Madox Street No. 56 (now 5 St. George & Corner Stone) | 20th January 1743 |
| | He was a visitor to the Grenadiers Lodge, now No. 66, on 26th October 1743, 25th January 1744, and 9th March 1746. | |
| William Dunmore | see List B. | |
| —— Emberton | St. Johns | 26th March 1738 |
| John Fisher | Red Lyon Chandler Street (an unidentified Lodge) | 9th February 1738 |
| Rob^t Fleming | George in Portland Street No. 10, Original No. 3, now Fortitude & Old Cumberland | 27th August 1741 |
| | On 27th October 1739 was a petitioner and founder of the Grenadiers No. 66, having been made "before ye const^n." On 26th March 1740, his name was erased. On 11th April 1744 he rejoined and was elected R.W.M., being one of four candidates. He declared off at the end of June. From 23rd April 1740 down to 13th July 1743, and after 26th March 1746, he was a member of the Lodge at the George, Portland Street, and on 25th January 1744 he was a member of the City of Durham No. 153. On 14th March 1743 he visited No. 4 at the Shakespear's Head, now the Lodge of Friendship No. 6, and acted as W.M. | |
| —— Fort | Fountain Katerin Street Strand No. 114 | 16 February 1738 |
| —— Foster (1) | Fountain, Katerin Street, Strand No. 114, | 16th February 1738 |
| —— Foster (2) | Bear, Strand, (? White Bear) No. 134. | 30th March 1738. |
| —— Gavey. | 1746, 6 March, proposed for joining but did not appear | |
| —— Guerier | Lodge not stated. | 2nd April 1742, was not admitted as a visitor (see Minute). |
| —— Hodges | Talbot, Westminster, No. 170 (Lord Talbot's Head), | 30th March 1738. |
| —— Hoilt | Bear, Strand No. 134, | 30th March 1738. |
| James Horton | Turk's Head Temple Bar No. 16. | 6th April 1738. |
| —— Jackes | Theatre Coffee House, Bridge Street No. 13 (now 20. Royal Kent Lodge of Antiquity) | 30th March 1738. |
| Louis James | see List B. | |
| Peter Jolley | Bull Head in Gracechurch Street No. 22, | 9th February 1738. |
| Sam. Jones | St. John. | 9th March 1738. |

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| H. Kerison | St. John | 26th March 1738 |
| —— Klack | see Clack. | |
| —— Lamb | holy Lodge St. John. | 16th February, 2nd & 30th March 1738. |
| —— Leeds | Fountain, Catherine Street No. 114 | 16th February 1738. |
| —— Linn | St. John | 23rd March 1738. |
| —— Matheson | Queen's Head Knaves Acre, Original No. 3, now 12 Fortitude & Old Cumberland, | 26th March 1738. |
| —— Maude | Fountain, Bartholomew Lane. No. 168, | 30th March 1738. |
| —— Morgan. | Glocester, Pall Mall No. 159. | 10th September 1741 |
| P. Mosiers. | Crown & Anker, King Street. St. Giles, No. 56 | 23rd March 1738 |
| —— Newton | Rainbow, York Buildings, No. 75 (now 33 Britannic) | 30 March 1738. |
| | This is probably the Thomas Newton who joined in 1742 (see List B). | |
| —— Oates (1) | King's Arms, Great Wild Street. No. 123, | 30th March 1738. |
| —— Oates (2) | St. John. | 30th March 1738. |
| —— Pain | Sugar Loaf, Great Queen Street, No. 49. | 10th September 1741 |
| —— Parker | Fountain, Bartholomew Lane. No. 168, | 30th March 1738. |
| Stephen Payne | Crown Tavern, Smithfield. No. 154 | 6th April 1738 |
| —— Peirshouse, | proposed as joining member but not elected, 9th April 1741, Lodge not stated. ? W^m^ Pearsehouse, of St. Paul's Head in Ludgate Street, No. 40 of 1729. | |
| —— Raboteau, | Prince's Head in Prince Street, (an unidentified Lodge) | 2nd March 1738. |
| Thos. Roper | St. John. | 9th February 1738. |
| —— Russell | Master of the Turk's Head Lodge, Temple Bar, No. 16. Either Elias or Peter, both of this Lodge in 1731. | 23rd March 1738 |
| —— Scarlett. | Fountain, Catherine Street No. 114, | 16th February 1738. |
| J. Slap. | [Old] King's Arms, Tower Street No. 112, | 23rd March 1738. |
| Wm Soens | St. John | 23rd February 1738 |
| Thos Spurrier | Sun in Round Court [Strand] No. 134, | 9th March 1738. |

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| Wm Stanhope, | landlord of the White Swan in New Street Covent Garden, where both Lodge and Society were established in 1737. On 26th March 1738 he was a visitor, of St. John. | |
| —— Tobart | Kings Arms, Tower Street No. 112, | 23rd March 1738 |
| —— Tringham. | St. John | ditto |
| Geo. Trubshaw | Ditto | 23rd February 1738 |
| —— Vinson | Ditto | 30th March 1738 |
| Sam Waters | Masons' Arms Madox Street No. 56 (now 5 St. George & Corner Stone) | 20th January 1743 |
| Richard Webb. | George in Portland Street, No. 10, Original No. 3, (now Fortitude & Old Cumberland) | 27th August 1741 |
| John Whitehead. | Queen's Head, Old Bailey, No. 76. | 9th March 1738 |

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Bro. F. W. Levander said:—

In his comments on the paper on *Extracts from old Minute Books in the Grand Lodge Muniment Room* read in January, 1915, before this Lodge by Bro. Hammond, our present Master gave much attention to one Lodge, the history of which he had been studying for a considerable time. But I hardly think we suspected he had so much up his sleeve as he has presented to us to-day. He has not only carefully shown the connection between the Friendly Society of Free and Accepted Masons and Lodge No. 163, but he has enabled us to study at our leisure the Rules and Regulations of the former—the original of which in the Mansfield Masonic Library is, I assume, the only copy known to exist—and the Minutes of the latter down to 1747. But he has done more than this: he has contributed from his great store of Masonic biographies details concerning a very large proportion of the members of both bodies.

In the Lodge Minutes the expressions—not unusual in the early days of Masonry—General, Public, and Private Lodge nights are mentioned; it would be interesting to know how these differed from one another. In the Minutes of No. 163 for 1738 a Masters' Lodge is first mentioned, but no particulars are given. "Masters' Lodges" is the title of one of the earliest papers in our *Transactions*. In it Lane states that the first reference to them occurs in Rawlinson's list of Lodges in 1733. Besides the 11 Masters' Lodges mentioned in the 1738 edition of the *Book of Constitutions,* Lane gives the names of many others in which such were occasionally held. To these may be added the Phœnix Lodge, meeting at Sunderland, in whose By-laws of 1755 it is laid down that a Masters' Lodge was to be held every third Wednesday of every month. In the places where the term occurs it varies between "Master's," "Masters'," and "Master" Lodge. As to what was performed at them, Todd, in his *History of the Phœnix Lodge,* says "At a number of these meetings not only were the several degrees worked, but on one occasion all three degrees were conferred upon one candidate, under a plea

of Emergency" (p. 49). Bro. Wonnacott mentions that quarterly elections were adopted in No. 163 as well as in No. 189. To these may be added the Lodge of Felicity, which, at its establishment in 1737, provided for the quarterly election of Master. Gould mentions also the Lodge of Friendship, now No. 6, and the Imperial George, now No. 78.

In the Phœnix Lodge, already mentioned, the "Pedestal" served the same purpose as the "Box" of the Friendly Society, the Wardens for the time being acting as Treasurers.

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Bro. GORDON HILLS said:—

I think that in the "Preamble" to the Rules of the Society, where the founders style themselves "but feint Imitators of OUR SUPERIORS, who are peculiarly distinguished for their extensive CHARITY and LIBERALITY to the Distressed Brethren," we see that they were moved by a very praiseworthy spirit to emulate, in a scale proportionate to their means, the example of Grand Lodge. Looking at the Minutes at this date one sees that it was only in the previous December that such a case as the Society and Lodge undertook to assist—an unfortunate brother imprisoned for debt—had been relieved by Grand Lodge on the report of the Committee of Charity.

I am afraid Bro. Canon Horsley's congratulations on the moderation of these brethren in the consumption of liquor whilst at their labours are not compatible with what we learn from the Rules and Minutes. Rule XXXV. makes a curious distinction between the Clerk and the Attendant and the ordinary members, if either of these officials "shall come disguised in Liquor into the Society Room or after Entrance become such, to be fined one Shilling; or if any member shall come disguised in Liquor, the President shall order him to pay his Weekly Money, and to withdraw for that Night." The officials apparently must discharge their duties in any case, but the members had to pay their dues and turn out.

The W.M. in the list of the members, which his labours have rendered such a valuable source of information in tracing these brethren, their Lodge-membership and avocations, suggests that Francis Barrs (65) is to be identified with a Des Barres, who was a member of the Lodge L'Immortalité de l'Ordre, and I think that there is very little doubt that he is correct in this supposition, which is confirmed by the fact that the next name in the list, Dubois (66) also occurs as a member of the same Lodge, in a memorandum relating to that body among the Rainsford MSS., from which it appears that Des Barres was received a member in 1766 and Dubois was admitted August 3rd, 1769; no initials are given in either case for the Christian names.

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Bro. ALBERT F. CALVERT *writes*:—

It is impossible to add anything of interest in connection with the Friendly Society and Lodge dealt with by Bro. Wonnacott in his usual thorough and exhaustive manner, but it has occurred to me that a few observations may be of

interest in connection with some other special Masonic Relief Societies and Clubs formed in connection with various Lodges in the early days. It is quite clear that, apart from the usual charitable side of Masonry, many of the Lodges in various parts of the country had special committees and clubs in the nature of Friendly Societies, and in support of this I would refer particularly to the Lodge of Industry No. 48, which was formed in Durham about 1725, the Royal Cumberland Lodge No. 41, formed in Bath about 1733, the Harmonic Lodge No. 216, formed in Liverpool in 1796, the Caledonian Lodge No. 204, formed in Manchester in 1792, and the Friendship Lodge No. 44, formed in Manchester in 1751.

## THE LODGE OF INDUSTRY No. 48.

In the Lodge of Industry, formed in Durham in 1725, but now meeting in Gateshead, the Minutes go back to 1725, and contain many interesting entries. There are special Rules or Orders set out, known as the Orders of Antiquity, Apprentices' Orders, General Orders, Penal Orders, and Laws and Orders for a Masonic Club.

The following are extracted from the Orders of Antiquity:—

20. That the Master or Steward keep the Book of Constitutions, Institutions, Orders, Accounts and Register, and from time to time informe or instruct any of the Assembly in such requests as they may want to be informed in.

21. That all ffines are to be paid upon first proof on demand, and such ffines and money as is or may be in Stock in ffund Box be disposed of as the majority of the Assembly shall determine.

The following is extracted from the General Orders:—

7. There shall be 2 Locks and 2 Keys to the ffund Box, differing in make or sort one to the other. The one Key kept by the Warden and the other by the Deputy.

The following are extracted from the Penal Orders:—

3. That the Master shall receive all ffines, Penalty's and Moneys collected among the ffellowship, and keep the Moneys in the public ffund Box of the Company: and from time to time render a just account of the state thereof to the ffellowship or a majority thereof when required on penalty of £01,,0,,00.

8. If any be found unfaithfully to keep and maintain the 3 ffraternal Signs, and also Points of ffellowship and principal matters relating the secret and craft, each offence penalty 00,,10,,00.

10. If the Master or Deputy be absent at the appointed time and place of Meeting or Chief Meeting day penalty each 00,,02,,06, or any other Meeting day penalty 00,,01,,00.

24. It is enacted by the Master and Wardens and the rest of this Society, that if any person shall presume to speak in the Lodge after it is regularly opened by Master or Wardens, without standing up and directing their discourse to the Master shall for the first offence pay 2d., for the second 4d., and so on as the majority of the Society shall think proper (May ye 6, 1734).

25. December 27, 1734. It is agreed by the Master and Wardens and the rest of the Society, that if any Brother shall appear in the Assembly without gloves and aprons at any time when summoned by Master and Wardens, shall for each offence pay 6d. upon demand.

28. By the consent of the Master and the whole Society it is inacted that no Brother shall have the benefit of the Fund Box except he clear of his accounts every half-year without ye benefit of Votes.—(June 4, 1739).

Agreed by the whole Society then assembled that ye Clerk shall have 10/6 per annum for taking care of the Society's affairs as formaly, all ticketts given gratis to the Members of the Lodge.—(June 24, 1738).

30. (June 1, 1752). Enacted by the Master and Wardens and the rest of the Society then assembled, that no Cash shall be lent to any Member of the Society.

The following are the Laws and Orders for the Masonic Club:—

1. Imprimus. That this Society meet every Quarter day, viz, June the 24 and Michaelmas Day, the 29 of September, St. John's Day in Christmas and Lady Day the 25th March, at the hours appointed, and every first Monday in the Month excepting the first Monday after each Quarter day, and not to exceed the hour of Ten at night.

2. That no one shall be admitted a Member of this Society under the age of 21 years, or over the age of 40, without the majority of the Society.

3. That if any Member having any continued ailment on him when or before he entered into the Society: He shall have no benefit from the Box for the same distemper, ailment or infirmity.

4. That the landlord keep a room and a good fire to be kept every Club night from Michaelmas to Lady Day during the Club hours or fined 6d.

5. That each Member shall clear the Book every Quarter day by paying in 2s. 2d. for the Quarter and what fines may stand against him, and to spend 3d. or excluded.

6. That there be one feast a year at Midsummer and that ye Stewards shall see that the reckoning be made up as soon as there shall be 2d. spent by each Member. Penalty 1s. 6d. each.

7. That there shall be chosen Provincial Master and Wardens once a year; also a Master and Wardens for the peticular Lodge, and whosoever shall refuse to stand shall be fined 1s. each.

8. The Master and Wardens have power to demand silence when any noise or disturbance is made, by knocking on the table with a Truncheon, and upon obstinate refusall shall be fined 2d.

9. If the Society's Reckoning shall exceed the allotted Dividens, the Stewards shall pay the overplus. Therefore if any Member calls for drink or Tobacco without the Master's leave, shall pay for it themselves.

10. If the Master or Wardens neglecteth coming on a Quarterly day or Club night at ye hour apointed shall forfeit 6d. to the Master and 4d. to the Wardens, and for the Stewards 4d. each. Forfeit 7 o'clock M.M.

11. The Master and Wardens shall receive all the money relating to the Fund Box and all their Resining up of their Cash shall give a just account of the same to society. And if there be any deficiency, they shall be obliged to make it good.

12. The Clark shall keep and deliver a just account of the Society's affairs, and for his care and trouble his allowance shall be 21/- to be paid on the 24th June yearly. All ticketts to be gratis.

If he neglects coming on a Quarterly night, penalty 1/-, if sickness or something extraordinary does not prevent, as a bad night, or business. Agreed by the majority the 24th June, 1754.

13. No member shall receive any benifit from the Box until the Revolution of whole Kallendar year after. It is enterance after which, if he falls sick, lame, blind, so that he is rendered uncapable of working, he shall receive 5/- per week during the time he laboureth under such misfortune. N.B.—If he lyeth above one whole year, he shall receive but half pay 2/6 per week.

14. The stewards shall visit a Member relying on the Box once a week at least, and shall give their report of him to the Society, the first meeting, and shall carry his money to his place of residence in 7 days after notice given, or forfeit 2/6 for the neglect of any part of this Article.

15. If any Member of this Society relying on the Box is found guilty of any fraud by willfully wronging the Box, he shall forfeit his week's allowance for the first offence, and for the second offence be excluded the Society without any return of money. And if any Member concealeth any fraud committed, by willfully wronging the Box by any Drawing Member, he shall forfeit 5/-.

16. If any Member shall goe from his place of residence without first acquainting the Master and whole Society, when or where he goeth or have no benifit from the Box.

17. If any Member hath by a debauched life contracted the Veneral Descase, they shall have no benifit for the said distemper.

Therefore if thought fitt by the Society, a Surgeon, Doctor or any other person, if sufficiently quallified, shall inspect into the Distemper, ailement or infirmity of any Member relying on the Box.

18. If any Member dyeth after he is a real Member, 2 pound shall be defrayed towards his funeral charge and 3 pound for his widow Executors or Administrators or Assigns to which Charge each surviving Member shall contribute 1 Shilling next Meeting after the interment, or be excluded the Society.

19. If any Member being within 3 miles of place of the deceased, shall in a solumn manner attend the corps to the grave, where they shall deliver the ticketts to Stewards their attending or fined 1s. 0d. (This article repealed March 25, 1779).

20. In order to attend the funeral each Member shall meet at the house where the Society is kept. From thence to place where the Deceased is. Each Member shall bear his own expence.

21. If anyone happen to die before he is become a real Member, the money that he hath Reposed into the Box shall be returned towards his funeral charge.

22. For the more decent attending a Funeral, each Member shall at his own expense purchase a black crape hatband and black gloves, or fined 2s. 6d.

23. When any Member neglecteth coming to a Funeral or when summoned upon any urgent occation as above mentioned shall forfeit 6d. (Void).

25. That no Brother upon a Quarter day or summoned upon any emergency, shall appear without white gloves and apron or fin'd 6d.

27. That if any Brother hath any work for to be done shall imploy some of the Brethren that are capable of performing it, and not Foreingers that do not belong to the Lodge, or fin'd.

28. That what Brother soever belonging unto the Lodge shall abuse the Sabbath by being disguised in drink or absents himself from Church, or some other place of Divine Worship, so that they bring scandle to ye Lodge shall be fined for the first offence 1s., and second offence according to the majority of the Lodge.

32. Agreed by the Master and Wardens, and the majority of the Brethren then present, that whoever of the Brethren hath a wife dieth after the date hereof of March the 25th, 1753, shall be allowed towards her funerall charges 40 shillings.

33. Agreed by the Master and Wardens and the majority of Brethren then present, that whenever the two Stewards or any two of the Brethren shall draw money out of the Fund (or from Mrs. Jones on the said acct.) for any Brother indisposed, that then in such a case they are to be allowed fourpence to bear their expenses, and if any more expended it shall be placed to their own particular account. (Decr. 26, 1761).

N.B.—The following article is to commence from this day 24th June, 1771. [Written in another hand].

34. It is further this day as above written, viz., December 26, 1761. That from this day forward all new Members to be admitted into this Society's Box, shall at his first entrance be subject to pay at his first entrance the sum of 15 shillings and sixpence (that is) 12 shillings to be paid into the Box and three shillings and sixpence to be spent by the Members then present. And further it is agreed—that all Gentlemen Maisons admitted (that does not chuse to be a Member of the Box) from this day forward shall be subject to pay down at his making the sum of 21 shillings, that is to say 14 shillings to go to the Box and 7 shillings to be spent by the Members then presint. N.B.—No Maisons to be made but on a Monthly or Quarterly day and lawfull warning to be given to the Members of the Society.

35. It is agreed on this day—29 Sept., 1772—That no Member be admitted into this Lodge without paying £1 1s. for entrance, except any of the Subscribing Brothers' sons, and they pay 10s. 6d. ea., 2 of which is to be spent, and 3 shillings for a Guinea.

36. It is agreed this 6th June, 1774, that any Brother proposing a Candidate shall pay thereon 5s. to be forfeited if he appears not to be made on the first Meeting after being offered, unless some satisfactory reasons be assigned to the Brethren for such omission.

37. Resolved that each Member by rotation stands as Tyler for one night or find a substitute for the same; fined 6d.

38. Any of the Brethren presuming to sit or stand in the presence of the Master with his hat on his head in an open Lodge shall be fined 6d.

39. At a Lodge held Sept. 29th, 1778: resolved—that every Member having a child dead, shall be paid Twenty Shillings out of the Fund to enable him to bury such child decently; this legacy is only allow'd those children that are between one month and fifteen years of age. It is further agreed that each Member belonging the Fund shall pay 2d. into the said Fund in consideration of each child's legacy.

40. At a Lodge held Sept. 29th, 1778, resolved, that after the aforesaid date, every Brother visiting this Lodge and not a Member of the Fund shall contribute Sixpence towards the expenses incurred at each Monthly or Quarterly Meeting, which he shall be present at, and the two General Meetings, viz., at Christmas and Midsummer, to contribute his equal share of the expenses attending such Meeting in proportion to the number present.

41. That seven pounds be paid out of the Fund to each deceased Member's Heir, Executor, Administrator, or Assign at the first Meeting after the funeral of the deceas'd, and at the same time each Member belonging the Fund shall contribute One Shilling in consideration of the said legacy being paid out of the Fund.

No date is given for the formation of this Masonic Club or Friendly Society, but from the notes in the Minutes it is clear that the fund box and rules were in existence in 1739, and possibly earlier.

## THE HARMONIC LODGE No. 216.

The Harmonic Lodge was formed in Liverpool in 1796, where it has always held its Meetings. A very interesting set of rules for the government of their Committee of Charity were drawn up in 1806, of which the following is a copy:—

RULES
for the
GOVERNMENT OF A COMMITTEE OF CHARITY
established
FOR THE RELIEF
of
POOR DISTRESSED FREE AND ACCEPTED
ANCIENT MASONS.

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Liverpool, 1806.

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*The* MASTERS, WARDENS, *and other* BRETHREN *of the* ANCIENT LODGES *in* LIVERPOOL, being desirous more consistently, more fully, and at the same time more conveniently, to perform the indispensable duty of relieving the Distresses of the Brotherhood, than is practicable in their Private Lodges, or by the Officers individually at their places of residence, have agreed to form a COMMITTEE of CHARITY, to receive the applications, to consider the merit of petitioners, and to order suitable distributions; which shall be established in the following manner, and conducted by the following Rules:—

I. THAT the Committee shall consist of the Masters, Wardens, and other Officers, for the time being of Lodges No. 20, 25, 276, and 302, or any other Ancient Lodge that may hereafter be established in Liverpool, out of whom shall be chosen a President for General Meetings, a Treasurer, and a Secretary, who shall continue in office for Six Months; but the Master of each Lodge shall, in regular succession, according to seniority, be President for the Ordinary Nights of Meeting

II. THAT this Committee shall meet on every Friday evening, from the 25th September to the 25th March, at Seven o'clock, and from the 25th March to the 25th September, at Eight o'clock precisely, at Mr. ASPINWALL'S, Richmond Street; where one Member from each Lodge, that has been twelve months a Master Mason, shall attend, such Member to be appointed by the respective Masters. Five Shillings shall be forfeited to the Fund, by each Lodge, in case of non-attendance of a Member belonging thereto; and if any Master shall send any Member to this Committee, who has not been made a Master Mason Twelve Months, he shall forfeit the like sum of Five Shillings to this Fund These Forfeitures to be levied on the respective Lodges of the Absentees, or otherwise, as may be determined, without the interference of this Committee. Any three of such Members, when met, shall have power to act; and in all cases to be determined by a majority of the Meeting, the President for the evening to have a casting vote; Sixpence each to be allowed out of the Fund for the expences of the attending Members of the Committee; and that each Master shall make a return of his Members on the Friday previous to St. John's Day, and pay to the Committee One Shilling and Sixpence for each Member so returned by him.

III. THIS charity shall extend only to those under the Ancient Constitution of Free Masons; and, to prevent impositions, no brother shall be entitled to this charity unless he can produce a certificate from the Grand Lodge, of his having been made in an Ancient Lodge, or satisfy the Committee to that effect; and that no Member rejected by this Committee for relief, shall hereafter be assisted from the Funds thereof, without a General Committee for that purpose called.

IV. THAT every Ancient Lodge that may be attached hereafter to this Committee shall pay the sum of One Guinea in the first instance, and those, as well as the existing ones, shall pay Fifteen Shillings and Sixpence for each Mason that may be initiated in their respective Lodges, and each Member shall, on the night of his attendance, render in an account, in writing, of the names and number of initiations of the Lodge to which he belongs; *and pay* the money due therefrom to the Treasurer, or, in his absence, to the Secretary, under the penalty of One Guinea for non-performance thereof; and the Treasurer shall not pay any sum or sums of money out of the Fund without a written order, signed by at least Three Masters of Lodges, and in that case they shall not order a sum exceeding Ten Shillings and Sixpence.

V. THAT the Treasurer's Account current with the Committee shall be published in print, and copies delivered to each respective Lodge for their examination, on the *Friday* following every St. John's Day.

VI. THAT every Subscriber to the respective Ancient Lodges in this Town shall pay to this charity, through the medium of the respective Masters, One Shilling and Sixpence half-yearly.

VII. THAT this Committee shall meet at large on the several *Fridays* next succeeding each St. John's Day; and a General Meeting may, at any time, be called by order of the President of the General Committee, for the purpose of altering or amending any of these Rules, or for the adoption of any new Rules that may be proposed and approved from time to time, or for any other business that may be deemed of sufficient importance to require a General Meeting, which shall consist of three Officers at least from each Lodge, under the penalty of Five Shillings each for non-attendance, any nine of whom shall have power to act.

VIII. THAT these Rules shall be printed for the inspection of the Fraternity in general.

IX. THAT, in case of any dispute as to the exact time of Meeting, it is hereby agreed that Mr. Aspinwall's Clock shall be the criterion for this Committee.

X. THAT no Commitee (except a General one) can relieve any distressed Brother Mason or Family, with more than Five Pounds at one time, or in one year, from the date of such relief.

| | | | | |
|---|---|---|---|---|
| BROTHERS | JOHN HIGGS, | W.M. | Lodge | 20. |
| | SAMUEL YATES, | W.M. | ,, | 25. |
| | ISAAC HENRY, | W.M. | ,, | 276. |
| | JOHN WALKER, | W.M. | ,, | 299. |
| | JOHN COGHLAN, | W.M. | ,, | 302. |

SAMUEL YATES, Gen. Chairman.

JOHN COGHLAN, Treasurer.

D. O'LEARY, Secretary.

## FRIENDSHIP LODGE No. 44 AND CALEDONIAN LODGE No. 204 OF MANCHESTER.

On September 6th, 1811, occurs the following singular entry in the Minutes:—

"The same night after the Lodge was closed, the 26th Article of the 'wrote' By-laws was put in force (see the 26th Article of the written By-laws). 'Twill be 3 weeks tomorrow since Bro. Paul Ramsker by accident put his shoulder out 'off' joint, and he was raised to the sublime degree of a Master Mason, 7th September, 1810; consequently he becomes a member 7th September, 1811, and he will have one week's pay due 15th instant. Each subscribing brother to pay 3 pence per week for 3 week, equal 9d.: this night 17 members paid 9d. each, which amounts to 12/9, which was delivered to Bro. Paul Ramsker this night."

Upon this, an interesting point arises as to the objects of the Lodges at this period. The By-laws of the Friendship Lodge, No. 44, writes Bro. Nathan Heywood in his work thereon, "are curious and interesting." "It would appear," he adds, "that the Lodge partook of the nature of a sick and burial Society, as evidenced by the provision made for payment of sick and burial allowances." Though not numerous, grants were made, as shown by the Minutes and Accounts of the "Caledonian" for sick pay. There are entries to this effect:—

By Bro. Thomas Kennedy being sick, pay say for two weeks, at 7/- per week, 14/-.

By Bro. Francis Kennedy, 8 weeks' full pay to complete a half year's pay, at 7/-, £2.16s.

In August, 1813, the sum of £3 3s. was paid for "Bro. Thomas Niven's wife's funeral," and in October an additional £3 3s. The amount of sick pay was invariably 7s. per week, and for a funeral £6 6s.

. . . . . . .

At a meeting on April the 6th, 1830, "Bro. Israel Shaw's business" was taken into consideration, "he having done that which he ought not to have done, by taking too much liquor, he being on the Sick Fund, for which he stands suspended for six months. The night spent in harmony and brotherly love."

A special meeting was summoned in 1831 to consider the Finances of the Lodge, and the payment of sick and funeral expenses, and further, whether "this Lodge would not prosper more by altering the present place of meeting." It was afterwards resolved to remove the Lodge to the house of Bro. Houldsworth, at the Sign of the Buck, Tib Lane, by a majority of thirteen members then present, "also that the Sick Funds being below the value specified in the By-laws they be discontinued till such times as our funds do increase."

. . . . . . . .

At the latter end of the year 1831, Bro. Hunter made a proposition "that the Arch shall be 'a special thing' from the Craft, and with respect to the Sick and Funeral Funds, the contributions of members were increased to 2/- per month per member, the sick to receive 7/- per week till such times as the funds shall be above £20." The £20 was afterwards deposited in a local bank to meet this.

## MASONIC BENEFIT SOCIETY IN GRAND LODGE 1799.

While considering the subject of these Masonic Friendly Societies, it may be of interest to refer to the Masonic Benefit Society established by the Grand Lodge of England in 1799, and the following are extracted from the Minutes of Grand Lodge:—

### EXTRACTS FROM MINUTES OF MEETING OF GRAND LODGE HELD APRIL 10th 1799.

At the same meeting, the Earl of Moira, who presided, "acquainted the Grand Lodge that several Brethren had established a *Masonic Benefit Society,* by a small quarterly contribution, through which the members would be entitled to a weekly Allowance in Case of Sickness or Disability of Labour, on a Scale of greater Advantage than attends other Benefit-Societies; representing that the Plan appeared to merit not only the Countenance of Individuals, but of the Grand Lodge, as it would eventually

be the Means of preventing many Applications for Relief to the Fund of Charity, whereupon it was

RESOLVED, That the *Masonic Benefit Society* meets with the Approbation of the Grand Lodge, and that notice thereof be inserted in the printed Account of the Grand Lodge."

*Note.* This was done, and the above extract is taken from the published proceedings of Grand Lodge, transmitted to the private Lodges on record.

In the following year—April 9th, 1800—a further resolution was passed recommending to the Provincial Grand Masters "to give every Aid and Assistance in their Power, within their respective Provinces, to promote the Object and Intentions of the *Masonic Benefit Society.*"

The institution of this Society is included among the "Remarkable Occurrences in Masonry," printed in the "Freemasons' Calendar" for 1801, and is continued in subsequent editions down to the year 1814, and possibly later; but the earliest *post*-Union calendar available for present reference is the edition for 1817, in which there is no mention of the Benefit Society.

## RULES AND ORDERS of the MASONIC BENEFIT SOCIETY.

Within the first two years about 3,000 names were enrolled, and subscriptions amounting to several thousand pounds were received.

The following are abstracted from the Rules and Orders of the Society:--

Any brother of fair character, being a subscribing member of a regular Lodge under the constitution of England, and recommended by a member of the Society who is Master of a Lodge is capable of admission.

No person above 45 years of age is admitted a member of this Society, unless he give proper security that he will not become chargeable in his own person to the fund; which though under this restriction, shall always be liable to the provisions for his widow and children, after his decease.

The subscription is one guinea *per annum*; and at the end of twenty-four months the subscriber becomes a free member, and is entitled to all the benefits of the Society.

Members when sick lame or blind, are to be entitled to fourteen shillings per week.

Members in reduced circumstances, and imprisoned for debt, are to be allowed a sum not exceeding four shillings per week, if found not unworthy of aid.

Members who through old age become incapable of earning their living, are to be allowed six shillings per week till the first general court; and afterwards such a pension for life as their situation may require, and the funds of the Society will admit.

The widows of members, if their circumstances require it, are to be allowed the sum of four shillings per week, and two shillings per week for every lawful child under twelve years of age.

The orphans of members, not otherwise provided for, are to be entitled to the sum of four shillings per week for their maintenance, and a further sum at a proper age as an apprentice fee.

A General Court of all the subscribers is to be held over a year, to fill up any vacancy which may have happened among the trustees, choose committee men, make bye-laws, &c. The other affairs of the Society are to be managed by a quarterly and monthly committee of Auditors, and an Actuary.

## LODGE OF RELIEF 42, BURY, LANCS.

The Bye-Laws of this Lodge drawn up in 1734 were revised on the 24th June, 1751, and the following addition made at the end of Bye-Law No. 7:—

"That there shall be 20/- allowed out of the Fund for a Coffin of any deceased member to be made by any of the brothers whom he shall choose, and if it so happen that his share of the above fund according to the number of members that then belong the Lodge should amount to about 20 shillings he shall have a right to dispose of the overplus to whom he thinks proper, but if he does not choose it, then it shall go to the use of the Lodge, and if the Deceased has not chose the person that shall make him his Coffin, the Master shall determine it."

On the 11th July, 1771, the Bye-Laws were again revised, and the following addition was made:—

"The sum of 4/- per week was allowed to any sick member of 3 years standing, instead of as before leaving the amount to be fixed by the majority of the brethren.

"In the event of death, a Shroud and Sheet were to be provided in addition to an Oak Coffin."

In 1784 the Bye-Laws were again revised, and the following are extracted from them:—

"12th. And no Member of our Lodge but what shall clear off their Arrairs at least twice each year, that is each Meeting befor the two St. John's, and if they Refuse so to do not to have the benifit of the Sick if they stand in need of it."

"14th. The forfits to be paid into the Fund for the Use of the Sick and to be entred into the Book with great Accuracy."

"16th. And if any of our Members that as been the perfixt time do fall sick or lame they are to inform the Master or Wardens, and the Bror. that Dwells near them to visit them, and the Money to be paid to them by the Master or Wardens orders and by no other Members and a Bill brought in of the same the next Lodge night."

The following is extracted from a Minute of 28th April, 1831:—

"A letter was read from Lodge No. 477, Greyhound Inn, Richmond, Surrey, (now Lodge of Harmony, No. 255) asking us to join them in a fund to relieve the aged and distressed brethren, we having a fund for that purpose, the offer was declined."

It would appear that a Masonic Charity existed in Sheffield from 1805-1834, "when it was dissolved by mutual consent and the funds in hand amounting to over £1060 were divided amongst the thirty-seven surviving members."

The following notes are extracted from the Minutes of the Anchor and Hope Lodge, Bolton:—

Up to 1st September, 1768, no record is made of the amount of monthly subscription, or as the Minutes call it, "Monthly Club," but on this day an entry is "being first night each pd 9d."

The closing entry in this old record book is:—

"8th Feb. 1776. Our Lodge assembled in ample form. Monthly Club recd 11/-."

In Leeds there was also a Masonic Charity in existence about the year 1818, and the illustration of the Advertisement Card of the Leeds Masonic Benefit Society is, I think, of some interest.

Bro. C. Gough *writes*:—

The only contribution which at present I can make is just this, that the "*Mr. Giffard his Brewer*" must have been the Mr. Gyfford who took over the Brewery founded in 1740 by Thomas Shackle, and known as the Woodyard Brewery in Long Acre. The firm ultimately developed into Combe and Co., and is now merged in Watney, Combe, Reid and Co., Ltd. The Brewhouse in Castle Street, Long Acre, was for many years commonly termed Gyfford's Brewhouse. In those days, as at the present, the practice obtained for Brewers to take charge of the monies of Clubs and Societies held at public-houses, and allow interest on same.

Beer at 4d. per gallon was cheap in those days. I fancy there was no Beer Duty or Malt Tax then. Probably also it was brewed at a low gravity—at least, we will hope so, when you work it out as one gallon per man. But, then, in those days our forbears were better trained and practised in the art of drinking than we are at the present time. Still, we should not have great difficulties in finding men "good enough" for a gallon even now.

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Bro. C. Lewis Edwards *writes*:—

I send a copy of *Revised* Rules of (Benefit) Society of Free and Accepted *Arch* Masons of the United Chapter of Prudence No. 149—commenced 15th March, 1802, published in 1808—and a further revision of the Rules of the same Society published in 1812.

The phraseology of many of the rules, including the general exhortation, is identical with many which the W.M. referred to in his most interesting paper.

The curious thing is, I cannot trace the No. 149.

In Lane's *Masonic Records*, the United Lodge of Prudence No. 83 was constituted in 1753, and the places of meeting of the *Chapter* Benefit Society coincide with the Inns printed on the frontispiece of both of the publications, viz., "White Lion," Oxford Street, and "Boar and Castle," Oxford Street (1803). The Constitution of the United Chapter of Prudence was not chartered until October 29th, 1818, so that this is evidence of the existence of a Royal Arch Benefit Society in 1802, before the Chapter was separately constituted, when the Rules were "revised." It is not unreasonable to suppose, from the striking similarity of language employed in these Rules and the earlier Rules mentioned by the W.M., that the enclosed are much older than 1802, but the investigation does suggest this question: Was there a separate Society for the Lodge, or was the Benefit Society attached to the Arch Chapter and restricted entirely to Royal Arch Masons?

You may keep the enclosed copies and include them in the Lodge Library if you think them useful.

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Bro. W. WONNACOTT *writes as follows in reply:—*

I appreciate very much the vote of thanks passed by the Brethren, moved by my Senior Warden, who touches in the course of his remarks upon the matter of Masters' Lodges. It is an extremely interesting subject upon which much has been found out since Bro. Lane wrote his paper, requiring some additions to the list of such Lodges known to him at the time, and any new edition of his *Masonic Records* will require amplification in this respect. Nothing, however, is yet known of the work or constitution of these Lodges, and it is only by the examination of early records that we shall be able to piece together sufficient information to throw light on this very mysterious subject. We are able now to gather that a Masters' Lodge was a distinct body from the F.C. Lodge, with its own funds and often its own furniture, but it is impossible to go into the matter now except at greater length than the limits of a reply would justify.

Another point raised by Bro. Levander is the difference between General, Public and Private Lodge nights. This is easily explained, the General being the Quarterly, or in some instances, the Annual night: Public Lodge nights were the occasions when visitors were admitted, and Private nights were limited to special business at which the attendance of visitors was not thought desirable. Many of the old Bye-Laws regulate these meetings, the earliest regulations known to us being those of the Swan and Rummer Lodge, in force in 1726, where No. 1 lays it down

> That the Second & Fourth Wednesday . . . be appointed . . . our Lodge Nights for receiving visits, &c. (Approved),

being what was termed public nights, when no making of candidates was done, as indicated in No. 14,

> That the making of new Brethren be not in Lodge Hours this of a Lodge Night, But a By-day or time be appointed for ye same, and that left to the discretion of the Master. Approved.

In this Lodge the term of office was half-yearly, so that a General night, or what we should now call an Installation night, occurred every six months.

Similarly in the case of the Friendly Society, the numerous extracts I have given will sufficiently show, in the light of this explanation, the distinction between the various occasions of the meetings mentioned by Bro. Levander.

So far as I am aware, no other copy of the Rules, Orders, &c., of the Friendly Society has yet come to light. Its contents gave much entertainment to me while engaged upon collecting the information here presented to the Quatuor Coronati Lodge, and was sufficient reward for the midnight oil expended upon the pursuit of the subject.

Bro. Gordon Hills is, in my opinion, quite correct in assuming that the Committee of Charity was the model upon which the philanthropy and procedure of the Friendly Society were based, and the same applies to the other instances of later Benefit Societies of a Masonic or related nature, examples of which have been cited in the course of the discussion.

The modesty of Bro. Gough deterred him from joining in the discussion but it has not prevented me from divesting his letter to me of its privacy, in order

that the brethren may benefit by his valuable suggestion. It gives me the opportunity of thanking him for much valuable and important information on this and other subjects in the course of our frequent correspondence, and I know others are similarly indebted to him.

Bro. Calvert does not deal with the subject matter of my paper, and I must ask him to forgive me if I do not here comment upon the examples he has brought forward. The contribution is a valuable one, nevertheless; but circumstances at present prevent me from going into the details. Also to Bro. Edwards I must similarly express thanks for having drawn attention to the Rules of the Royal Arch Chapter of Prudence, directly founded in part upon those of the Friendly Society. He is at some loss to reconcile the number of that Chapter with the existing Lodge, etc., of Prudence, but I must refer him to the list of Chapters given in Hughan's *English Masonic Rite*, where No. 149 is given as the United Chapter of Prudence, founded in 1808, thus connecting the Lodge and Chapter at the Boar & Castle, and the White Lion in Oxford Street. I believe that the records of this old Chapter are still in existence.

# NOTES AND QUERIES.

"**ONE OF THE TWO LANDMARKS OF THE CRAFT.**"—The lamented death of Dr. W. J. Chetwode Crawley has deprived Freemasonry of perhaps its most brilliant controversialist, whose firmness in upholding his views was only equalled by his unfailing courtesy to opponents. And it is because I am sure that, had he lived, he would have desired these words to have been written, I now refer to what he said in a footnote in *A.Q.C.*, vol. xxviii., page 141.

In a paper on *The Special Lodge of Promulgation, 1809-1811*, printed in *A.Q.C.* xxiii., 37-59, I discussed at some length the resolution passed by the members of the Lodge of Promulgation on October 19th, 1810:—"Resolved that it appears to this Lodge that the ceremony of Installation is one of the two Landmarks of the Craft and ought to be observed," particularly on pages 50-54; and on page 51 referred to Dr. Crawley's assertion in *Cæmentaria Hibernica* (1895) that: "The other Landmark alluded to is the interchanged mode of recognition." It may be remembered that my contention was that the word "two" was an error in making the copy of the Minutes of the Lodge of Promulgation, which is in the Library of Grand Lodge, and that the right word, and the one really intended to appear upon the Minutes was "true," and not "two." It is obvious that if this be so, and the Minutes should read "one of the *true* Landmarks," all discussion or speculation as to what "the other Landmark" might be is irrelevant, as a question of what "the other" was could only arise if the phrase "one of the *two* Landmarks" were correct.

It could have been wished that Dr. Crawley had himself added to the comments which are annexed to the paper; he did not, however, do so. Last year, in what proved, unhappily, to be his last contribution to our *Transactions*, to a mention of the *Lodge of Promulgation* paper as a whole he appended a footnote stating that I, as its writer, had "broached an original hypothesis, to the effect that the phrase '*Two* Ancient Land Marks' embodied a clerical error in the Minutes of the Lodge. Our W.M. has supported the hypothesis with the utmost skill and ingenuity, but the explanation seems superfluous in view of the known facts."

The circumstances being as they are, and as Dr. Chetwode Crawley's state of health forbade communication with him at any time after the appearance in print (which also constituted my first knowledge) of his reference to the "two Landmarks" or its accompanying footnote, it is right, to prevent misapprehension by readers for whom the topic may have interest, to say here that I am unable to attach a definite meaning to Dr. Crawley's words, "the explanation seems superfluous in view of the known facts"; and that it is beyond my power even to suggest to what "the known facts" were intended to refer.

It is with all respect and reverence that, in adhering to the views set forth in vol. xxiii.—that "one of the *true* Landmarks" were the words intended to be placed upon the Lodge of Promulgation Minutes—I am constrained to take notice

that Dr. Crawley cited the debated phrase as "*Two* Ancient Land Marks"; and that differences between those words and "the two Landmarks of the Craft," which are the actual words in the Lodge Minutes, may have given rise to possible confusion or misunderstanding. I can only record my deep regret that the illness and subsequent death of our distinguished brother have placed it beyond our power to solicit his reasons for the view he took of what is certainly an interesting, and historically important, question. W. B. HEXTALL.

**Bro. Bartholomew Ruspini.**—In reference to the account of this celebrated Brother given in the St. John's Card for 1915, I have no doubt that he was initiated into our Order in 1762 in a Lodge (No. 116) then meeting at the Bush Tavern in Bristol. The only records of the proceedings of the Lodge now existing are contained in the Cash-book covering the period from 1754 to 1769, in which is the following entry:—

"1762

| | | | | |
|---|---|---|---|---|
| Ap$^{l}$ 7$^{th}$ | Cash Rec$^{d}$ B$^{r}$ | Springer | for Making & Craft | £1.10.0 |
| | ———— | Cox | Ditto | £1.10.0 |
| | ———— | Ruspini | Do. | £1.10.0" |

In the earlier years after Bartholomew Ruspini came to England he travelled about the country and practised his profession as dentist in the various towns he visited. Unfortunately, I have been unable to meet with any notice of him in the Bristol newspapers of the exact date; but doubtless his coming was announced in the Press. The following advertisement appeared in the *Bristol Journal* of July 12th, 1766:—

> "Mr. Ruspini, Surgeon Dentist, takes this Method to acquaint the Nobility and Gentry, that he is just returned from Dublin to his House in Westgate-street, Bath; and on receiving their Commands he will wait on them. Mr. Ruspini is extremely sorry that many Ladies and Gentlemen have been disappointed of his Dentrifice, [*sic*], occasioned by his long unexpected Stay in Dublin. Now they may be supplied with it at his House aforesaid, and at Mr. Loggan's, at the Hotwells, Bristol, where any Messages will be taken in for him.
>
> Mr. Ruspini fixes natural Teeth, which never change colour, with the greatest Ease and Dexterity."

The Hotwells were then a fashionable resort, whither people came to take the waters. It is clear that Ruspini must have had an important connection in Bath to have induced him to have a house there, and it is also evident that he made a practice of going to Bristol from there.

The two following advertisements from *Pope's Bath Chronicle and Weekly Gazette* will, I hope, prove of interest in throwing some further light upon Bro. Ruspini's life at the time. The second one shows that in 1764 he was already sufficiently engaged in London to have "lodgings" there.

> October 12th, 1763.
>
> "Mr. Ruspini
>
> Takes this Method to acquaint the Nobility and Gentry, that he is removed from the Circus, Bath, to his House in Westgate-ſtreet, near

Westgate-house, and on receiving their Commands, he will wait on them.

He cures the Scurvy in the Gums; first cleans the Teeth from that corrofive tartarous gritty Substance, which hinders the Gums from growing, infects the Breath, and is one of the principal Causes of the Scurvy. His Dentifrice, which is free from any corrofive Preparation, will reftore the Gums to their priftine State, preferve the Teeth, and render them perfectly white, will faften thofe that are loofe, and prevent them from further Decay. He fills up with Lead or Gold thofe that are hollow (so as to render them ufeful) and prevents the Air getting into them, which generally aggravates the Pain.

He makes and fixes Artificial Teeth, which cannot be distinguifhed from natural ones, with the greateft Eafe and Elegance.

☞ His Dentifrice, with proper Brufhes and Directions, may be had as above, at 2s 6d each Pot, and 6d the Brush."

October 25th, 1764.

"Mr. Ruspini,
Surgeon Dentist

Begs Leave to acquaint the Nobility and Gentry, that he is now at his Houfe in Weftgate-ftreet, Bath, and, on receiving their Commands, he will wait on them.

His Dentrifrice may be had as above, and at his Lodgings in London; at Mrs. Weft's, in Duke-ftreet, St. James's, at 2s 6d each Pot, and proper Brufhes at 6d each. Each Pot is fealed with his Coat of Arms, with the Motto 'Deo et Amicis.'"

The entry in the Cash-book already quoted is also interesting because the Bro. Springer mentioned is no doubt the Joshua Springer who was for many years the Deputy Provincial Grand Master of Bristol and the most prominent local Mason. He was an optician and mathematical instrument-maker, and his identity is shown by various records of purchases and repairs for the Lodge, although his Christian name is never once mentioned. He was said to be "exceedingly perfect in all that related to the Ceremonial and Instructions in the several degrees." This was supposed to be "greatly the effect of a curious custom which he had adopted. He had," said a contemporary Brother, "Chambers at the Hotwells for medical Electricity, a remedy much in fashion in his day. As he went down in a Number Coach he always worked a lecture to himself, and in that way became perfect . . . also before he went to sleep he exercised his memory in the same manner, going on until he forgot all and fell insensibly into the arms of Morpheus."

Thus we find both Springer and Ruspini were in the habit of visiting the Hotwells, and the fact of their being initiated together leads to the supposition that they were previously on friendly terms and had made this arrangement between themselves. Since Springer is described in a local directory as a "Mathematical, Philosophical, optical and musical Instrument-maker," the requirements of a dentist were also probably within his power of supplying, and Ruspini is likely to have become acquainted with his fellow-candidate in this way, if in no other.

There are three other references to Bro. Ruspini in the Cash-book, namely,

| | | |
|---|---|---|
| (1762) | (Cash Rec[d]) | |
| "June 24[th] | To Do. of Bro. Ruspini p. T. Hamilton | 12.0" |
| "Nov. 2 | To Do. of Bro. Ruspini pr. B[r]. Mills to Xmas | 6.0" |
| (1763) | | |
| "Dec. 27 | To Quart[s]. of Bro. Ruspini | 18.0 |
| | ———— Raising Master | 5.0" |

It would appear that Bro. Ruspini then resigned his membership of the Lodge, since no further entries refer to him

When preparing our history of "Freemasonry in Bristol," Bro. Littleton and I placed our conclusions before our late Bro. Sadler, and he wrote as follows:—

> "I am sorry to say I cannot furnish full particulars of Ruspini's Masonic career. He came to England about 1750 and practised in various parts of the United Kingdom until the year 1766, when he came to reside permanently in London. The earliest reference I can find of him in the Grand Lodge Records is undated, but I imagine it was prior to 1770, when he became a member of the St. Alban's Lodge (now No. 29), and served as Grand Steward for that Lodge in 1772. The Register does not state whether he was initiated in that Lodge or only *joined* it. I have not a particle of doubt that the Ruspini you refer to having been made in No. 116 in 1762 is identical with the brother who subsequently became so justly celebrated, and who resided for many years in Pall Mall, and, indeed, who died there in December, 1813. I consider your find as most important, from a Masonic point of view, it not having been hitherto known when and where he was initiated. Indeed, I am so confident that he was the man, that I have entered it in my note-book, with other items under his name, as an established fact."

In this opinion Bro. Hughan fully agreed.

In *Pope's Bath Chronicle* of Thursday, April 16th, 1767, is the following interesting announcement:—

> "On Monday last was married at St. James' Church, London, by the Rev. Dr. Swiney, Mr. Ruspini, Surgeon-Dentist, to Miss Elizabeth Ord, daughter of Francis Ord, Esqre., of Longridge Hall near Berwick upon Tweed, and a near relative of Edwin Lascelles, Esq., member for the county of York."

Bro. Henry Sadler, in his history of the Lodge of Emulation, No. 21, which Bro. Ruspini joined in 1769 and belonged to for many years, said he afterwards

> "attained considerable eminence both masonically and socially. He was surgeon-dentist to the Prince of Wales and one of the founders of the Prince of Wales's Lodge in 1787, a Lodge established by brethren attached to the person of His Royal Highness. . . . He was appointed Grand Sword Bearer in 1791, and continued in that office until 1813. His title of Chevalier he received from the

> Pope, who, in recognition of his general benevolence and hospitality to foreigners in distress, created him a Knight of the Golden Spur—it is said 'without solicitation from any quarter.'"

In Bro. Blizard Abbott's "History of the Royal Masonic Institution for Girls," are some further interesting particulars of the life of Bro. Ruspini. He was born at Romacoto, near Bergamo, in Italy, about the year 1730, being descended from "an ancient and honourable family." He first studied surgery at the hospital at Bergamo, and acquitted himself there with great success in his work. He then decided to devote himself to dentistry, and to this end became a pupil of the dentist of the King of France in Paris. Having completed his studies, he came to England about 1750, and settled in London in 1766 "under the patronage of the Princess of Wales (the mother of George III.), and many other distinguished people."

Bro. Ruspini died on December 14th, 1813, when he must have been about eighty-three years old, just a fortnight before the actual completion of the Union of the Grand Lodges, an object that is believed to have been very much desired by him.

CECIL POWELL.

**Bartholomew Ruspini.**—The date of the birth of Bartholomew Ruspini which you give as 1727 would seem to have been regarded as uncertain even in his lifetime, for in a biographical sketch of the eminent Mason and philanthropist, which appeared in *The Freemason's Magazine* for December, 1793, it is stated that he was born "about the year 1730," at Romacoto, near Bergamo in Italy. As the same authority further states that he took his diploma in surgery at the hospital in Bergamo in 1748 and proceeded to Paris, where he studied dentistry under M. Capran, dentist to the King of France, before proceeding to England in 1750, the date you assign to the event is probably correct, as it is more likely that he qualified at the age of 21 than at 18. *The European Magazine* for July-December, 1813, in an obituary notice of Ruspini, gives his age as 86 years, which would make 1727 the date of his birth.

In 1787 Ruspini published "A Treatise on the Teeth" which ran into many editions, and in the same year he dedicated to the King a volume, entitled "A concise relation of the effects of an extraordinary Styptic, lately discovered: in a series of letters from several Gentlemen of the Faculty and from Patients, to Barth. Ruspini, Surgeon-Dentist to His Royal Highness The Prince of Wales." The preparation treated of is the Balsamic Styptic, a specific said to have been adequate in all cases of external and internal hemorrhage, which Ruspini introduced into practice after two years of continuous experiment.

In addition to the Masonic associations of the Chevalier Ruspini mentioned in your sketch, he established the Lodge of the Nine Muses, and he was made Master of the Royal Lodge in 1778. In 1788 he was Treasurer of the Cumberland School. In 1789 he joined the Lodge of Regularity. Another Lodge with which he enjoyed a long connection was the St. Albans, now No. 29, of which he was elected Treasurer in 1782 and Master in the following year. He attended fairly regularly from 1782 to 1790, but in the next four years he only made one appearance in Lodge, although he remained a subscribing member until 1796, and there is no entry in the minutes of his discontinuing. He was present as a visitor in March, 1802.

ALBERT F. CALVERT.

**Old time punishments.**—The following extract from *Old time punishments*, by William Andrews, F.R.H.S., Hull: Wm. Andrews & Co., 1890, page 212, may be of interest:—

> In the curious ordinances which were observed in the reign of Henry VI., for the conduct of the Court of Admiralty for the Humber, are enumerated the various offences of a maritime connection, & their punishments. In view of the character of the court, the punishment was generally to be inflicted at low-water mark, so as to be within the proper jurisdiction of the Admiralty, the chief officer of which, the Admiral of the Humber, being, from the year 1451, the Mayor of Hull. The court being met, & consisting of "masters, merchants & mariners, with all others that do enjoy the King's stream with hook, net, or any engine," were addressed as follows: "You masters of the quest, if you, or any of you, discover or disclose anything of the King's secret counsel, or of the counsel of your fellows (for the present you are admitted to be the King's counsellors), you are to be, & shall be, had down to the low-water mark, where must be made three times, O Yes! for the King, & then & there this punishment, by the law prescribed, shall be executed upon them; that is, their hands & feet bound, their throats cut, their tongues pulled out, & their bodies thrown into the sea."

J. Heron Lepper.

**Tylers' Coats.**—The portrait in oils of Montgomerie, Guarder of Grand Lodge, 1736, in my possession, represents him as attired in a dark blue coat trimmed with gold lace, and a red waistcoat. T. Francis.

# OBITUARY.

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IT is with much regret that we have to record the death of the following Brethren:—

**Jacob Barker,** of High Stanners, Morpeth, Northumberland, on March 8th, 1916, in his 73rd year. Our deceased Brother held office as Past Provincial Grand Organist, Durham, and Past Provincial Grand Standard Bearer in the Royal Arch of Northumberland. His membership of our Correspondence Circle commenced in January, 1895.

**Samuel Russell Baskett,** of Evershot, Dorchester, on the 12th March, 1916. Our Brother held the rank of Past Provincial Grand Warden and Past Provincial Grand J.: his membership of our Correspondence Circle commenced in 1887, his number on the Roll being No. 36.

**Rai Bahadur Lala Bhawanidas Batra,** of the Punjab, in April, 1916. Bro. Batra had held office as Senior Warden of the Lodge of Industry, 1485, and was a member of the Chapter of the Punjab No. 782, as well as of our Correspondence Circle since May, 1906.

**William John Chetwode Crawley,** LL.D., D.C.L., of Sandford, Dublin, on the 13th March, 1916. Bro. Crawley was a Past Master of Lodge No. 357 (I.C.), and Grand Treasurer for Ireland. For eminent services rendered as an Historian of the Craft he had been honoured with high rank in Grand Lodges of several foreign jurisdictions. He joined our Lodge in June, 1887, and was for many years a member of the Permanent Committee.

**George Strickland Criswick,** whose death occurred on the 26th January, 1916, in the eightieth year of his age. Our Brother was a Fellow of the Royal Astronomical Society. As a Mason he was a Past Master of the Royal Naval College and United Service Lodge 1593, holding the distinction of London Rank. In the Royal Arch he was a P.Z. of Trafalgar Chapter 1593. He was elected to membership of our Correspondence Circle in January, 1891.

**William Hayman Cummings,** Mus.Doc., of Dulwich, S.E., in April, 1916. He had acted as Grand Organist in the Craft and Royal Arch: his election to membership of our Correspondence Circle was in 1900.

**William Dumolo,** of Aberdeen, Scotland, on the 2nd December, 1915, who had held the office of Provincial Grand Inner Guard, Munster. His membership of our Correspondence Circle dated from October, 1888.

Lieut. **Alfred Tomlin East,** of the Indian Army Reserve, Roorkee, who died on active service on the 27th April, 1916. Our Brother was a member of Beauchamp Lodge No. 1422, and joined our Correspondence Circle in June, 1915.

**Alfred Joseph Faulding,** of Paddington, W., on the 1st February, 1916. Bro. Faulding was the reigning Master of the Lodge of Unity No. 183, and his membership of our Correspondence Circle dated from January, 1907.

**Francis Frederick Giraud,** of Faversham, Kent, on the 10th April, 1916, in the 84th year of his age. He had been appointed to the office of Provincial Grand Warden and Provincial Grand J.; his membership of the Correspondence Circle dated from May, 1891.

**Alfred William Harris,** of Littlehampton, on the 22nd April, 1916, in his 55th year. Our Brother was initiated in 1897 in the Howard Lodge of Brotherly Love No. 56, and was Master in 1905. He was appointed Provincial Grand Director of Ceremonies in 1909. He was a Founder of the Pentalpha Lodge No. 3164 at Pulborough in 1906, and Master in 1914. He took the Royal Arch Degree in the Cyrus Chapter No. 38, and in 1912 was First Principal, as well as of the Sinai Chapter No. 3164. He joined our Correspondence Circle in October, 1910.

**Herbert Thomas James,** of Bridge of Weir, on the 15th February, 1916. A Past Master of the Harbour of Refuge Lodge No. 764 and P.Z. of the Fawcett Chapter No. 764, and held the rank of Past Provincial Grand Deacon in the Craft, and Past Provincial Grand Treasurer in the Royal Arch, and was elected to our Correspondence Circle in June, 1906.

**Richard Lambert,** of New Orleans, on the 6th December, 1915, at the age of 87. He held the offices of Grand Secretary of the Grand Lodge of Louisiana, Grand Secretary of the Grand Chapter of Royal Arch Masons, Grand Recorder of the Grand Council R. & S.M., and Grand Recorder of the Grand Commandery K.T. He joined our Correspondence Circle in May, 1887, his number on the list being 75, and since October, 1888, he had acted as our Local Secretary for Louisiana.

Sir **John Macpherson-Grant,** Baronet, of Ballindalloch Castle, Ballindalloch, in 1914, who had occupied the office of Provincial Grand Master, Inverness-shire, and Substitute Grand Master. His membership of our Correspondence Circle dated from the year 1894.

Captain **Joseph B. Mansfield,** of Leytonstone, in 1916. His death occurred whilst commanding his ship, which was struck by a submarine. Our Brother was a member of the Royal Oak Lodge No. 871, and joined our Correspondence Circle in November, 1908.

**Samuel Walshe Owen,** L.R.C.P., of Kensington, on the 2nd April, 1916. A Past Master of the City of London Lodge No. 901 and of the Ionic Lodge No. 227, and a P.Z. of the Jordan Chapter No. 201. Bro. Owen had been a member of our Correspondence Circle since 1898.

**Alfred Bryant Price,** of New York City, on the 1st January, 1916. He held the rank of Past Grand Deacon in the Craft, and that of Past High Priest in Chapter No. 2. His membership of our Correspondence Circle commenced in June, 1906.

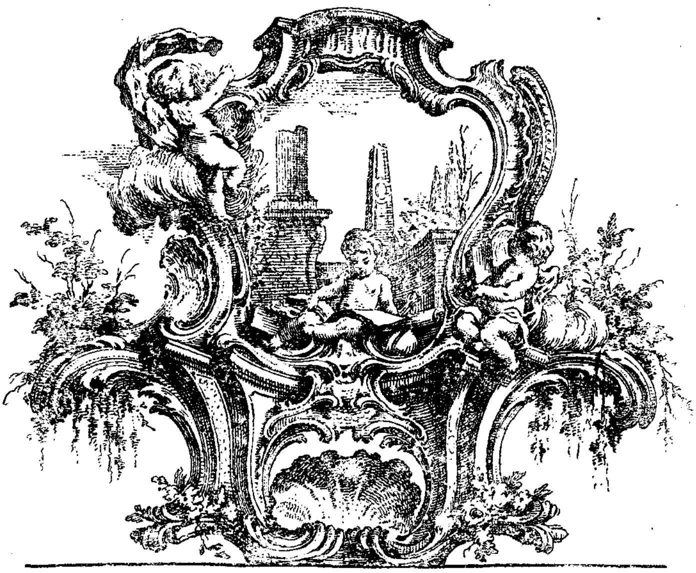
**Charles Willerton Richardson,** of Streatham, S.W., in February, 1916, who had held office, in Bombay, of District Grand Chaplain and that of District Grand Sword Bearer in the Royal Arch. He was a Past Master of Truth Lodge No. 944, and a member of our Correspondence Circle since May, 1905.

**E. Shrier,** of London, in 1916. Our Brother was a member of the Duke of Connaught Lodge No. 1558, and P.Z. of the Henry Levander Chapter No. 2048, and joined our Correspondence Circle in November, 1912.

**John Campbell Thompson,** of Hull, in March, 1916. A Past Master of Kingston Lodge No. 1010, and a member of our Correspondence Circle since May, 1906.

Sir **Samuel James Way,** Bart., P.C., D.C.L., LL.D., of Adelaide, in January, 1916, 80 years of age. He had filled the office of Lieutenant Governor and of Chief Justice of South Australia for nearly forty years. He was a very prominent Freemason, representing the Grand Lodge of England in South Australia, and was Grand Master and Grand Z. in that jurisdiction. He became a member of our Correspondence Circle in January, 1891.

**George Wormal,** of Stafford, on the 16th April, 1916. He had held office as Provincial Grand Warden and Provincial Grand Scribe N. His membership of our Correspondence Circle dated from June, 1895.



## FRIDAY, 5th MAY, 1916.

THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. W. Wonnacott, W.M.; W. B. Hextall, I.P.M.; F. W. Levander, S.W.; Cecil Powell, J.W.; Canon Horsley, P.G.Ch., Chaplain; W. J. Songhurst, P.A.G.D.C., Secretary; Gordon Hills, I.G.; J. P. Simpson, P.A.G.R., P.M.; E. H. Dring, P.M.; and Dr. W. Wynn Westcott, P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. Major J. N. Blood, G. Smets-Mondez, G. H. Luetchford, G. Arthur Gale, W. A. Tharp, P.A.G.P., J. Martens, A. F. Calvert, A. Cadbury Jones, Walter Dewes, M. de Smet de Naeyer, F. J. Boniface, J. Sargeant Stacy, James Scott, Harry Tipper, P.G.P., H. S. Beaman, W. Wyld, J. Plunkett Bowley, O. H. Bate, F. J. Asbury, Dr. W. Hammond, P.G.D., W. F. Keddell, J. Russell McLaren, Thomas R. Rand, A. S. Lewis, W. C. P. Tapper, L. G. Wearing, H. C. Lake, Dr George Norman, A. G. Boswell, J. Inkster, F. P. S. Cresswell, F. W. le Tall, G. C. Williams, C. Isler, D. Taylor, A. F. Parker, Charles Efford, Digby L. Cropper, L. Danielsson, A. Y. G. Campbell, P. E. Reinganum, C. H. Lee, Andrew Reid, F. E. Lewis, Reginald C. Watson, J. Proctor Watson, J. F. H. Gilbard, and Rev. C. J. S. O'Grady.

Also the following visitors:—J. Wendrickx, of Lodge Pax Concordia; George P. Grose, of Royal Life Saving Lodge No. 3339; J. M. Huddlestone, P.M. of Archimedean Lodge No. 3613; C. H. Bowden, W.M. of Stockwell Lodge No. 1339; J. M. Morley, of Penshaw Lodge No. 3194; T. Heads, of Borough Lodge No. 424; R. J. Lake, of Cecil Lodge No. 449; Isaac Levy, of Olicana Lodge, No. 1522; William Young, of the Middlesex Yeomanry Lodge No. 3013; and John Borthwick, of the George Price Lodge, No. 2096.

Letters of apology for absence were reported from Bros. E. Conder, L.R., G. Greiner, P.A.G.D.C.; William Watson; Dr. H. F. Berry, *I.S.O.*; Thomas J. Westropp; J. E. S. Tuckett; Count Goblet d'Alviella; Sir Albert Markham, P.Dis.G.M., Malta;

Hamon le Strange, P.Prov.G.M., Norfolk; John T. Thorp, P.A.G.D.C.; F. H. Goldney, P.G.D.; and S. T. Klein, L.R.

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A vote of sympathy was unanimously passed with the relatives of the late Bro. Dr. William John Chetwode Crawley, on whose life and work the W.M. addressed the Lodge. (See page 239.)

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Fourteen Brethren were elected to membership of the Correspondence Circle.

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The Secretary called attention to the following

## EXHIBITS.

By Bro. Alfred Gates, Sherborne.

Razor, with Masonic emblems, made by R. [Rhoda] Rodgers & Son, Norfolk Works, Sheffield, a firm not now in existence. The Razor is believed to have been made about 40 years ago. *Presented to the Lodge.*

Walking Stick with a number of emblems engraved or burnt in. Some of these emblems are unusual in connexion with Masonry. The name Esau Eadds, and date 1825 are included in the ornamentation, and also a Thistle, which suggests a Scotch origin, but nothing is known except that it belonged to the father of the present owner who is a farmer in Dorsetshire.

By Bro. J. Colvin Watson, Cardiff.

Apron of plain leather, with lower corners cut off, and flap with double curve, the whole edged with black ribbon. A former owner was a Mason, and it is suggested that this Apron was worn by him at Masonic funerals. Other specimens of this pattern are known, but it has hitherto been considered that they are not Masonic. Definite information on the point would be welcomed.

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A hearty vote of thanks was unanimously accorded to those Brethren who had kindly lent these objects for exhibition, and made presentations to the Lodge Museum.

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Bro. E. H. Dring read the first section of his paper on "The Tracing or Lodge Board." A report of the discussion which ensued will be found after the second section read at the June Meeting.

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# In Memoriam.

## WILLIAM JOHN CHETWODE CRAWLEY.

Before proceeding with the business of the evening the W.M. rose and said:

BRETHREN,

From the outward signs of mourning in the Lodge, as well as from the intimation received with the summons for this meeting, you will have gathered that a heavy blow has fallen on us by the recent loss of a member of this Lodge in the person of William John Chetwode Crawley, who died on the 13th March last, at the age of 72 years, and I must detain you for a few minutes while we pay our tribute of respect to the memory of our departed brother.

To the sister Grand Lodge of Ireland our sympathies will go out in the removal by the hand of death of one of its most distinguished members, who for a number of years took a most active part in its affairs and held high office in the Irish Craft, needless to say adorning by his genial presence and kindly assistance the deliberations of that assembly which now must feel most severely the blank caused by the summons of our friend to the Grand Lodge above.

But it is as a member of our own Inner Circle that this loss will be felt most heavily, in the departure from our midst of the talented brother who for a long series of years has enriched the printed transactions of this body by numerous scholarly contributions from his facile pen, of sterling value to the Masonic student. Crawley, I am afraid, was known to but few of us in the flesh, for his residence in Dublin would not lead us to expect him often at our meetings, but some of us have been privileged to meet him, a fairly regular attendant, at our Summer Outings. It is as a Masonic student of the first rank that the name of Dr. Chetwode Crawley is best known to us, from the time he stepped into his own particular niche of fame as the author of "Caementaria Hibernica, being the Public Constitutions which have served to hold together the Freemasons of Ireland," of which the first part appeared in 1895 and the continuation of which was published in the years 1896 and 1900, a work to which no tribute is now necessary, as its learning and soundness of argument have already received the unstinted reward of Masonic students all over the world. He showed by this remarkable work that he was detached from the crowd of visionary historians and had become a leading light of the Authentic School of Masonic writers, along with Gould, Hughan, Rylands, Speth and others, the soundness of his arguments being at all times framed in convincing language, combined with elegance of style, great fluency, and ease of expression.

Our brother was born at Hampstead on the 15th November, 1843, and after a notable career as a student at Trinity College, Dublin, graduated as a Bachelor

of Arts in the first class at the Irish University, and to the close of his life he was closely associated with that body in its educational work. He is known as the author of various textbooks and manuals, some of which ran through many editions, such as on Historical Geography, and the Handbook on Competitive Examinations, and he was the editor of the Open Competition Handbooks. As a Doctor of Laws, as well as a Doctor of Civil Law, he had for twenty years a seat on the Council of Dublin University, and was the Director of the Dublin Academy of Military Classes. He was also Chairman of the Dublin Council of Teachers' Guilds, and a member of the Council of the Classical Association. Of many of the learned Societies he was a well-known member, among them the Royal Society of Antiquaries of Ireland, the Royal Geographical Societies of England and of Ireland, the Royal Geological Society of Ireland, the Royal Historical Society, and was a foundation member of the Mineralogical Society of Great Britain and Ireland.

Chetwode Crawley, whose portrait appeared as the frontispiece of the 1907 volume of the *A.Q.C.*, first saw the light of Masonry in the year 1873, being initiated in the Scientific Lodge No. 250 of the Irish Constitution, a Lodge which became merged in the following year in No. 357, now known as the Trinity College Lodge, of which he was founder and in 1876 the Master, and of which, too, he was the Secretary for many years. As a faithful guardian of the ritual of Irish Masonry he was in 1880 the elected Grand Secretary of the Grand Lodge of Instruction, and held that office down to the year 1893. This body is peculiar in that it has no counterpart in the English or Scottish bodies, and is the sole repository of the ritual, and safeguard against changes and innovations in ritual working, for in Ireland, as elsewhere, the printing of the esoteric ceremonies is severely discountenanced. In 1881 the Grand Lodge of Ireland counted him as Grand Inner Guard, the first of a series of progressive steps in the Grand Lodge which is another peculiarity of the Irish Craft, it being the practice to promote a brother triennially to higher rank by electing him to a more important office. Thus in 1884 he became Grand Sword Bearer, in 1887 Grand Steward, and later Grand Senior Deacon, while in 1904 he was Grand Treasurer, to which office he was re-elected on each occasion down to the end of a busy Masonic life. The Irish Craft paid him the compliment in 1905 of naming the Lodge No. 395 after him, the Chetwode Crawley Lodge.

In the Royal Arch he was exalted in the year 1874 in No. 357, and joined in 1876 the University Chapter No. 33: the same year he also joined the Israel Chapter No. 126, of which he was the M.E. King in 1877. He received the Mark degree in the University Chapter.

The sovereign Masonic bodies of Ohio, Iowa, and British Columbia each of them conferred on him the rank of Past G. Warden of their respective constitutions.

In the Order of High Knights Templars he held the rank of Past Great Chancellor of the Great Priory of Ireland, Grand Commander of the Temple and Knt. G. Cross, and was the elected representative of the Great Preceptory of Instruction of Ireland.

As a Prince Mason he was Secretary of the Furnell Chapter No. 4, Grand Secretary General and Keeper of the Archives of the Grand Chapter of Ireland, and Grand Chancellor 33° of the Supreme Council of Ireland.

Chetwode Crawley was elected to the Inner Circle of the Quatuor Coronati Lodge on the 2nd June, 1887, and has been for a long time a member of its Permanent Committee. With the extreme modesty which was one of his greatest characteristics he did not for some years contribute to our *Transactions*, although brief articles and other contributions are to be found in the Masonic press, until 1895, the year in which Fasciculus Primus of his "Caementaria Hibernica" appeared, when on St. John's Day in Harvest he attended this Lodge for the first time, to read a paper on "Medals," and to take part in the discussion on Gould's historical sketch of the Gormogons and the Duke of Wharton. This first essay on his part commenced a long series of learned articles in the *A.Q.C.*, scarcely a volume appearing since that date without some valuable contribution, often several in one year, from our departed brother's pen.

His other writings, apart from our own volumes and his monumental work, the "Caementaria," are but few, but none the less valuable for their scarcity. In 1898 he wrote the introductory chapter to Sadler's "Masonic Reprints and Historical Revelations," a lengthy preface which dealt with early Irish Freemasonry and Dean Swift's connection with the Craft, and in which he made skilful use of the re-discovery of the 1688 Tripos which in 1808 had been printed by John Barrett, D.D., in his work "An Essay on the Earlier Part of the Life of Swift," London, 1808.

Such is the brief outline of the activities of our departed brother. Of him it may be said, as of another worthy of the mid-eighteenth century,

> "Masonry in Ireland might be said to be in a Twilight for Want of its proper Lustre."

W. Wonnacott.

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## LIST OF MASONIC WRITINGS BY W. J. CHETWODE CRAWLEY.

1. Legal Episodes in the History of Freemasonry, *Freemason*, Christmas Number, Dec. 18, 1899.

   Reprinted as a pamphlet by Kenning.

   Dealt with the cases of Thos. Smith *v.* Wm. Finch, 1814; the Associated Lodges seceding from the present Grand Lodge of Scotland, 1808; and the Irish case of Alex. Seton *v.* W. F. Graham, 1808, for libel.

2. The International Compact, 1814. — *A.Q.C.* xxviii., 141.

   First appeared as a pamphlet, reprinted from the Diamond Jubilee Number of the *Freemason*.

3. Notes on Irish Freemasonry, in various volumes of the *A.Q.C.*

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| I. Miss St. Leger (Hon. Mrs. Aldworth) and the Lodges claiming her as a member. | ,, | viii., | 53. |
| II. Three lost Lodges (Irish Lodges at Norwich, the Middle Temple, and at Beziers, France). | ,, | ,, | 79. |
| III. Medals. | ,, | ,, | 110. |

Short Articles and Minor Contributions.



Reviews.

# THE EVOLUTION AND DEVELOPMENT OF THE TRACING OR LODGE BOARD.

*BY BRO. E. H. DRING, P.M.*

## PART. I. THE EVOLUTION.

BRETHREN, the paper I am about to read to you this evening is the outcome of a study of our old Tracing Boards I have pursued during the last few years. I started it by collecting photographs of old Tracing Boards all over the country, and it was my original intention only to make a record of those old boards that survive and to let them form the basis of an ordinary Lantern lecture.

I found, however, that the subject could not be dismissed so casually, and when our Secretary asked me to deliver a lecture on the History of the Tracing Board to our members on June 24th I decided to present the lecture to you in two sections, the first, which I place before you this evening and which I shall call the "Evolution of the Tracing Board" is very controversial: the second section, the "Development of the Tracing Board," which I shall read on June 24, being simply a record of those old Tracing Boards, painted before Harris popularised them, which are still in existence, and in regard to which there is little or no controversy.

As may be readily imagined there is great difficulty in collecting material for a paper on a subject like the present, and beyond occasional notes in the minute books of old Lodges and various manuscript catechisms one has to rely upon the early exposures and spurious rituals of Freemasonry and certain negative evidence which can be inferred from old Masonic writers. Had Bro. E. L. Hawkins been spared to continue his papers on *The Evolution of Masonic Ritual* I am sure it would not have been necessary for me to have touched on many of the points I shall have to place before you this evening.

It is unnecessary for me to remind you that although the Grand Lodge of England tacitly countenances the use of Tracing Boards, inasmuch as they are anointed at the consecration of all new lodges, Grand Lodge has never authorised any particular pattern nor defined the nature of them.

It will perhaps be advisable for me to remind you of what some so-called Masonic lectures say of the Tracing Board:—

> Name the immovable Jewels.
> The T.B. & the R. & the P.A.
> Their uses?
> The T.B. is for the M. to lay lines & draw designs on . . .
> Why are they called Immovable?

Because they lie open & immovable in the L. for the Brethren to Moralise on.

There is a beautiful comparison between the immovable Jewels & the furniture of the L. which I will thank you for.

As the T.B. is for the M. to lay lines and draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the V. of the S.L. may justly be deemed the spiritual T.B. of the G.A.O.T.U., . . . . .

There is a suggestion here that the Tracing Board *had* at some time an individual, separate existence as a drawing board for the Master to lay lines on, etc. (in the same way as the Trestle Board exists at the present day in American Freemasonry), but I hope to be able to demonstrate that in English Freemasonry it has now only an emblematical existence as an item on that piece of furniture which is now called the Tracing Board, but which I prefer to call and shall call throughout the remainder of this paper the "Lodge Board."

I may premise that the true Tracing Board is that Drawing Board which in Harris' Lodge Boards is generally depicted lying on the ground before the pedestal in the Lodge Board of the First Degree. In the early boards it is quite plain, but as the designs of the Lodge Board became elaborated a ground plan was added, which is popularly supposed to represent the ground plan of King Solomon's temple.

## Manuscript Catechisms & Spurious Rituals.

It will be within the recollection of all of you that Grand Lodge was formed in 1717 and the first *Book of Constitutions* was published in 1723. In the following year there appeared *The Grand Mystery of the Freemasons discovered*, followed in 1730 by Prichard's *Masonry Disected* and by other works at subsequent dates, which aimed at exposing the secrets and ritual of Freemasonry. The most popular of them was entitled *Jachin and Boaz*, and it was reprinted a large number of times. Another exposure, which is also fundamentally a spurious ritual of the Moderns, was issued under the title of *Hiram or the Grand Master Key* in 1764.

It was doubtless owing to these revelations as much as to the ascribed 'reason' that Grand Lodge made those variations in the ritual which they admit having done in the 1784 *Constitutions*,[1] and which were readjusted at the Lodge of Promulgation, "the substance of which was to alter the Landmarks, namely the First and Second Degrees reversed."[2]

This is confirmed by the resolution of Grand Lodge April 12, 1809, "That it is not necessary any longer to continue those measures which were resorted to in or about the year 1739 respecting Irregular Masons, and do therefore enjoin the several Lodges to revert to the ancient Land Marks of the Society."

[1] *Constitutions*, 1784, p. 240 (note). "This illegal and unconstitutional claim obliged the regular Masons to adopt new measures to detect these impostors and debar them and their abettors from the countenance and protection of the regular Lodges. To accomplish this purpose more effectually, some variations were made in the established forms; which afforded a subterfuge at which the refractory brethren readily grasped."

[2] Francis (T.). *History of the "Howard" Lodge of Brotherly Love No. 56*, 1898, p. 36.

Whether the rise of impostors was the cause of this resolution (as alleged by Grand Lodge) or not, cannot be demonstrated, but there is little doubt that somewhere about that time the movement which eventuated in the Grand Lodge of the Antients was begun.

Within a few years of the institution of this Grand Lodge of the Antients, their system was exposed in its turn in *The Three Distinct Knocks*, and we are thus in possession of spurious exposures of the Ritual, Catechisms and Forms of both the Grand Lodge of the Antients and the original Grand Lodge of England or Moderns.

Now, brethren, with all due deference to that characteristic trait of Englishmen, a staunch belief in the opinions which have been handed down to them, I may say that, in my opinion, these various publications probably give a fairly reliable account of Freemasonry in England in the middle of the eighteenth century. Though they may not always emulate that nightmare of the present day of being letter perfect, they appear to describe the essentials of the ceremonies of the period with a certain correctness that will be apparent to any one who cares to consult them. To such an extent is this so that I may assert that either the writers were conversant with Masonic practice or that the compilers of the ritual had recourse to and adopted these exposures.

I may add further, speaking professionally, that there would not have been such a continual demand for these spurious rituals as is shewn by the number of times they were reprinted, had they not been used in some manner by the Craft. There was not such a general curiosity among laymen to understand the secrets of Freemasonry in the eighteenth century to account for the large numbers printed, any more than there is in the present day to account for the large numbers of the various so-called rituals that are printed now.

In addition to these exposures there was published on the continent in 1745 a spurious ritual founded probably on Prichard's *Masonry Disected* but much amplified,[1] entitled *L'Ordre des Francs Maçons trahi.* It was illustrated with detailed engravings. This was translated into English and in its turn further amplified and published in 1766 under the title of *Mahhabone or the Grand Lodge Door Open'd.* Another translation in which the editorial additions are much more restricted was published in or before 1768, under the title of *Solomon in all his Glory*, and this was illustrated with four plates copied from those in the 1745 original.

In the *Scots Magazine* of March 1755, there is published an exposure, entitled *A Mason's confession*, which purports to be printed from a manuscript that was written in 1727. There is little doubt that it was written by a Scotsman, and it has a certain value.

In none of the earlier English exposures do we find any mention of a Tracing or Trestle Board, but we find designs of "the Drawing on the Floor of the Lodge," to which I will recur presently.

[1] Extract from *Masonry farther Dissected*, 1738 (*A.Q.C.* ix., 83):—"The French being a People of peculiar Vivacity, as is well known, they have doubtless made great Improvements in Masonry, certainly with a laudable View of out-doing our Flegmatick Islanders."

The earliest reference to anything resembling a Tracing Board I have been able to trace is one in the Minutes of the Old King's Arms Lodge No. 28:—

> In 1733 on the motion of the Master the Brethren acquired "de Clerc's Introduction on the Principles of Architecture" and a Drawing Board and T. for the use of the Master and his Lodge.

This does not *necessarily* imply that the drawing board was to be used for drawing on it Masonic emblems. We know that in the first two decades of Freemasonry scientific and archæological lectures were delivered in Lodges, and this might easily have been what we should term now a Blackboard and a Trestle or easel on which to place it. The T. might equally mean a T square.

But in the Minutes of the same Lodge we have the following entry:—

> December 1st, 1735.
>
> A motion was made that the Foot Cloth made use of at the Initiation of new members should be defaced on Acct of convenience,[1] carried nem. contradicente.
>
> A second Motion was made that our Right Worshipful Brother Sir Cecil Wray's picture late D.G.M. (*sic*) and that the cloth mentioned should be applyed to that purpose and that our Bro. West should be appointed to draw the same and that the Lodge do pay for it when done.
>
> Bro. West was pleased to desire that he might have the pleasure to present the Lodge with Sir Cecil's Picture if his Worship would do him the Honour to sit to him. This was a most acceptable proposition to the Society and Bro. West's Health was proposed and drank to with great satisfaction.

What this "Foot Cloth" was we cannot determine, but if one may hazard a guess it was probably a cloth on which was shewn the method of progression.

A more important entry is found in the Minutes of the Lodge meeting at the Theatre Tavern, Goodman's Fields[2]:—

> 1736/7 March 14 Bro. Goudge made a present to this Lodge of a painted cloth representing the severall forms of Mason's lodges.

This is the earliest reference I can find to any delineation of the *several* forms of Masons' Lodges. Any solution as to what it represented can be only conjectural.

Between this reference to a "Painted cloth" and the next that I have been able to trace in *England* there is a lapse of 55 years.

In Scotland we find a solitary entry as follows:—

> 1759 Lodge of Edinburgh (*Murray Lyon, History of the Lodge of Edinburgh*, 1873). It having been represented that a Painted Cloth containing the Flooring of a Master's Lodge was hanging publicly exposed in a painter's shop, and they, considering that the same might be of

[1] Bro. Songhurst suggests that the reason of it being no longer convenient may be owing to the "alterations" made in the ritual by G.L., as it is quite problematical that the alterations were made "in or about 1739." It is more than probable that they were made earlier.

[2] According to Lane, this Lodge lapsed about 1761 and the warrant appears to have been transferred about the same period to the Lodge now known as No. 35 The Medina Lodge, West Cowes, Isle of Wight. (*See* Hughan's *History*, 1889.)

> pernicious consequences to Masonry, ordered the same to be sent for, and in regard that the use of such painted Floorings was expressly forbid, instructed the Lodge St. Andrews (to whom it belonged) not in the future to use any such Floors.

This entry might well refer to the introduction of some French Lodge cloth, but I think it would be stretching a point to suggest that the English quotation refers to a French cloth, although it is possible. The entry is, however, instructive, as it shews that "floorings," which certainly later in the century, in Scotland, were identical with Lodge boards or Lodge cloths, were known in Scotland and prohibited there in 1759.

Is it possible that this was also the case in England? The only evidence I have hitherto traced is the entry in the Theatre Tavern Lodge, and I think that is inconclusive. There is, however, no doubt that from the absence of any similar entries in the Minute Books of other Lodges (so far as I have at present been able to trace), and of the absence of any mention of such cloths in the Lodge inventories, until fifty years afterwards, such Lodge cloths were not in general use.

### Drawing the "Lodge."

This is probably the true foundation of the modern Lodge Board, and in regard to it we have somewhat more evidence on which to form a decision.

The earliest mention is in the *Carmick MS.* of the "Old Charges" (dated 1727), in which there is a plan "This figure represents the Lodge."

In the *History of the Lodge of Felicity from 1737 to 1887* (W. Smithett), there is the following entry:—

> Among Expences of the Night Jan. the 16 1738/9 is Tyler for drawing ye Lodge 0.2.6.; and on this night Brother Lumble Brother White Brother Wilson and Brother Kitchin was reasd. Masters and paid there 5s each.

In the Minutes of the Grenadiers Lodge[1]:—

1753 Sep. 26. Bro. Lister, ente[d] a member of this Lodge

> Nov. 14th Agreed by this Lodge that Bro. Lister be a free member for Drawing the Lodges except no making or raising in the quarter then he is under obligation to pay.

The latest manuscript reference[2] I have is a document in Grand Lodge Library. In the Tyler's bill for the making of H.R.H. the Prince of Wales by the Duke of Cumberland, February 6, 1787, are the following items:—

| | |
|---|---|
| Portridge of a Large Drawing Board | 3/- s |
| Drawing of a Lodge | 3/- s |

In the *Mason's Confession (Scots Magazine*, March, 1755), which purports to have been written in 1727, we find the following:—

> What's the square pavement for?
> For the Master Mason to draw his ground draughts on.

[1] At present this exists only in MS.
[2] There are various other entries in the Appendix *q.v.*

From *Jachin and Boaz* we get the following details of Drawing the Lodge:—

> He [the candidate] is also learnt the Step, or how to advance to the Master upon the Drawing on the Floor, which in some Lodges resembles the grand Building, termed a Mosaic Palace, and is described with the utmost Exactness.[1] They also draw other Figures, one of which is called the Laced Tuft, and the other the Throne beset with Stars. There is also represented a perpendicular Line in the Form of a Mason's Instrument, commonly called the Plumb-Line; and another Figure which represents the Tomb of *Hiram*, the First Grand-Master, who has been dead almost Three Thousand Years. These are all explained to him in the most accurate Manner, and the Ornaments or Emblems of the Order are described with great Facility. The Ceremony being now ended, the new-made Member is obliged to take a Mop out of a Pail of Water brought for that Purpose, and rub out the Drawing on the Floor, if it is done with Chalk and Charcoal. Then he is conducted back, and every Thing he was divested of is restored; and he takes his Seat on the Right Hand of the Master. He also receives an Apron, which he puts on, and the List of the Lodges is likewise given him.

In the *Three Distinct Knocks* we have the following details:—

> The Explanation of the following figure *which is all the Drawing that is used in this Sort of Masonry, called the Most Antient by the Irishmen.*[2]
>
> It is generally done with Chalk or Charcoal on the Floor, that is the Reason that they want a Mop and Pail so often as they do: before when a Man has been made a Mason, they wash it out; but People have taken Notice and made Game of them about the Mop and Pail: so some Lodges use Tape and little Nails to form the same Thing and so keep the World more ignorant of the Matter.
>
> This Plan is drawn on the Floor, East and West; the Master stands in the East with the Square about his Neck and the Bible before him, which he takes up and walks forward to the West, near the first Step of an oblong Square; where he kneels down in order to give that Solemn Obligation to him that has already knelt down with his Left-knee bare, bent upon the first Step; his Right-foot forms a square with his naked Right hand upon the holy Bible etc.
>
> And so to the Second and Third Degree of Masonry; as is shewn upon the Steps.

Attention may be drawn to the phrase in the former extract "rub out the Drawing on the Floor if it is done with Chalk and Charcoal," and in the latter extract "It is generally done with Chalk or Charcoal." It may be inferred that there existed other methods of depicting the 'Form of the Lodge' besides the Tape

[1] The first sentence of this quotation is a good example of bad editing. It is most probable that the sentence originally read: ". . . the Drawing on the Floor which in some Lodges resembles a Mosaic Pavement and is described with the utmost exactness." Thus, it would have been comprehensible. The editor of the original French manual was probably the culprit, for "pavé mosaique" is easily commuted into "palais mosaique."

[2] The italics are mine. E.H.D.

and Nails such as a Lodge cloth, or by the design being made in sand or clay. Bro. Hammond informs me that in Cornwall the use of sand for this purpose was in vogue until fifty years ago. A record of the use of these materials is perpetuated in some so-called Masonic Lectures, although the reference is not generally understood. In Lecture 1, Sec. vii.:—

> How long should an E.A. serve his master?
> Seven years . . .
> How should he serve him?
> With Freedom, Fervency and Zeal.
> Excellent qualities, what are their emblems?
> Chalk, Charcoal and Clay.

Both in the *Three Distinct Knocks* and in *Jachin and Boaz* the Initiate recites his experiences as follows:—

> He (the S.W.) taught me to take one step upon the first step of a right angle oblong square, with my Left Knee bare bent, my Body upright, my Right Foot forming a Square, my naked Right Hand upon the Holy Bible with the Square and Compass thereon my Left Hand supporting the same; where I took that solemn Obligation or Oath of a Mason.

Bearing these points in mind we can examine the plan (see fig. 1) in the *Carmick MS.*[1]

The Lodge is in the form of a triangle, which is probably the earliest form of a Masonic Lodge and one still used in Germany and Scandinavia.[2] The Warden (or Master) is seated in the East, but the other officers are not shown, although in Lodges where this form of the Lodge is perpetuated the two wardens sit in the West facing the Master.

In Prichard's *Masonry Disected,*[3] 1730, p. 9, there is the question: "Where stands your Wardens?" "In the West."

There are only two steps at the West end of the Lodge instead of the three steps in the later designs, and it is possible that our late Bro. Gould would have enlarged on this fact, but I do not care to do so. The positions of the E.A.'s, F.C.'s, and M.M.'s are shewn (but in each instance the singular case is used), and on each long arm of the triangle are shewn (by numbers) the seats of the brethren. On the floor of the Lodge are shewn the Square, Compasses, Plumb-rule, Gavel, Trowel, two (only) lesser Lights, and what I think is intended to be a Blazing Star around which are noted the points of the Compass. [On reading again Bro. Hughan's description I have little doubt that he was correct in calling it a Compass, and I may add that it was intended to serve as a pointer and not necessarily as a symbol.]

The Lodge plans from *Jachin and Boaz* and the *Three Knocks* require no comment except that they both mention two Deacons, although the position of the Junior Deacon is not specified in the latter plan. (See figs. 2, 3.)

[1] The *MS.* itself is reprinted and described by Bro. Hughan in *A.Q.C.* xxii., pp. 95-115.

[2] *See* Kupferschmidt, *A Glimpse at Early Freemasonry in Germany (A.Q.C.* ix., 162), and Gaskill on *Continental Masonry (Trans. of the Author's Lodge* i., 112).

[3] Also in *Masonry farther Dissected*, 1738 *(A.Q.C.* ix., 84).

One deduction may, perhaps, be made from the language used in these two last-mentioned books. In the *Three Distinct Knocks* (that is the Ritual of the Antients) it is specifically stated of the Figure that it is "all the drawing that is used in this Sort of Masonry," whereas in *Jachin and Boaz* (the Ritual of the Moderns) it is stated "they also draw other figures. . . . These are all explained to him in the most accurate Manner." One would deduce from this that the figures on the floors of the Modern Lodges were much more elaborate than those in the Antient Lodges, a point that it will be good to bear in mind. In Lodges working under the Grand Lodge of Ireland, Lodge Boards are practically unknown and seem never to have been in use except during a period between 1839 and 1850 (*vide* Appendix Q. 43).[1]

My conviction is, although I only reason from analogy, that the Antients, continuing more exactly the traditions of the Operative Masons, displayed on the floor of the Lodge-room the operative tools and so-called jewels, while the custom of the Moderns was to draw them on the floor. Royal Arch Masons will remember how certain operative tools are displayed in the Chapter, and this leads me to believe that the same practice obtained originally in the three Craft degrees. I think the frontispiece of the 1756 edition of the *Constitutions* is to a certain extent confirmatory of this (see fig. 4).

That the jewels and other items displayed on the Lodge Board had a separate existence is shewn in Q. 9, which is from an inventory of Lodge Relief, Bury, Lancs., which, however, was a Modern Lodge. It mentions two painted pillars, a painted square pavement, an indented tasel, two large mahogany pillars with balls, 3 candlesticks, viz., W.S. & B., a brass sun, moon, letter G, Pair of Compasses, Wood Squares, Brass ditto, etc.

Q. 7 also shews that at St. Ives in Cornwall the jewels were somewhat cumbrous, as the Master of the Druids Lodge at Redruth invites the M. of the former Lodge to a Festival, saying, If not too cumbersome we wish you to bring your marble blocks and triangles to ornament our Lodge with.

Q. 37, Inventory of Lodge of Fortitude 281, Lancaster, dated 1795, mentions a setting Maul, Heavy Maul, Bee Hive, Coffin and Ruler.

In the penultimate paragraph of the Addresses to the Reader of the 2nd edition of *Ahiman Rizon*, Laurence Dermott writes as follows:—

> "Nor is it uncommon (among the Moderns) for a tyler to receive ten or twelve shillings for drawing two sign posts with chalk &c. and writing Jamaica rum upon one and Barbadoes rum upon the other, and all this (I suppose) for no other use than to distinguish where these liquors are to be placed in the lodge."

Although this paragraph is generally thought to refer to the "alterations" to which I have already referred, I think it has a deeper meaning and that Dermott's intention is to satirise the elaborate designs on the floor that were a feature among the Moderns.

To assist the Tyler in drawing the "Lodge," shaped templates cut out of metal seem to have been used. Two sets and a portion of a third set are in the possession of Grand Lodge and are exhibited in the Grand Lodge Museum. One

[1] For the sake of brevity I shall use the letter Q. as signifying a quotation in the Appendix.

set belonged originally to the Royal Alpha Lodge, and when they presented it to the late Librarian of Grand Lodge, he had them painted by one of the Masonic purveyors. The other set and a half has, happily, been kept in its original condition.

Although I call them templates these pieces of metal may have been used as ornaments and lain on the floor of the Lodge. At present we have no means of ascertaining.

There is also evidence that so late as 1820 the Mosaic Pavement and the Tesselated Border were separate items, for we find that (Q. 34) the Salopian Lodge invested in a . . . Mosaic Pavement, Tesselated Border and Blazing Star.

In Q. 11 we also find mention of "1 cloth painted round the edges," which, probably, was the Tesselated Border.

In Q. 15 we find:

"A Mosaic floor cloth with the four initial letters brass (new painted)."

They were probably B.J.M.B. or P.T.F.J.

In regard to the statement about the Mop and Pail, I can find no confirmation, but I do not think there is any reason to doubt its correctness. It is generally considered that Hogarth's picture of "Night" (reproduced in *A.Q.C.* ii., p. 90) contains an allusion to it.

Nor have I been able to find any definite confirmation of the statement about the use of "Tape and little nails" in outlining the Lodge, but I think that the former of the following entries, taken from the Minutes of the Anchor and Hope Lodge No. 37 (edited by Bros. Newton and Brockbank, 1896), refers to this usage (Q. 4):—

1765 April 20. Paid for 10 yds. of Ferritting[1] @ 2d. pr. yd. 1/8

1773 Jan. 24. Half a piece of ribbon, 18 yds. 12/6

In the second entry, the ribbon was probably for use in making collars.

## Floor Cloths and Floorings.

There are various references to Floor Cloths in the old Minutes, *e.g.*:

Q. 15 1776 A Mosaic Floor Cloth.

Q. 25 1798 To cash paid for Floor Cloth and gilding Balls £2.12.6.

but I think that, at least, so far as England is concerned, the term Floor Cloth always refers to the Mosaic pavement with or without the indented border.

In Scotland, however, we get the term "Floorings," which I cannot look upon as synonymous with the Mosaic pavement, as we have the following entries:—

Q. 6. 1769 Different floorings for the lodge.

[1] Ferret=originally a silk tape or narrow ribbon used for fastening or lacing; now a narrow worsted or cotton ribbon used for binding, for shoe strings, etc.—*Century Dictionary*. Ferret, 2 Ferreting. A stout tape most commonly made of cotton, but also of silk.—N.E.D.

Q. 10. 1722 Make the necessary floorings with proper ornaments . . . on boards.

Q. 17. 1783 The flooring of the Fellow Crafts and Master Masons painted and framed.

which clearly shew that there was a difference between the degrees, which could not apply to a Mosaic pavement.

Before I leave these designs I should like to draw your attention to a symbolical plate which might easily be taken for an early example of a Tracing Board. It is the frontispiece to "Langley's The Builders Jewel, 1741" (see fig. 5), but I am sure it is only intended as an allegorical design.

In the *Westminster Journal* of May 8, 1742, there was published an account of the "Solemn and Stately Procession of the Scald Miserable Masons as it was marshalled on Tuesday the 27th past." It was a mock procession that as a practical joke preceded the grand procession of the Freemasons when they marched from the house of the Grand Master in Brook St. to Haberdashers' Hall at the Quarterly Communication of April 27 (see fig. 6).

In this plate there are represented two columns borne by men, one called Boaz, the other Jachin, a large banner with various Masonic emblems within an indented border, followed by six smaller banners on which are depicted various symbolical designs, including one with the letter G on it.

In a cart at the end of the procession there is a coffin with a skull, cross bones and the letters M.B. drawn on the lid.

It must be remembered that this is a skit on the Grand Lodge of the Moderns, and it does not follow that what the caricaturist depicted actually existed among the fraternity. But in the key below the print there occur the following passages:—

THE TRUE ORIGINAL MASON-LODGE (*i.e.*, the large Banner).

> Upon which poor old Hyram made all his entr'd 'Prentices. The Masons, for want of this, are forced to make something like it with chalk on the Floor whenever they take the Culls in; that is, when they have a Making. . . .

THE LETTER G.

> Signifying Geometry or the fifth Science, and for the Sake of which all Fellow-Crafts are made. This Letter G. is the Essence of the Fellow-Crafts Lodge; For being placed in the Middle of the Blazing Star, which is the Center of the enter'd 'Prentices Lodge, it then becomes a Fellow-Crafts' Lodge.

There also occurs the following rhyme:—

> Jachin and Boaz I have seen,
> An enter'd 'Prentice I have been;
> A Fellow Craft I am most rare
> By Perpentashler and the Square.

to which I shall have occasion to refer later on.

I think that each one of these three extracts is instructive and too circumstantial to be ignored. I also deduce from the boldness of the skit and the expense attached to it, that the author of it was a wealthy man of education.

### "Drawing the Lodge" in France.

In the French exposure of Freemasonry which I have mentioned, *L'Ordre des Francs Maçons trahi*, 1745, there are two series of plates which represent the Form of the Lodge, one of which purports to be copied from a series published in Paris, but styled incorrect, while the second series is called the *Véritable Plan*. The same design (which was drawn on the floor) served for the Apprentice and Fellow-craft degrees with the difference that in the latter degree the pointed cube or ashler was drawn instead of the rough ashler. Various differences will be noticed, such as the position of the candlesticks, one on each side of the Master and one in the S.W.; the introduction of the three windows, which are in the position of the three candlesticks in the English plans, seven steps to the floor of the Lodge, and the *houpe dentelée*.

In the 3rd degree there are various details which are interesting. The word written across the design and called the *Ancien Mot de Maitre* has probably a good foundation.

According to Kuperschmidt (*A.Q.C.* ix., 163/4), these designs were utilised in the same way in Germany and Denmark in 1747.

The series of designs said to have been published in Paris, and which are stated to be incorrect, is the series dedicated to Leonard Gabanon.

### Trestle Board.

It has been suggested that the term Trestle Board or Trasel Board is a corrupt form of the term Tracing Board, but I do not think that it is at all necessary to go so far for the origin of the term, but to look upon the Trestle Board as simply a Board placed on trestles.[1] Moreover, the earliest mention of the term Tracing Board in conjunction with speculative Masonry that I have been able to find, either in manuscript or in print, is some fifty years subsequent to the mention of Trasel Board. (*See* Q. 3.)

It is in *Mahhabone or the Grand Lodge Door Open'd*, 2nd ed., 1766, p. 73, that I have found the earliest printed mention of the specific term Trasel Board:—

> What are the immovable Jewels?
> The Trasel Board which the Masters drew their designs upon. . . .

As I have before pointed out, this spurious ritual is very greatly influenced by the *L'Ordre des Francs Maçons trahi*, 1745.

In *Solomon in all his Glory*, 1768, which is an amplified translation of the same French work, we find:—

> What do you mean by the immovable jewels?
> I understand by them the board which the masters draw their designs upon. . . .

[1] There is a greater probability that the term Tracing Board is a corruption of Trestle Board, but I do not support the assumption.

In the original French work the catechism is as follows (p. 161):—

> Quels sont les trois (Bijoux) immobiles?
> La Pierre brute pour les Apprentifs; la pierre cubique â pointe pour aiguiser les outils des compagnons; et la Planche à tracer sur laquelle les maîtres font leurs Desseins.

In the *later* editions of *Masonry Dissected* we find the following question introduced:—

> What are the immovable Jewels?
> The Trasel Board, Rough Ashler and Broached Thurnel.
> What are their uses?
> A Trasel[1] Board for the Master to Draw his Designs upon. . . .

Before we go further, I would point out that between the first use of the term Trasel or Trestle Board and the first use I have been able to trace of the term Tracing Board we have the use of the word "Lodge" to signify something analogous to Tracing Board or Lodge Board.

The first mention I have found of this term is in Preston's *Illustrations of Masonry*, 1772. In the explanation of the "Plan of the Grand Gala" a space in the centre of the Temple marked M is called the "Lodge."

In the second edition of the same work, 1781, in describing the ceremony of Consecration, he makes use of the phrase (p. 94): "The lodge which is placed in the center covered with white satin"; (p. 95): "the Lodge is covered." In describing the ceremony at the Dedication of Masonic Halls he states (p. 115): "The lodge is then placed in the centre on a crimson velvet couch. . . . The three lights and the gold and silver pitchers with the corn, wine, and oil are placed on the Lodge, at the head of which stands the pedestal, with the Bible open and the Square and Compass thereon, and the Constitution rolls on a crimson velvet cushion."

In the *Constitutions* of 1784 (p. 318 note) there is given an account of the Dedication of the New Grand Lodge Hall in 1776, in which it states:—

> About half past 12 o'clock, the procession entered the hall in the following order: Grand tyler with a drawn sword.—Four tylers carrying the lodge covered with white satin. . . .
>
> The lodge was then placed in the centre of the hall and the three lights, with the gold and silver pitchers containing the corn, wine and oil were placed thereon; the Bible, compasses, square and Book of Constitutions on a velvet cushion being placed on a pedestal.

This "Lodge" did not consist of the three lesser lights, nor of the V. of the S.L., nor the working tools, which are all specified in the last quotation as being borne by various brethren. I think, therefore, that this "Lodge" was a board on which had been drawn the "Form of the Lodge," and was placed on trestles in the centre of the Temple of Grand Lodge.

I have no doubt in my own mind that the term Trestle Board is purely a metaphor for the "Lodge," and was so called because the latter was placed upon trestles. It is an example of an object assimilating and becoming denominated by one of its attributes.

[1] In some editions, such as the 30th edition, Trasel is printed Tarsel.

I would also remind you of the phraseology of the title of the first extract I made from the procession of the Scald Miserables (see p. 252):—

"The true original Mason-Lodge,"

which is applied to the symbolical banner or board which was in the procession.

In the Appendix there will be found two examples of the use of the word "Lodge" as applied to the Lodge Board:—

Q. 26, prior to 1813. The candidate had the Lodge explained to him.
Q. 27, 1805. Highly necessary to have a Lodge for the purpose of better describing the same to the new Initiated in future.

This term 'the lodge' is continuously used by subsequent writers until the middle of the last century in describing the ceremony of the consecrating a Lodge. In some English provinces the old form "let the Lodge be uncovered" and "I now anoint the Lodge" is still in use at this ceremony. In London our present Grand Secretary uses (or did use) the term "Lodge Board," while our present Pro Grand Master uses the term "Tracing Board."

This use of the word "Lodge" to denote the Lodge Board is exemplified in many old Lodges in the provinces at the present day, and when a person is placed in the N.E. corner of the "Lodge," he is placed at the N.E. corner of the Lodge board, which is near the centre of the Lodge-room (and not in the N.E. end of the Lodge-room), and the Junior Deacon gives the person definite instructions in regard to the position of his head. This method is still adopted in some London workings, but was discontinued some fifty years ago in the Lodge of Improvement which has a very large number of English Masonic followers.

I have little doubt that the introduction of the Trestles to support the board on which the "Lodge" was drawn was a natural development from drawing the "Lodge" on the floor. It may have been due, as it has been suggested, to the fact that whereas the Lodges in the first part of the eighteenth century met in coffee houses the floors of which were sprinkled with sand or sawdust, in the latter half of the century the appointments of the Lodge-rooms were more luxurious and the floors carpeted. This may have been so in a few instances, but I doubt very much if it was the general rule. I think myself it was due simply to a question of convenience.

As to the permanent existence of the "Lodge" or, if my conclusions be correct, the "Drawing of the Lodge on the Trestle Board," I think that "negative evidence" can be deduced from the fact that Hutchinson, in his *Spirit of Masonry*, 1775, makes no mention of the "Lodge" or Trestle Board, although he deals with the Furniture and Jewels of the Lodge. I cannot think that if such an important item was in general use in a permanent form he could have withheld from soliliquising on it.

It is also more than probable that in many cases where the term Trestle Board occurs in Lodge Minutes it refers to a portable table on trestles which could be placed in position quickly when the Lodge was at refreshment and as quickly removed when it was at labour. One meets with entries like the one in Osborn's *Freemasonry in W. Cornwall* (p. 79), where two Trassle Boards (one of mahogany with ornaments) are mentioned as belonging to the Druid's Lodge of Love and Liberality in 1795.

So as to place the subject openly before you, there arises in my mind another possibility of the meaning of the word Trestle Board, which is exemplified in the frontispiece to the 1784 *Book of Constitutions.* It is a Trestle Board or table on which are displayed the working tools, the jewels and two globes. This custom is still in use at the Windsor Lodge, and particulars are given in a very interesting communication from Bro. Gordon P. G. Hills (see discussion *post*).

### Tracing Board.

If I have been a long time coming to the term Tracing Board it is simply because I have not been able to find any modern example of its use before the year 1815.

There is one solitary but well-known mention of the term in the *Fabric Rolls of York Minster*:—

> Inventory of Stores, A.D. 1399,
> . . . ij tracyng bordes . . .

but I have been quite unable to trace any further use of it, or even any suggestion of its use in a Masonic sense, until the entry in Q. 32 from Turner's *History of the Blandford Lodge*, 1897, viz.—

> 1815 Dec. 22. Memo. Bro. Harrison paid the Tyler of Lodge Amity Poole, one shilling for the loan of the Tracing Board.

The earliest *printed* mention of the term I have traced up to the present is in Oliver's *Signs and Symbols*, 1826, but there may be earlier occurrences of the term which this paper may bring to light.

With regard to the origin of the term Tracing Board, it is my firm conviction that, instead of it being, as one might easily suppose, a recrudescence of an old term, it is nothing else but a translation of the French term which is found in *L'Ordre des Francs Maçons trahi*, 1745, viz., *Planche à tracer*.

But in that work the *Planche à tracer* is simply an item in the "Drawing of the Lodge," and it is the same in *Solomon in all his Glory*, where, however, it is designated as "the floor to be delineated upon," and takes the form of a plain square board or drawing board.

In the early Lodge Boards used in the first degree there appears this same drawing board, and in the later examples, as in all modern Lodge Boards, a ground plan is found drawn upon this drawing board, which is popularly supposed to represent the ground plan of the temple.

It is this *drawing board* which I suggest is the true Tracing Board and that the term Tracing Board has been misapplied to the "Lodge," "Lodge Board" or "Trestle Board." It is another example of an object assimilating and being denominated by one of its attributes.

At this point I think we may come to a temporary halt, and in my next paper I shall shew you a number of photographic slides I have had taken illustrating the gradual development of the earliest forms of Lodge Boards now in existence.

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There are, however, several subsidiary points that I should like to take this opportunity of placing before you, as they are essentially correlated to the Evolution of the Lodge Board. I shall divide them into two divisions: (1) the term Dented Ashler, with its variations and developments, and (2) the term Broached Dornal or Thurnel, with which the former is generally associated.

In Prichard's *Masonry Disected*, 1730, we find:—

> Have you any Furniture in the Lodge?
> Yes.
> What is it?
> Mosaick Pavement, blazing Star and indented Tarsel.

In the *Sloane MS.* 3329 (ed. Woodford):—

> How many jewels belong to your L.?
> There are three, the square pavem'nt, the blazing star and the Danty tassley.

In the *Mason's Confession (Misc. Lat.*, O.S., 92). *Scots Magazine*, March, 1755, p. 135:—

> How many jewels are there in your lodge?
> Three.
> What are these three?
> A square pavement a dinted ashler and a broached dornal.

In the *Crawley MS.*:—

> Are there any jewels in your lodge?
> Three, perpendester, a square pavement, an brohed-mall.

In the later editions of *Masonry Dissected* (such as that of 1774), *i.e.*, after the publication of the translations of the French Rituals, the catechism is amplified thus:—

p. 10. Have you any furniture in your L.? Yes.
What is it? Mosaic Pavement, Blazing Star and Indented Tarsel.
What are they? M.P. the ground Floor of the L., Blazing S. the Centre, and indented Tarsel the Border round about it.

p. 11. What are the immovable Jewels? Trasel Board, Rough Ashler and Broached Thurnal.[1]
What are their uses? A Trasel Board for the Master to draw his Designs upon, R.A. for the F.C. to try their Jewels upon, and the B.T. for the E.P. to learn to work upon.

There is little doubt that the compilers of the earlier English Rituals confounded jewels and furniture, or it may be that the Craft in England had not clearly differentiated them. But from these sources we get the following curious terms and associations:—

[1] In 1787 ed., p. 9 Thurnel=Thurnul (? Thumul).
Trasel=Trazel.
and in the 30th ed. Trasel=Tarsel.

| | | | |
|---|---|---|---|
| Prichard 1730 | Indented tarsel | associated with | M.P. & B.S. |
| Sloane | danty tassley | ———— | S.P. & B.S. |
| *Scots Magazine* | dinted ashler | ———— | S.P. & B.Dornal |
| Crawley MS. | Perpendester | ———— | S.P. & B.D. |
| *Scald Miserables* | Perpentashler (see p. 252). | | |

INDENTED TARSEL, DANTY TASSLEY, DINTED ASHLER,

PERPENDESTER and PERPENTASHLER.

Some years ago, when I first lighted upon the term "perpent' achillar," in Willis' *Architectural Nomenclature of the Middle Ages* (who quotes it from *Historiæ Dunelmensis Scriptores Tres*, p. cxxxvi.), it struck me that it was the origin of the modern Masonic term "perfect ashler," as it was in exact opposition to the term "rough ashler."

I did not expect, however, to find an instance of the word perpend being connected with Freemasonry, and I was surprised, when collecting material for this paper, to come across two instances of it, viz., perpendester and perpent ashler, and I have now no hesitation in suggesting that perpendashler is the original form of the term perfect ashler, and I even have the hardihood to suggest that indented tarsel, danty tassley, dinted ashler are corrupt forms of the same term.

The following quotations are from the New English Dictionary:—

Parpen, parpend, parpent, perpend, perpent, etc.

1. In Masonry, A stone which passes through a wall from side to side, having two smooth vertical faces; a stone squared or dressed for this purpose.

Among other references: 1579-80. The pillars of this temple are cut out of a quarry of marble called pentlike marble, and they were squared parpine, as thick as long. 1712. Lay here and there Stones that reach the whole Thickness of the Wall, that is to say, such as make the Surface on both Sides, which Workmen call Making a Parpin.

3. 1429. lxxxii et di' fott of perpendaschler, vjd. . . . . . .
1845. Perpentstone, a large stone reaching through a wall so as to appear on both sides of it; the same as what is now usually called a bonder, bondstone or through, except that these are often used in rough-walling, while the term perpent-stone appears to have been applied to squared stones or ashlar; in Gloucestershire ashlar thick enough to reach through a wall, and shew a fair face on both sides is called Parping Ashlar.

Ashlar.

1450. *Manners and Household Expenses.* Every asheler is xii ynche thykke and xviii ynches long.
1611. *Cotgrave. Attendants,* ashlers, binding stones.
1677. *Plot's Oxford.* The Free-stone . . . if cut into oblong or other sorts of squares of a lesser bulk they then call it Ashler.

I am quite aware that my suggestion is, at first sight, a forced one, but I hope to be able to convince you that it is well grounded. In my opinion the circumstances under which these forms were evolved are sufficient to account for the most base corruptions. When one considers that the early Masonic terms were unusual technical terms, handed down orally from Operative Masons and adopted by Speculative Masons who did not understand them and had never seen them spelt, I do not think that anyone can wonder at the peculiar variations which ensued in various parts of Great Britain, and at the varied attempts to put the mysterious words into a grammatical form. It must also not be overlooked that although there were a certain number of educated men in the ranks of Freemasonry in the eighteenth century the large proportion of the Freemasons then were tradesmen and working men of very limited education. It must also be remembered that these various terms descended to us from the original source by a number of devious channels which were absolutely unconnected and that each was subjected to improvised editing and correction. In some cases, such as in the "Procession of the Scald Miserables," the term was correctly edited, but in other cases the corruption became only worse corrupted, until absolutely new forms were evolved by the different copyists or ignorant editors. I have had a curious example of this in the typing of the manuscript of this paper. My secretary, who is a most accomplished and cultured lady, transformed the word "perpendashler," with which she, naturally, was not acquainted, into "perpendicular." I can flatter myself that it was not owing to my bad writing.

The way in which the word perpentashler became corrupted is as follows:—The accented syllable or dominating sound in perpent or perpend is the second, pent or pend, and it is this sound that has always caught the ear of brethren. The word itself being unfamiliar and the unaccented first syllable being slurred over, the scribe wrote down indented or dinted as the equivalent of what he had heard. Danty I look upon as a still further corrupted form of indented or dinted.

The corruption of ashler into tarsel or tassley is still simpler. In both forms we get the accented syllable in ashlar, viz., the first; the 't' sound is a case of prothesis and has been assimilated from the final 't' sound in the preceding word perpend, perpent, indented or dented.

In old French we find a germane word *aisselle* derived from the same source as the English word ashler, and in *Ducange*, we find the Latin equivalent *aisella*.

I do not propound this derivation without much thought and consideration. I know that the phrase 'dented' or 'indented' ashler is perfectly comprehensible but hardly apposite, although I cannot find any record of the term other than in these exposures and rituals; whereas in perpendashler we have an operative term which was in general use for several centuries, and is essentially apposite.

When we consider that the modern term is neither dented nor indented ashler but "perfect" ashler, which, although comprehensible, does not convey an operative idea to one's mind, I think my assumption that perpendashler is the original form is quite logical.

So far as 'indented tarsel' or 'danty tassley' may be considered as the equivalent of 'lacy tassel' I can find absolutely no confirmation. I am aware that tarsel or tassley may easily be a synonym of tassel, but I cannot trace a single instance in English literature in which indented or dented is used in the sense of *dentellê* or lacy.

Bearing in mind my suggestions, if we turn to *L'Ordre des Francs Maçons trahi* we shall find that the catechism is more in consonance with what we look upon as the correct form. We find the sentences:—

> [1] How many Ornaments are there in the L.?
> Three.
> What are they?
> The Mosaic pavement, the blazing star and the lacy tuft (or tassel) [*i.e.*, perpendashler].

I have no hesitation in suggesting that this catechism is a translation of an English original in which was included the term "indented tarsel," which we find in Prichard's *Masonry Disected*, 1730. Not being able to understand the term, the compiler translated it into *la houpe dentelée*, and it was incorporated into the French Lodge Boards in the form of an interlaced rope or cable with a laced tassel at each end.

This French Ritual did not appear in an English guise until it appeared incorporated in *Mahhabone*, 1776, and later in *Solomon in all his Glory*, in which work the drawings of the Lodge as printed in the original French edition of 1745 are reproduced.

In the former the Catechism is as follows:—

> Name them (the Furniture in your Lodge)?
> Mosaic Pavement, Blazing Star and Indented Tuft.

. . . . . . . . . . . . . . .

In the latter the Catechism is as follows:—

> Name them (the Ornaments of your Lodge)?
> The Mosaic Pavement, the indented tuft and flaming star.
> What use are they applied to?
> The Mosaic pavement ornamented the inside of the temple, the indented tuft covered its extremities, and the flaming star enlightened the chamber in middle. . . .

We have, therefore, by 1766 (in *Mahhabone*) the new term of 'indented tuft' which is said to cover the extremities of the Mosaic pavement, and is figured as a rope with a tassel at each end of it, and 'indented tarsel' which (in *Masonry Dissected*, 1774, *ante*, see p. 257) is defined as the border round the Mosaic pavement.

If my first assumption be accepted, that 'indented tarsel' (of *Masonry Disected*, 1730) is a synonym of 'dented ashler' and perpendashler, we must look upon the definition in *Masonry Dissected* of 1774 as an attempt to reconcile the English exposure with the recently-published translation of the French exposure.

A still further development arose, as the term 'indented tarsel' became interpreted into 'indented tesselated border,' and at the same time by a different course into the corner tassels which at the present day are generally seen on Lodge Boards, but which are not seen on the earlier Tracing Boards.

[1] p. 160 Combien y a-t-il d'ornemens dans la loge?
Trois.
Quels sont-ils?
Le pavé mosaique, l'etoile flamboyante et la Houpe dentelée.

It is in this sense that I understand Q. 5, in which we find, in the inventory of the Lodge Relief, "a indented Tasel," *i.e.*, an "indented tesselated border" which surrounded the Mosaic pavement.

BROACHED DORNAL, BROACHED THURNEL OR THURNUL AND BROHED-MALL.

In the quotations I have given at the beginning of this section of subsidiary points (p. 257) it will be found that this term is associated as follows:—

| | | | |
|---|---|---|---|
| Scots Magazine | Broached Dornal | associated with | Square Pavement & Dinted Ashler |
| Prichard (later | ——— Thurnal | ——— | Trasel Board & Rough Ashler |
| editions) | ——— Thurnul | | |
| Crawley MS. | Brohed mall | ——— | S.P. & Perpendester |

As will be seen, we have this term twice associated with the Square pavement, once with the Dinted Ashler *(Scots Magazine)*, once with the Perpendester *(Crawley MS.)*, and twice with the Trasel Board and the Rough Ashler.

The word broach has various meanings, but the one I suggest as best fitting the context is that in the New English Dictionary, especially the third quotation from Jamieson's:—

> Broach. 8. techn. To pick, indent or furrow the surface of stone with a narrow pointed stone chisel called a broach or puncheon. (The kind of work produced varies in different localities.)
>
> 1544. In hewinge, brochinge and scaplyn of stone for the chapell.
>
> 1703. *To broych* or *broach* as Masons an Atchler, when with the small point of their ax, they make it full of little pits or small holes. 1808.
>
> *Jamieson. To broach*, to rough-hew.
>
> *Broached.* 3. The murus would be built with . . . broached stones at Ouseburn and plain stones elsewhere.

In Holme's *Academy of Armory* it is also defined:—

> *Broach*, to hew away the rough skabling stroaks, hewing.

Again in Holme, p. 394:—

> *Broach*, an axe or masonic axe, this having a broad sharp end doth cut away and make smooth the stone from all its irregular blows and dents made by the pickaxe in hewing it to its form that it should be, the first working is termed broching, the latter axeing.

I suggest that Dornal and Thurnal are synonymous with Ornal, defined in the New English Dictionary:—

> *Ornel* (a Fr. ornel pl. ornaulx, 14-15th c. in Godefroy) a kind of rather soft white building stone.
>
> 1442 in Willis and Clark Cambridge 1886. Fraughtage of x tonne of ornell fro london vn to ye College.
>
> 1443 *ibid.* Fraught of Cj quarter and a half of Ornel.

Dr. W. A. Craigie, one of the editors of the New English Dictionary, has been good enough to send me copies of the two references which have been collected for that Dictionary of another form of the word, viz., "Urnel":—

*Urnal.* 1348. Acc. Exch. K.R. 471/1 m.3.
Simoni Bolle pro iiij. xj. pedibus de Asshelere emptis pro predicta posterna . . . Eidem pro ij^s. pedibus de Vrnal emptis pro eodem in grosso xv. s.

*Urnel.* 1365-6 Will de Sleford's Acct. in Archæol. xxxvii. 24 (1857)
Between five and six thousand feet of stone called Urnell were bought at 8s. the hundred, without frightage.

App. taken from Brayley & Britton Palaces, etc. (1836), 187.

There is, therefore, little doubt that the forms dornal and thurnel are instances of prothesis and that they have assimilated the end consonantal sound of the preceding word, in the same way as the word newt, which took to itself the 'n' of the word an, and from an ewt became a newt.

So I think that there is little doubt that a broached dornel or thurnel is the synonym for a rough hewn stone, which has not been shaped.

Those brethren who are familiar with the North of England and Scotland will recollect the numerous houses and walls built of rough stone, with squared corners and bond stones. It is in the working of these two different kinds of stones (the one a rough-hewn unworked stone, the other a squared worked ashler), that, in my opinion, we find the distinction between the work of the Apprentice and the Craft Freemason.

There is also in the New English Dictionary, under Broaching:—

5. *Comb.* broaching thurmal, thurmer, turner, a chisel for broaching stone,

but no quotations are given of their use, and in view of the definition I now suggest, I think the entry incorrect, and that its origin will be found in the Supp^t. to Ogilvie's Imperial Dictionary. I may add that no entries appear in the New English Dictionary of thurmel, thurmer, turner as synonymous with chisel.

### Lodge Board of the Second Degree.

Although the point I am about to raise really comes into the province of the second part of my paper, I should like to put it before you this evening, as there may be no opportunity for discussion at our next meeting.

It is:—

Which is the correct point of the compass from which the staircase into the middle chamber of King Solomon's temple as depicted on our Lodge Boards should spring?

I will remind you of certain questions given in some so-called Lectures:—

> Where did our ancient B——n go to receive their wages?
> In the middle chamber of King Solomon's Temple.
> How did they get there?
> By the P——h——y or entrance on the *south side* of the building.
>
> . . . . . . . . . . . . . . . .
>
> After our ancient B——n had entered the P——h——y, where did they arrive?
> At the foot of the winding staircase.
> Whom did they meet to oppose their ascent?
> The ancient J.W.
>
> . . . . . . . . . . . . . . . .
>
> By whom was it (*i.e.*, the middle chamber) t . . . d?
> The ancient S.W.

If this catechism be correct, I submit that all Lodge Boards are incorrect in which the staircase springs from the North.

If the winding staircase spring from the North, the entrant would not find there the ancient Junior Warden, who would be at the South entrance.

If it spring from the North, the entrant would be accosted by the Senior Warden.

There is no doubt that there was a diversity of opinion on this matter in the first decade of the last century, as you will see from the following figures:—

> fig. 31 (Cole) in which the entrance is in the West.
> fig. 56 (Bowring) in which the entrance is in the South.
> fig. 53 (ditto) in which the entrance is in the North.
> In the Harris board the entrance is in the North.

It has been suggested to me that the foot of the Lodge Board should face the Master, as in the 3rd Degree, but, unfortunately for the suggestion, the early Lodge Boards have the points of the compass painted on their borders.

The true position of the two pillars in the porchway of King Solomon's Temple has always been a point of discussion, but Bro. J .T. Thorp[1] has successfully demonstrated that the pillar Jachin was at the S.E. corner of the porchway and Boaz was at the N.E. corner of it. Therefore, looking towards the porchway and the middle chamber from the East, where the principal entrance to the temple was situated, Jachin would be on the left hand and Boaz on the right. That is entirely inconsistent with the Bible and Josephus, in which Jachin is said to have been placed on the right hand of the porchway and Boaz on the left. Whiston, in an editorial note (it is not part of the original text, as Bro. Thorp thought) says:—

> By the right hand is meant what is against our left when we suppose ourselves going up from the east gates of the courts, towards the Tabernacle: whence it follows that the pillar Jachin on the right hand of the Temple was on the south, against our left hand; and Boaz on the north against our right hand.

[1] A Lecture on the Two Pillars, 1886.

It follows, therefore, that in order to find the pillar Boaz on our left, we have to look at the porchway from the inside of the middle chamber, or from the West. So as to conform with this fact the occidentation of King Solomon's Temple has been turned conventionally in Masonic Lodges into an orientation, and the altar placed in the East instead of the West, as at Jerusalem.

This conventional reversal does not affect the other two points of the compass, North and South, which still retain their original positions with the Junior Warden in the South.

Therefore, when we are told that the ancient Brethren entered by the South entrance in order to obtain their wages, where they were met by the Junior Warden, I think it reasonable to expect to find that the winding staircase on our Lodge Boards should spring from the South, as shewn in the earlier of Bowring's Lodge Boards, and not from the North, as in our modern Lodge Boards.

Brethren, I must add, in closing, that nothing I have said must be taken as reflecting in the slightest degree on Freemasonry in the twentieth century. As a Lodge of Research, we members of the *Quatuor Coronati* Lodge are only concerned in elucidating the origins — the modern developments do not come within our purview. Even in this present time of war and sadness Freemasonry in all its glorious splendour permeates the whole of this planet, and local developments, casual divergences and lingual differences can never alter nor detract from the fundamental truths on which it is founded, which raise it above all political, racial or literary jealousies.



# SUMMER OUTING, LONDON, JUNE, 1916.

*BY BRO. GORDON P. G. HILLS, L.R., I.G., 2076.*

AS it was felt that, under the circumstances of the war, a visit this year to the Provinces would have been both inadvisable and impracticable, arrangements were made for the Brethren to meet in London, so as not to forego this pleasant annual occasion for fraternal intercourse, but to suit the method to the times. The programme for the 'Outing' commenced on the afternoon of Thursday, June 22nd, when it was arranged that the Brethren should be welcomed by the Master and Wardens at the new home of the Lodge, No. 27, Great Queen Street, over against Freemasons' Hall.

Accordingly there was a goodly gathering of the Brethren, when a very pleasant afternoon was spent, and opportunity afforded for the inspection of the treasures of the Library and Museum, an ample display of which had been prepared by the exertions of our indefatigable Bro. Secretary. It was indeed a great satisfaction to see the books and collections belonging to the Lodge so well housed, and to offer Bro. Songhurst heartiest congratulations on the successful accomplishment of their removal—a serious undertaking at any time, but especially so under recent conditions.

For Friday, June 23rd, a perambulation of the City had been planned, the buildings chosen for inspection being examples of Sir Christopher Wren's Churches and the Halls of some of the City Companies, for access to which the various authorities concerned had given their kind permission. The sequel proved that the choice had been aptly made, and the route was clearly defined, so that the programme was easily carried through with a degree of punctuality often aimed at but seldom so closely adhered to—almost to the minute. The Brethren assembled at Apothecaries' Hall, in Water Lane, at the foot of Ludgate Hill. A visit was paid to the department where drugs are dispensed, and a quaint old Latin text reminds the Apothecary that even Dittany—a plant ranking back to classic times as a sovereign remedy—is useless without the Divine blessing; and thence passed upstairs to the Hall where examinations are held, and a minstrels' gallery bears witness to other uses and honoured customs. The fine suite of adjoining rooms, with memorials of distinguished benefactors, was examined, and the history of the Company and its building briefly reviewed by Dr. W. Bramley Taylor, Librarian to the Company.

Originally a part of the Grocers' Company, this trade fraternity became a separate entity by Charter of James I. in 1617. It owed much to Gideon de Laune, apothecary to Anne of Denmark, his Queen, who founded a hall for the Company on the present site. This, burnt down in the great Fire of 1666 and speedily re-built, was much enlarged and improved in 1786, and so has survived through changes to the present day.

A visit was next paid to Stationers' Hall, where a kindly welcome was afforded to us by a very courteous official of the Company, who conducted us over the building and explained the interesting history of the Company still conducting its trade pursuits as of old. The Company was incorporated in 1556, but claims a much more lengthy pedigree. In 1903 its 500th anniversary was celebrated, dating back to the Textwriters, Limners, and others who bound and sold books in those days at shops or *stations* in Cheapside, whence their name. The Stationers' Hall had already occupied two earlier sites in the same neighbourhood before they came to the present position near Amen Corner. This Hall fell a victim to the Fire, but the registers, probably because away from the building in the custody of the Clerk, have survived to record the early history of the Company. In 1674 the present Hall was built and adorned with its handsome oak wainscoting. We found it further embellished with a handsome series of modern stained glass windows commemorating Caxton and other worthies of the trade, the connection with the Archbishops of Canterbury, as licensing authorities, and, in the case of the St. Cecilia window, one of the many extraneous purposes for which the Hall has served. Another window records the valuable services of the Company in connection with the production of the present Authorised Version of the Holy Scriptures, when, not only was accommodation provided for the revisers, but a handsome contribution was also made to the cost of the undertaking. The Hall is hung around with shields bearing the coats of arms of the officers of the fraternity, such as formerly adorned the State barge, sold some years ago to Oriel College and long in use as the Club barge on the river at Oxford. The musical festivals of St. Cecilia's Day were for many years celebrated in this fine Hall; it was also frequently let for funerals, used as a parish church during the repair of St. Martin, Ludgate, and, as is specially interesting to us, was one of those City Halls used by Grand Lodge for its place of Meeting.[1] Space will not allow one to dwell on the interesting history of the Company and its treasures, the beautiful carving which embellishes the Court Room, and the portraits of worthies connected with the Company, which still flourishes like the great plane-tree outside, which marks the yard where the Stationers formerly superintended the burning of heretical books condemned by the ecclesiastical authorities.

A brief visit to the Guild Hall was the next objective, but in the midst of so much special business leading to the occupation of the rooms for Committees, etc., and the great Hall being prepared for the election of the Sheriffs on the morrow, it was impossible to do justice to this historic building: there was no time for a glance at either the Library or Museum; one portion of the ancient crypt was visited, and our party rested a few minutes in the room known as the Court of Aldermen, to admire its ceiling, embellished with paintings by Sir James Thornhill; whilst attention was drawn to the coats of arms with which the panelling is enriched, commemorating the holders of the Mayoral rank since 1780.

The next station on our pilgrimage was the Church of St. Laurence Jewry, where the Rector, Bro. the Rev. Stephen Barrass, extended a kindly welcome, and pointed out the features of interest. This Church, erected from the design of Sir Christopher Wren in place of that lost in the great Fire, contains some of the

[1] A reprint of the Minutes of G.L. held at Stationers Hall on Dec. 27th. 1728, appears in *Q.C.Antigrapha* x., 93.

finest work of the celebrated Grinling Gibbons in the carving of the pulpit, organ-case, Western doors, and Vestry. The organ, erected by René Harris in 1684, has a magnificent case embellished with Gibbons' carving, which the Rector claimed as one of the three finest organ-cases in the world. The Vestry is a delightful room adorned with panelling and beautiful carving, the ceiling has paintings of the apotheosis of St. Laurence, whilst a gruesome painting of the Martyrdom, by Spagnaletto is over the fireplace, and in an opposite corner stands a clock, by Cornelius Herbert, purchased in 1712, which is of special interest as having come from a clockmaker who occupied one of the shops on old London Bridge.

At this point the proceedings were adjourned for lunch at the Cannon Street Hotel, when 98 Brethren sat down.

The usual loyal toast duly honoured, Bro. Secretary, by a cunning device of sortilege, as practised by adepts of old, and not perhaps altogether unknown in other circles to-day, decided who should visit the Innholders Hall or that of the Tallow-chandlers, as it was not possible for all the Brethren to go to both, and we were soon once more started on our perambulation.

Crossing the street, we assembled at the Church of St. Swithin, London Stone—called after that ancient palladium of the City, lodged, since 1798, in a niche outside its South wall. Here again we were gathered in another church bearing its testimony to the wonderful activities of Sir Christopher Wren. The building, which is covered by an octangular cupola, has a tower at the N.W., rising, with its spire, to a height of 150 feet, and took the place of a thirteenth century building. The carvings of the pulpit and altar were attributed to Grinling Gibbons, and the name of Namur, now again familiar through war, as in bygone days, drew attention to a fine memorial to Michael Godfrey, first Deputy Governor of the Bank of England, who lost his life there in 1695, having been sent there on business to the camp of King William III.

Our next visit was paid to the Hall of the Vintners' Company, in Upper Thames Street. The street frontage, built in handsome guise within the last few years, leads to the Hall rebuilt after the fire mainly on the site of the mediæval buildings, where time out of mind wines from sunny shores across the Channel have been unloaded on the quays. The Vintners' Company had been in existence for many years before it received its Charter of Incorporation from Henry VI. in 1437, and the courteous official of the Company who kindly received and conducted us, drew our attention to two most valuable relics of that century, a beautiful tapestry panel, a church hanging dated 1466, with two subjects depicted, St. Martin sharing his coat with a beggar man, and St. Dunstan celebrating Mass, and a very fine hearse cloth, or pall, one of those few examples still preserved by the City Companies. The pall is of purple velvet and gold embroidered with heraldic cognisances, the legend of St. Martin, the Pieta and Death, St. Martin's connection with the Vintners' Company apparently being that amongst those of whom he was patron, were "penitent drunkards." The Court Room affords beautiful examples of Grinling Gibbons' craftsmanship, and contains a picture of the Patron Saint by Rubens, and a series of historical portraits. Here also we saw the noble carved Master's chair, a relic saved from the great Fire. The plans of the Irish Estates pointed to a much later period of the Company's history. The Hall, paved with marble, the halls handsomely wainscoted, and with a beautiful screen enriched

with carving, boasts a tablet giving a list of members who have attained the Mayoralty of the City, dating back to John Adrian, 1270-1. Sir Henry Picard, who served in 1356, and was Master of the Company in 1363, entertained the five Kings, Edward III. of England, David of Scotland, John of France, and the Kings of Denmark and Cyprus, an event which it is said is still commemorated by the five cheers with which the toast of the Vintners' Company is honoured. The Vintners' Company formerly exercised far-reaching powers of licensing, and enforced the standard purity of wines by penalties severely exacted. As late as 1609, a pair of stocks for the punishment of the refractory was part of the furniture of the Common Hall. The Vintners' and the Dyers' Companies share with the Crown the ownership of the swans on the Thames, the Vintners' birds being distinguished by their mark of "two nicks" on the beaks, from which is said to be derived the not unusual device for the signboard of an Inn of "the Swan with two Necks."

At this point our Brethren divided accordingly as their lot had fallen to visit the Halls of the Innholders or the Tallowchandlers. Those of the former class proceeded to the Hall of the Innholders in College Street, and no doubt found a kindly welcome and many interesting features to note in the Hall rebuilt after the Fire, and very considerably restored and rebuilt some thirty years ago, yet retaining relics of the old work in panelling, glass, and pictures, and the traditions of the Company, carrying its history back to the days of Henry VI.

Those of us who were fortunate enough to be chosen to visit the home of the Tallow Chandlers Company soon found ourselves comfortably seated in that charming little Hall, where we were greatly indebted to Bro. J. Douglass Mathews, Architect to the Company, who very kindly gave up his time to come and meet us there, and read a most interesting account which he had been good enough to prepare. This Company was fortunate in preserving its records at the time of the Fire, from which it appears that the Society was in active operation in 1426; the first Charter was granted by Edward IV. in 1462. The Hall suffered the usual fate in 1666, was rebuilt in 1672, and restored in 1871.

Our party was again united at St. Stephen's, Walbrook, where a few minutes to spare on our time table afforded a welcome opportunity to sit down and admire at leisure the graceful proportions of Sir Christopher Wren's beautiful interior crowned by the dome and lantern supported above the octagonal central portion of the building. In the words of an eighteenth century writer, active in Masonry of those days, Bro. John Noorthouck, "it is not only said to be Sir Christopher's masterpiece; but that Italy cannot produce a modern edifice equal to this in taste, proportion, and beauty."[1] The same author tells us that as regards the Mansion House, then not long (1753) completed according to the design of George Dance, the elder, the feeling of criticism ran exceedingly high, so that whilst he esteemed it as "an elegant design in the stile of that great master Palladio," others would "condemn and abuse it as a miserable performance," which "we are told of a gentleman in one of the northern counties, who every year took a journey to London with no other view but to enjoy the pleasure of" expressing his contempt for this building. It is doubtful, if even in these enlightened days artistic susceptibilities would carry the feelings of our North countrymen so far!

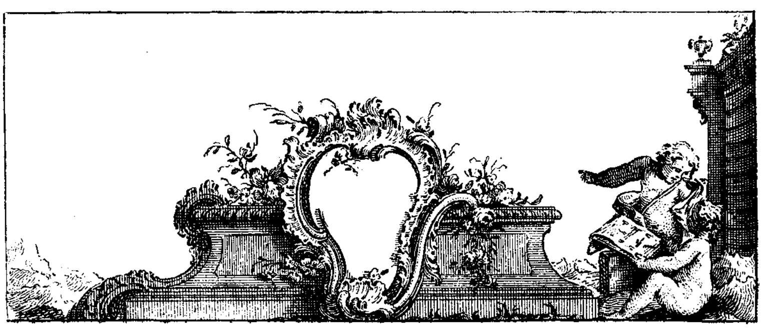
[1] Noorthouck's *History of London* (1773), p. 675, quoting Grosley's *Tour to London* II., p. 94.

It was under the roof of this historic building that we finally assembled, by kind invitation of the Rt. Hon. the Lord Mayor, R.W. Bro. Sir Charles Wakefield, J.G.W., for afternoon tea, with the added pleasure of a close inspection of the City mace, swords of State, and some fine specimens of the City plate. We left the Mansion House, only regretting that the exigencies of his public engagements had prevented our distinguished Brother from extending to us the personal greeting he would have desired, and ourselves from expressing our thanks for his kind hospitality.

So this pleasant day drew to a close, and we parted with many expressions of thanks for the kind co-operation of those who had made our perambulations so interesting. Some of the Brethren hoped to meet again at Lodge the following evening, whilst others could not remain for that meeting, but all, I am sure, were at one in feeling that the Outing of 1916 marks an important epoch in the history of our Lodge, and will long continue to be associated in our minds with the most pleasant recollections of the past,——

From the sad years of Life
We sometimes do short Hours, yea, Minutes strike,
Keen, blissful, bright, never to be forgotten;
Which, thro' the dreary gloom of Time o'erpast,
Shine like fair sunny spots on a wild waste.[1]

[1] Joanna Baillie.



# THE WORSHIPFUL SOCIETY OF APOTHECARIES.

## A Short Sketch of the History of the Society.

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*BY THOMAS CARR, M.D., A LIVERYMAN OF THE SOCIETY.*

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IN a short sketch like the present no attempt can be made to give a complete history of the origin of the Guilds and Livery Companies of the City of London. The Frith Guilds, which existed in Saxon Times, were formed largely for the protection of trade and of those who followed it.

Sir Walter Besant, who did so much to elucidate the history of the City of London, thought that these London Guilds united in the time of Athelstan (A.D. 925-940) to form a Merchant Guild for the control of trade.

It was, however, in the time of Edward III. (A.D. 1327-1377) that the City Companies, who were the successors of the Guilds, were placed on a proper and recognised footing. They were incorporated as crafts or misteries, and their heads became Masters and Wardens, and the right of election of Members of Parliament was restricted to their members.

The great majority of the members of the City Companies are no longer of the trade their Company was originally founded by, but the Society of Apothecaries is one of the great exceptions to this rule, the overwhelming majority of the members of this Company being medical practitioners.

This tendency of members of most of the other Companies to belong to a different calling to that of the founders of their Company is no modern innovation, even as far back as the time of Edward I., Richard de Chigwell was a member of the Fishmongers' Company, but was actually a wool importer and owner of one of the three ships supplied by the City of London to Edward I. for his Navy.

The first corporate body from which this Society was derived, of which we know anything, was the Guild of Pepperers, which came into existence without a license, and is mentioned in the Pipe Roll of 1179-80, and which was allied with the Spicers. Many of their members were of Italian origin, including Andrew Bukerel, Citizen and Pepperer, who was Mayor of London, 1231-36, and John de Gisors, who was Mayor in 1245-46. This Guild ultimately fell into difficulties, and in 1345 some Pepperers founded a new fraternity of Pepperers, which was to include Pepperers of Soper's Lane and Spicers of the Ward of Cheap, as well as other members of the two trades or misteries who dealt in peppers, spices, and drugs. In 1373 the name Grocer was first applied to this Company. Nearly 100 of London's Lords Mayor have been members of the Grocers' Company. In 1428 the first Charter was granted by Henry VI. to the Company of Grocers. In 1562 "the Apothe-

caries" were spoken of as "Freemen of the Company," *i.e.*, Grocers. In 1607 the third Charter of the Company of Grocers included the Grocers and Apothecaries as one incorporated body. In 1615 the Apothecaries petitioned the King for a separate incorporation, which was granted in 1617. This was part of a general movement of the time to separate callings which bordered on professions from those which were trades, *e.g.*, the Scriveners and the Musicians; although the Surgeons were not successful in getting separated from the Barbers until much later, in 1745.

In 1701 a case was carried on appeal to the House of Lords *re* a Mr. Rose, which settled once and for all that an apothecary was legally able to practise medicine, and that he was entitled to visit and prescribe for a patient. Since that date an apothecary has been a legally qualified practitioner, and for nearly two centuries afterwards the bulk of the general practice of the country was in his hands.

The Society of Apothecaries consists of a Master, two Wardens, and a Court of twenty-one Assistants, who are the governing body; the Livery, Freemen known as the Yeomanry, and Apprentices. The Livery is limited to 150 and consists of selected Freemen, who, in common with the Liverymen of the other City Companies, elect annually two Sheriffs, the City Chamberlain, and other officials. They also annually nominate two Aldermen for the office of Lord Mayor, the final choice resting with the Court of Aldermen who, acting on precedent, appoint the first nominee. Liverymen also, with certain restrictions as to residence, have a vote for the Members of Parliament for the City. They are called Liverymen because in former times each Guild or Company clothed its voters in a distinctive gown or Livery. Formerly each Company regulated its respective trade in and around the City, and for many centuries a given trade or calling could not be practised by anyone who was not "free" of the Company which controlled that trade. Traces of this power still remain:—

The Fishmongers still appoint Inspectors of the Fish Market at Billingsgate.

The Goldsmiths still affix their Hall-mark on assayed Gold and Silver.

The Stationers hold the Copyright Register of all books and publications.

The Founders affix a legalising stamp to brass weights.

The Scriveners still control all Notaries in and around London.

The Gunmakers view and prove gun barrels.

The Plumbers, the Spectacle Makers, the Turners, and the Farriers grant diplomas in their respective trades; while the Apothecaries, the only Company which has the title of Society, grants licenses, after due examination, to practise Medicine, Surgery, and Midwifery throughout the Kingdom.

It was the Apothecaries Act of 1815 which gave power to the Society to grant licenses to practise Medicine throughout England and Wales. This was not the first time that the powers of a City Company had been so extended, as in 1447 the Grocers' Company had their jurisdiction enlarged to include the whole Kingdom.

The Apothecaries Amendment Act, 1874, gave the Society further powers.

The Medical Act, 1886, gave the Society power to examine in Surgery as well as Medicine, while the Act of 1907 gave to Licentiates of the Society the right to the title of Licentiates in Medicine and Surgery.

Long may the Worshipful Society of Apothecaries of the City of London continue to exist and to justify its heraldic motto

OPIFERQUE PER ORBEM DICOR.

AUTHORITIES:—

"The History of the Society of Apothecaries." C. R. B. Barrett, M.A.

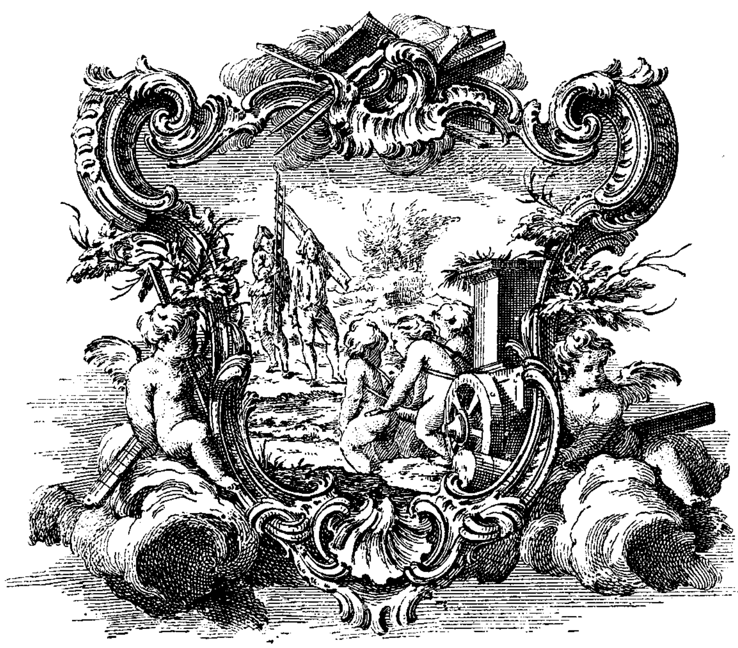
"The Apothecary, Ancient and Modern, of the City of London." George Corfe, M.D.

"The Guilds of the City of London and their Liverymen." J. C. Thornley and Geo. W. Hastings, M.A.

"The City Companies of London and their Good Works." Rev. P. H. Ditchfield, M.A.

"The Gilds and Companies of London." George Unwin.

"London." Sir Walter Besant.



# FRIDAY, 24th JUNE, 1916.

THE Lodge met at Freemasons' Hall at 5 p.m. Present: — Bros. W. Wonnacott, W.M.; W. B. Hextall, I.P.M.; F. W. Levander, S.W.; Canon Horsley, P.G.Ch., Chaplain; W. J. Songhurst, P.A.G.D.C., Secretary; Gordon Hills, I.G.; E. H. Dring, P.M.; Dr. W. Wynn Westcott, P.G.D., P.M.; and Edward Armitage, P.Dep.G.D.C., P.M.

Also the following members of the Correspondence Circle:— Bros. Frank Hughes, F. W. le Tall, John C. Mitchell, W. K. Thomas, Sydney W. Parfect, Guy M. Campbell, J. Littleton, Dr. W. Hammond, P.G.D., John Boddy, Walter Dewes, Martin W. Wilkes, J. Smith, W. N. Bancroft, H. McLachlan, Hugh C. Knowles, Geo. C. Williams, J. Heron Lepper, S. Jacobs, R. J. Henning, F. A. Powell, P.G.St.B., Alfred Davis, John J. Riley, John Holt, W. H. Smith, A. J. Cross, W. Knowles, Henry Cheshire, Wm. A. Tharp, P.A.G.Pt., George Simpson, J. F. H. Gilbard, Alfred Gates, G. A. King, P.A.G.Reg., Col. H. W. Morrieson, P.Dep.G.D.C., A. J. Prewer, L. G. Wearing, W. E. Soltau, F. P. Baxter, J. Wm. Stevens, F. Inskipp, A. C. Beal, O. H. Bate, S. W. Rodgers, Henry Hyde, A. F. Calvert, W. C. P. Tapper, G. W. Carter, Percy W. Mallory, A.G.D.C., Hy. Eaborn, E. M. Roach, George M. Doe, Sydney Meymott, H. M. Baker, F. Boniface, Percy H. Horley, Andrew Reid, T. D. Buglass, J. Walter Hobbs, Thomas Leete, F. Fighiera, Henry Lovegrove, P.A.G.Sup.W., J. R. H. Inkster, Leonard Danielsson, A. G. Boswell, C. Gough, and J. Procter Watson.

Also the following Visitors: — Bros. H. Edwards, P.Pr.G.D., Berks.; A. Ross, W.M. Junior Engineers Lodge No. 2913; J. H. Seakins, Londesborough Lodge No. 1681; J. W. Dring, P.M. West Kent Lodge No. 1297; Bertram G. Cole, Anglo Lodge No. 3517; G. Stainer, Lord Charles Beresford Lodge No. 2404; and H. L. Yardley, S.W. Grenadiers Lodge No. 66.

Letters of apology for non-attendance were received from Bros. E. Conder, L.R.; Hamon le Strange, Pr.G.M., Norfolk; Thos. J. Westropp, Dr. H. F. Berry, *I.S.O.*; G. Greiner, P.A.G.D.C.; W. H. Rylands, P.A.G.D.C.; F. H. Goldney, P.G.D.; Admiral Sir Albert Markham, P.Dis.G.M., Malta; Sydney T. Klein, L.R.; Cecil Powell; William Watson; J. P. Rylands; and Major J. E. S. Tuckett.

The SECRETARY called attention to the following

## EXHIBITS.

By Bro. SEYMOUR BELL, Dep.Pr.G.M., Northumberland.

AHIMAN REZON, London, 1807. A handsomely bound copy, with shield-shaped leather labels inside the covers bearing the following inscriptions:—"Presented by the Master of the Atholl Lodge No. 131. To Thomas Burdon, Esq. Grand Patron. 1811." "The Rt. Worshipful Thos. Burdon, Esq. Grand Patron. Officers 1811. Bro. R. Fennings, W. Master. R. Thompson, P. Master. R. Duke, S. Warden. J. Senior, J. Warden. Rev. J. Parkin, Chaplain. G. Angus, Treasr. T. Foster, Secy."

"French Prisoners" JEWEL. Oval; mounted as a Locket.

MEDAL, silver, "Royal Masonic Institution for Boys. Presented to James Sanders Davies for general good conduct, 1880." (H.Z.C., 314).

By Bro. ERNEST H. COOK, Dep.Pr.G.M., Bristol.

Engraved JEWEL, oval, silver, with usual Craft and other emblems; and inscriptions which identify the original owner as Sergt. William Duckett, 83rd Regt., of Lodge

No. 125, Dublin, June 1808. It is now owned by a descendant of this brother, who states that it was worn from a silver chain round the neck, under the uniform, thus serving as a kind of identification disc.

By Bro. Major JOHN N. BLOOD.

Quart MUG, Sunderland lustre ware, with Arms of "The I.U.O. of Mechanics." These include representations of the Sun, Moon, and Seven Stars; an Eye; Square and Compasses; Ark and Dove; Crossed Keys; Lamb and Flag; Ladder of two or three rungs; a Pentalpha; Cock; Crossed Swords with the letters T.C.U., etc. Stevens (*Cyclopædia of Fraternities*, 1899, p. 141) gives some particulars of an American "Independent Order of Mechanics," and suggests that its Founders were Oddfellows. An English Order has not yet been traced.

By Bro. ALBERT F. CALVERT, London.

SWORD, probably French, with Masonic emblems on Guard and Pommel.

JEWEL of the Surgeon to the Royal Grand Arch Constitutional Sols, 1785. See *A.Q.C.*, xxv. (1912), 28.

Large Silver STAR of twelve points, probably connected with the Orange Society.

Leather APRON with design printed from an engraved plate "Published by J. Cole, Old St., and 22, Mount Pleasant, City Road," about 1800.

Silk APRON with design printed from a plate designed by J. L. Cross and engraved by N. & S. S. Jocelyn.

Leather APRON with design hand drawn.

Pierced silver-gilt JEWEL with inscription "John Howard. No. 611. Trent Lodge." This name and number were borne by the present Yarborough Lodge No. 422, between 1834 and 1849.

Silver CRESCENT MOON, with "I. Higson, V.G., 1807," engraved at the back. "V.G." probably means Vice Grand, but it is not known to what Society the jewel belongs.

Pierced silver JEWEL presented to Beavis Wood, 4th May, 1762.

Oval JEWEL, silver-gilt and enamelled, with pendant maul; probably worn by a Senior Grand Deacon under the Scottish Constitution.

Silver SQUARE, set in paste.

Silver DAGGER, with handle set in paste.

Officers' COLLAR JEWELS of the Old King's Arms Lodge No. 28.

P.M. JEWEL, similar to those now or formerly worn in the Lodge of Emulation No. 21, Grenadiers Lodge No. 66, St. Thomas's Lodge No. 142 and the Royal York Lodge of Perseverance No. 7. In the one formerly belonging to the Lodge of Felicity No. 58 the field was cut out. See *A.Q.C.*, xxvi. (1913), 5. It is suggested that this design was that of the Master's jewel under the Antients, but it will be noticed that three of the Lodges here mentioned were warranted by the Moderns.

By Bro. ALFRED GATES, Sherborne.

Churchwarden TOBACCO-PIPE, with Masonic emblems on bowl.

TRACING BOARD, about 6½in. by 8½in., the main design being cut in black paper after the manner of a Watch paper; tools and other emblems in black and gold.

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Bro. E. H. DRING read the following paper, which was illustrated by lantern slides:—

# THE EVOLUTION AND DEVELOPMENT OF THE TRACING OR LODGE BOARD.

*BY BRO. E. H. DRING, P.M.*

## PART II. THE DEVELOPMENT OF THE LODGE BOARD.[1]

THE Development of the Lodge Cloth or Lodge Board was gradual but rapid, and I think that ten or fifteen years at the most will cover the period between the introduction of Lodge Cloths into English Freemasonry and the use of Lodge Boards. I have not yet been able to meet with a dated Lodge Cloth earlier than 1810, but I reproduce a photograph of a Lodge Board which is dated 1800. It is probable that the idea originated in France, where the bulk of Freemasons in the eighteenth century were of a higher social standard than English Freemasons. In fact, the idea has crossed my mind that the rapid strides made in the use of Lodge Cloths somewhere about 1790 to 1800 may have been due to the numerous French émigrés and prisoners of war who were in England at that time. It is only an imaginative idea which I have not been able to substantiate, but it may have some value. In any case the difference between the luxury of the hotels in which the French Masons met at the end of Louis XVIth's reign and the sanded floors of the coffee houses in which the English Masons met at the same time, is, I think, a sufficient reason for thinking France to be the birthplace of the Lodge Cloth and Lodge Board.

In the first part of this paper I stopped with the introduction of the Trestle Board, which I concluded consisted of a board on trestles on which was drawn the "Form of the Lodge," and which was also designated the "Lodge," the "Lodge Board," as well as various other terms.

The transition from drawing the Form of the Lodge on the Lodge Board at each meeting and drawing it permanently on a cloth which could be placed on the Trestle Board or on the floor of the Lodge is a very natural one. In fact, it is such a very natural development, that its earlier adoption must have been due either to prejudice, sentiment, or authoritative ruling. Whatever the cause, its effect certainly became inoperative somewhere about 1790 or a few years later.

### LODGE CLOTHS.

Probably the earliest that is now in existence is that in the possession of the Kirkwall Kilwinning Lodge 38.[2] This is a long scroll 18ft. 6ins. long and 5ft. 6ins. wide, of linen, which hangs on the West wall of the Lodge to which it belongs. It consists of a series of central panels of a Biblical and Masonic nature, enclosed by two lateral borders: on one side the border represents the rivers Tigris and

[1] Owing to various circumstances I have found it impossible to incorporate in this paper all the material I have collected. Various additions will be found in Appendix III.
[2] *A.Q.C.* x., 79 and 193, where fuller details will be found.

Euphrates, while the other depicts the wanderings of the Israelites in the desert. One could profitably devote a whole evening to the study of this remarkable relic, but I have selected for illustration the bottom panel, which relates to Craft Masonry (fig. 15).

It requires little explanation, but I would point out one or two items. The letter M on the left and the cipher on the right refer to M.H.B., as I take the cipher to be a combination of H.B. Next to the beehive at the base of the picture is an object which I cannot determine, it may possibly be a form of level. On the left of the picture below the crossed pens is an object which I take to represent a winding staircase, but the drawing is elementary. The two figures on the tops of the pillars are very grotesque. The cryptic inscription on the altar is a reference to various texts of Scripture. I think that it was designed after 1790 but before 1800.

The Cestrian Lodge (No. 425) at Chester possesses a very interesting Cloth which has achieved notoriety on account of Oliver's fallacious reproduction of it in his *Revelations of a square* (p. 120). It will be seen that there is no appearance of any Greek inscriptions at the base, nor of the symbols which Oliver introduced and which have given rise to so much controversy (fig. 16).

According to Oliver the Cloth originally belonged to the Feathers Lodge No. 209, afterwards the Loyal British Lodge, erased in 1828. It met at the Plume of Feathers, Bridge St., Chester.

An example of a very similar if not the same design is in the possession of the Unity Lodge (No. 321, formerly 606 and 403,) at Crewe (fig.17). It is in much better preservation and shews the number of the Lodge, No. 403, for which it was painted, and this fact gives a possible clue to its date. The Unity Lodge was founded on Dec. 21, 1806, with the number 599, which in 1814 was altered to 606 and in 1832 to 403. In 1863 it was re-numbered 321. If, therefore, the No. 403 is the original numbering on the Lodge Cloth, it must have been painted between 1832 and 1863. The number may, however, have been added some years after the Cloth was painted, or it may have been tampered with. I have met with several examples of dates, etc., having been altered on Lodge Boards.

It will be noticed, as I proceed, that various types of Lodge Cloths and Lodge Boards appeared in different parts of England, and that each type is usually only found in one particular locality. The Lodge Cloth of No. 425 is of a local type probably designed by some artist living in Chester or the neighbourhood, and the Cloth of No. 321 is no doubt an imitation of it.

The Lodge of the Marches (No. 611) Ludlow possesses a Cloth of very original design (fig. 18). It is the only one I have met with in which the hand of the Master is depicted drawing on the true Tracing Board. It originally belonged to the Silurian Lodge consecrated in 1791.

Trinity Lodge (No. 254) Coventry has a Lodge Cloth of a conventional type (fig. 19).

It will be noticed that the designs are now becoming more elaborate and conventional, and therefore of later date, but I wish to draw your attention to the Lodge Cloths together, then to the Lodge Boards together, although some of the designs on the Boards are certainly earlier than some of the Cloths.

In the Museum of Grand Lodge there is preserved a set of three Lodge Cloths which it is stated originally belonged to the Lodge attached to the 7th Light Dragoons, dated 1810 (figs. 20, 21, 22). The scene at the base of the first Cloth

depicts "the high hills and low vales even in the valley of Jehosophat." The three figures on the roof in the 2nd degree refer to the three Great Masters. The third Cloth is very instructive as the symbols consist of the heavy beetle, the setting level and a plotting pin. It will be observed, as we proceed, several other instances of the heavy beetle which I have no hesitation in saying is the correct form of the heavy maul. It is a formidable weapon, 80lbs. or more of hard wood fitted on to a handle 4ft. long, and well designed to kill anybody if struck by a blow from it. The setting level is well known among all working masons, and the plotting pin is known to everyone who lays out plans of buildings. It is the equivalent of the reel and line.

The Palladian Lodge (No. 120) Hereford possesses a very well designed Cloth, but of a late date. It may be so late as 1820 (fig. 23).

But perhaps the most interesting Lodge Cloth I have met with is one that is temporarily in the hands of Bro. Hammond, the Librarian of Grand Lodge, by whose kindness I am able to exhibit it this evening. It is not possible to reproduce it.

It consists of a large sheet of coarse black linen canvas measuring about 8ft. by 6ft. On one side of it there are painted in white the usual conventional symbols of the first and second degrees. On the reverse, however, the following symbols can be deciphered: the point within a circle bounded by parallel lines, a ruler or rod (?Aaron's rod), a coffin, a pot of manna and the two tables of the Law. There is another emblem which is obliterated in the left upper corner.

It is a most primitive Lodge Cloth, and gives an excellent idea of the kind of Cloth that was used before the more ambitious types came into vogue. I have no data to assist me in dating it.

## Lodge Boards.

I have as a matter of expediency treated Lodge Cloths separately from Lodge Boards, but as I remarked before some of the existing Lodge Boards are earlier than some of the Lodge Cloths.

The earliest dated Lodge Board I have traced, and probably the earliest in existence in Great Britain, is the set belonging to Lodge Faithful (No. 85) at Harleston, Norfolk (figs. 24, 25, 26). In the first Board are found in addition to the usual emblems a beehive, a sundial, a trowel, and a cornucopeia. It will be noticed that instead of a tesselated border there is a cord in each of the lateral borders. On the third Board there is the date 5800-1800. In the base there is an arcade of columns in front of which are five columns representing the five Orders of Architecture.

Although not in strict chronological order I will draw your attention next to the set of Boards in the possession of Lodge Friendship (No. 100) Great Yarmouth (figs. 27, 28, 29). They are dated 1809, when the Lodge was meeting at Norwich, but belong to the same type as the Harleston set. In spite of the slight differences both sets might easily have been painted by the same artist. In the centre of the second Board the letter G. is surrounded by the initials of the seven Liberal Arts and Sciences. What is apparently an arch at the base of the third Board was, I think, intended to be a scroll on which was written 3, 5, 7, 9, 11, 15, as in the Harleston set. It is possible that originally the set belonged to the Union Lodge (No. 52) Norwich, which lost its Boards about 1820.

The earliest instance of the Lodge Board being printed is in a series of plates which is sometimes found in copies of Cole's *Illustrations of Masonry* 1801 (figs. 30, 31, 32). It is a type that had a certain popularity, and although the diamond pavement, as distinguished from the square pavement, appeared in the local Lodge Cloths of the Cestrian and Unity (Crewe) Lodges, Cole seems to have been the first to popularise this solecism in England. It will be noticed that in the second Board he places the entrance to the winding staircase in the N.W. In the third Board he depicts the heavy beetle, setting level and plotting pin. It has been suggested to me that the various groups of dots have a cryptic Pythagorean meaning, but I think that they were intended purely for ornamental effect. It is also interesting to note that Cole did not believe in indented borders.

Lodge No. 24 Newcastle-upon-Tyne possesses a unique set of circular Lodge Boards, in which I think the influence of Cole's designs can be traced. There is a tradition that they originally belonged to the Lodge at Swalwell, now Industry No. 48, but I give you that for what it is worth. I have not been able to get any authoritative evidence as to their original home. They are about 18 inches in diameter (figs. 33, 34, 35).

Bro. J. Browne, who published *The Master Key* 1798, also designed a series of Lodge Boards, but it never sems to have been engraved or published. It only exists in a set of drawings which were reproduced in the *Masonic Illustrated*, January, 1903 (fig. 36). The second Board is particularly interesting, firstly on account of the arch which dominates the whole picture, and secondly on account of the entrance to the winding staircase being in the South. In the third Board there are three peculiar looking objects which look like bombs, but which probably are intended to refer to the three Grand Masters. There are also 14 smaller bomb-like objects which no doubt are intended to be looked upon as representing 14 F.C.'s. The 15th F.C. who is catching hold of a shrub is also of unusual occurrence in Lodge Boards.

An early Board is in the possession of the Inhabitants Lodge (No. 153) Gibraltar. It depicts the Craft, Royal Arch and Templar degrees. It is in poor condition, but it is reproduced in *A.Q.C.* xiii., 37. It is dated 1809.

The Loyal Cambrian Lodge (No. 110) Merthyr Tydvil possesses a very well designed set in which the Cole's influence can be easily traced (figs. 37,38). The Lodge was constituted in 1810, but there is no evidence as to when the Board was acquired. Originally it was used as a Lodge Cloth and has only recently been framed. The first two degrees are depicted on the same face, and the third degree (which is I think a little later addition) is on the reverse. As a matter of fact, I am inclined to think that it was a custom in many places to have only one Lodge Board on the face of which were depicted the emblems of the first two degrees, and that the third degree was illustrated by concrete symbols on the floor of the Lodge. And the further thought has also suggested itself to me that where examples of Lodge Boards shew the first two degrees on the same face, the Board illustrating the 3rd Degree has been painted at a later period. I simply make these remarks in parentheses, as in order to substantiate such a theory it would be necessary to examine critically the painting of many sets of Boards in various parts of the kingdom, which task I cannot undertake at present. Photographs do not always give the desired information. In some cases, however, I am sure the suggestion holds good.

In the third Board there is an emblem which I have not been able to determine. It may be Aaron's rod, or a surveying staff or a ruler. I do not

remember another instance of its occurrence, excepting the black canvas Lodge Cloth exhibited this evening. I do not think it is intended to represent a pencil.

The same Lodge also possesses a Lodge Board which is generally thought to be connected with the Royal Arch degree, but which is probably an allegorical design intended to depict the combination of Craft and Royal Arch Freemasonry (fig. 39).

Lodge Harmony (No. 133) Faversham possesses a set of Lodge Boards which also show indebtedness to the Cole's type (figs. 40, 41, 42). But instead of the plotting pin in the third Board we have the surveying staff, which in this instance I do not think can be questioned. If it be meant to represent a 24 inch gauge I can only regret the artist's lack of proportion. This set is also noticeable as depicting a man catching hold of a shrub.

Bro. H. Dartnell, of Sevenoaks, possesses an interesting set of Boards which was probably painted by a local artist (figs. 43, 44, 45). The emblems in the third Board are the heavy beetle, the level and the plumb rule. It also is one of the few sets that depict a man catching hold of a shrub.

Bro. Jacobs, who lived at 3, Charles Street, Hatton Gardens, was a designer of Lodge Boards which had merit. He never achieved great popularity although he engraved and published his designs in a portable form in the same way as did John Harris. The set I have chosen for illustration is in the private possession of a Brother in Staffordshire (figs. 46, 47, 48). I understand there is a similar set which belongs to Lodge Freedom (No. 77), at Gravesend, but I have not been able to examine it.

On the first Board there are depicted the three sacrifices of Abraham, Moses and Elijah, while the design in the right lower corner may be meant to represent the "still small voice" or the "burning bush"; I cannot determine which. On the third Board will be noticed the figures 3000. It is the earliest instance of the occurrence of this date I have found on Lodge Boards.

The Royal Naval Lodge (No. 59) possesses a good set of Boards, which shew a decided advance on the earlier designs (figs. 49, 50, 51). I cannot be sure if the artist of this set influenced Bowring or was influenced by him, but there are certain marked similarities which shew a connection. The great distinguishing feature of Bowring's designs, "the key which hangs in a Brother's defence," is in this set absent, for the key lies and does not hang. It will be noticed in the second Board that the winding staircase springs from the North, and that the tools in the third Board are the heavy beetle, the plotting pin and the setting level.

I now come to the Boards painted by Josiah Bowring, whom I have no hesitation in acclaiming as the greatest and most correct of the old Lodge Board designers. His glory may have been eclipsed by others who, greatly indebted to him, were more fortunate than he was, but his merit has never even been challenged by any of his successors. Very few particulars of his life are known. He was initiated in 1795, lived at Dove Court at Moorfields, and was by profession a portrait painter.[1] In 1831 Grand Lodge voted him £20 as for six months previously he had been much afflicted with gout. In March, 1832, his widow was relieved with a further £5, so he must have died in the latter half of 1831 or very early in 1832.

[1] *A.Q.C.* xxiii., 192.

The first set I reproduce is the celebrated set which now belongs to the Lodge of Union (No. 38) at Chichester and which was described in *A.Q.C.* xxiii., 191-2. It was ordered in accordance with a Lodge resolution (see Q. 31) in September, 1811, and the third Board bears the date 1811 (figs. 52, 53, 54). In the first Board it will be noticed that for the first time in the illustrations I give, the key which hangs and does not lie (*i.e.* the key or tongue of Good Report), hangs from Jacob's ladder. In the second Board the winding staircase springs from the North, while the scene below it is a much daintier piece of landscape painting than is usually seen on Lodge Boards. In the third Board the head is also particularly well painted. The tools in this Board are the heavy beetle, the setting level and a maul.

I also reproduce for the purpose of differentiation another set by J. Bowring, which he painted for the St. George's and Corner Stone Lodge (No. 5) in 1817 (figs. 55, 56, 57). The first Board is better designed than that in the Chichester set. The second Board, however, shews the winding staircase as springing from the South. For reasons which I gave in the first half of this lecture I am convinced that that position of the staircase is the correct one. We have no information as to the reasons that induced Bowring to make this change in his design, but a man who was such a careful worker and who had such a deep insight into the correctness of the details which entered into the composition of the Lodge Board, would not have made such a sweeping alteration lightheartedly. In the third Board various alterations will be noticed—the heavy beetle and setting level have disappeared, while a real Tracing Board has been introduced on which are lying the pencil, skirrett and compasses. But the great and striking note of the design is the introduction of Hebrew characters on the name-plate which represent M.B., T.K. (or C.).

It is one of the functions of a lecturer not only to point out striking details, but to lead his audience to draw inferences from them and base conclusions on those inferences. On many occasions the question has been asked, Why are the cryptic letters and figures on the name-plate in the latter day third Lodge Boards reversed?[1] Although the topic is really outside the limits I have set for this lecture, that is the Development of the Lodge Board up to the time of Harris, I should like to suggest a solution to the question. In the last design of Bowring's we see the letters are in the Hebrew character, and I have formed the theory that either through ignorance or in a fit of carelessness, Harris transcribed the Hebrew letters he found on Bowring's boards into cryptic letters and overlooked the fact that Hebrew was written from right to left. It has been suggested that Harris was a Jew, and should therefore have known better, but I am dubious on this point. I knew his son well and cannot recall any signs of Semitism in his features.

While I am writing about John Harris, I may remark that it is not generally known that he was identical with the Harris who was the finest facimilist England ever produced, and his work has and will always cause the very greatest difficulties to book collectors. He died at Croydon about 1872, and his son, who was really a tailor, continued in a desultory manner, his father's business of facsimiling leaves of rare books until about 1880, when he disappeared from my ken.

That the reversal of the cryptic letters was not immediately adopted by everybody is shewn by a set of Lodge Boards in the possession of St. John the

[1] Through some *lapsus calami*, in an early design of about 1825 the artist, instead of writing ┘> for T.C., wrote ┘< and this error has been perpetrated in all the latter day Boards, with of course an equally erroneous explanation of the meaning.

Baptist Lodge (No. 475), Luton (fig. 58). This Lodge was consecrated in 1841, and it is probable that the boards are of that date, but there is no definite information available. In any case they are not very much earlier. In the third Board we have the cryptic letters reading from left to right, instead of from right to left, as in Harris's boards. It is curious that this Board perpetrates the corresponding error in regard to T.C. which is expressed in this case as > L instead of < L The Board also shews that the artist thought that the heavy maul should be represented as a heavy beetle, and not a small one-handed maul.

There is a Bowring set in the possession of Lodge Burlington (No. 96). It is signed and dated 1814, but the date on the third Board has been altered to 1833, when, perhaps, the set was transferred from another Lodge. There is nothing singular in the design so far as I remember.

St. George's and Corner Stone Lodge (No. 5) possesses another beautiful set of Boards, which, I think, they value more than the Bowring set (figs. 59, 60, 61). It will be noticed that the tools on the third Board are the heavy beetle, the setting level and a plotting pin.

A distinctive local type is shewn in a set of Boards in the possession of All Souls Lodge (No. 170) at Weymouth (figs. 62, 63, 64), a similar set belonging to Lodge 137, Poole. The most striking characteristic of these designs is the representation of a lying-in-state in a chamber of the Temple hung with heavy curtains and the High Priest censing the body. On the reverse of the Boards are two drawings of the camp of French prisoners which stood at Weymouth at the time the Boards were painted. The third Board is dated 1809. The artist's signature, G. Robins, is on the square ashlar on the first Board.

At Bristol the brethren have a series of Boards of a distinctly local type (figs. 65, 66, 67). The first of these consists of a combination of the first two degrees. In the corners are depicted the four cardinal virtues: Temperance, Fortitude, Prudence and Justice. The other two Boards contain the first degree only. It is probable that they were all painted by the same artist. I cannot hazard a guess as to the date of the design. I understand that Bro. Cecil Powell intends to investigate their history.

I also draw your attention to a curious painted marble Board which is in the Museum of Grand Lodge (fig. 68). I can give no particulars as to its origin or date, but it has a strong family likeness to the series of Bristol Boards to which I have just referred.

I have tried to put before you as concisely as possible the Evolution and Development of the Lodge Board, and I have purposely refrained from entering into the later developments made by Harris and the designers of the Victorian era. They form a distinct chapter which would entail little labour for any brother to write, but I must say the subject does not interest me. Erroneous ideas, mistaken conceptions, meticulous detail, in fact, all the bad qualities of the Victorian age permeate them, and, to my idea, the sooner we return to the pure realistic designs of Bowring or some of his contemporaries the better.

In conclusion, I must heartily thank the hundreds of correspondents, not only in Great Britain but in America and our Colonies, who have assisted me in my labours. Sometimes I have had to be persistent before I could ascertain what I wanted, but I have rarely met with a rebuff, or anything but a really fraternal

desire to help me. Many brethren would not allow me on any consideration to pay for the photographs they have had taken specially for me, and I take this opportunity of thanking them for their kind courtesy. Other brethren who had also dipped into the subject unhesitatingly sent me copies of their notes, and among those who so did I would especially mention Bro. L. Roese, of Hatsford, Ledbury, Bro. C. Gough, of South Woodford, and Bro. Seymour Bell, D.Pr.G.M. Northumberland, P.G.D., who have been particularly kind and self-denying.

I know I have been an awful worry to many secretaries, but if I have they must remember it was in a good cause. I would remind them of what my dear old mother used to say when she thrashed me, "It hurts me more than it hurts you." It was more worry for me to write to them so often and persistently, than it ever was for them to reply.

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## *APPENDIX I.*

Q. 1. Lodge of Felicity, No. 58 meeting at the Gun Tavern Jermyn-St.

1737 April 6. At the same time was admitted a member of the Lodge by the consent of the Lodge, Will$^{m}$ Coulston—"Drawer to the House"—was made a mason gratis. At the next Lodge night under the head of expenses is: "P$^{d}$ Tyler and Drawer 2$^{s}$/" and similar subsequent entries. On Jan. 16. 1738/9, "Paid Tyler for drawing y$^{e}$ lodge 2$^{s}$/6."

The word "drawer" here means waiter or "cork drawer or beer drawer."

Q. 2. Lodge held at "The Lebecks Head" Fleet St., No. 246 (Minute Books now in custody of Grand Lodge).

1760 June 27. Item. it is agreed to pay the Tyler 2$^{s}$/6 for summoning and Tyling and 5/sh. when there is one or more makings for Drawing the Lodge.

1761 Mch. 20. It was ballotted for and agreed that every Member proposed to be Raised Master should pay a deposit of 5/sh. to be forfeited in case of non attendance in order to defray the expense of Drawing the Lodge.

1761 Oct. 16. New bye-law. That the Tyler shall have 2$^{s}$/6 for each nights attendance, summoning &c, and five shillings for Drawing a Lodge, provided there is a making or Raising, if not to be paid nothing for Drawing the Lodge, and if any member whatever be Raised or made, to be paid the sum of 5/sh.

Q. 3. Salisbury Lodge (Elias de Dereham, now 586).
Goldney's Wiltshire, 1880.

1749 Dec. 27. Paid for the table & print £1.11.6

1765 Ap. 5. Paid for painting the cloth 1/$^{s}$-

1801 Mar. 14. The W.M. proposed that some artist be employed to paint a proper design to be used at makings and raisings.

1809 Oct. 25. The Lodge, borne by four Lewises.

Q. 4. Anchor & Hope Lodge No. 37. (Newton, 1896.)

1765 Ap. 20. p. 25. Cash Account:

Paid for 10 yds of Ferritting @ 2$^{d}$ pr yd. 1/8

[*Ferret*—Originally a silk tape or narrow ribbon used for fastening or lacing; now a narrow worsted or cotton ribbon used for binding, for shoestrings etc. *(Century Dictionary.)*]

Q. 5. Ship No. 240 St. Ives. (J. G. Osborn, Freemasonry in W. Cornwall, 1901.)

1765 Among the articles bought for the use of the lodge "a Tressell Board."

Q. 6. St. Andrew Kilwinning No. 31 S.C. (R. Wylie, Mother Lodge Kilwinning, Glasgow, 1882.)

1769 Feb. 10. The Right Worshipful and the Secretary had wrote to Bro. Lachlan Duff at Edinburgh to send here the form of a diploma and different floorings for the Lodge, and as now the Lodge is informed that Bro. Duncan Grant, of our Sister Lodge is going soon to Edinburgh, they recommend to the Secretary to wait of him and desire that he should call on said Bro. Duff to settle with him the most expeditious way of transmitting the above articles here.

Q. 7. Osborn, Freemasonry in W. Cornwall from 1765—1828.

1771 Aug. 17. p. 41. Letter from Master of the Druids Lodge at Redruth to the Master of the Ship Lodge at S. Ives giving them an invit$^{n}$ to a Masonic Church Festival & saying:

> If not too cumbersome "we wish you to bring your Marble Blocks and Triangles to ornament our Lodge with."

Q. 8. *ibid*

1768 p. 9. The sum of 8/3 was ordered to be paid to Bro. Richards for suspending the perfect and rough Ashlars.

Q. 9. Lodge Relief No. 42, Bury, Lancs. (E. A. Evans, 1883.)

1771 June 24. Inventory includes:

> Two painted pillars, a painted Square Pavement, a indented Tasel, two large mahogany pillars with balls, 3 candlesticks viz. W.S.B. A brass Sun, Moon, letter G. etc. Pair of Compasses, Wood Squares, Brass ditto etc.

Q. 10. Lodge Kelso No. 58 S.C. (Vernon, Roxburghshire, Peebles and Selkirkshire, 1893).

1772 Dec. 28. The Lodge was visited by M$^{r}$ Ramsay painter; the R.W. recommended to the meeting some painted floorings, which the meeting took to consideration and approved thereof and therefore appoint M$^{r}$ Ramsay to make the necessary floorings with proper ornaments on canvas for which he shall be paid. The Lodge also in consideration of his painting the boards, made him Honorary Member.

Q. 11. Anchor & Hope Lodge No. 37. (Newton, 1896).

1773 Jan. 24. Half a piece of ribbon, 18 yds $12^s/6$
Feb. 11. 2 Brass Columns £1.2.6.

1788 In the inventory of contents of Lodge Chest dated Feb. 27,
1 cloth painted round the edges.

Q. 12. Shakespear Lodge No. 99. (*A.Q.C.* xviii., 112)
Fee to Tyler for preparing or drawing a Master's Lodge $2^s/6$

1773-4 Purchase "A Lodge Board 16/-"
A Whiting Box and penknife £1.1.6

Q. 13. Osborn, Freemasonry in W. Cornwall, 1765-1828.

1773 p. 45/52. Oration delivered at Prov. G.L. of Cornwall at Falmouth on Dec. 27:

> "Suffer the impression of Moral principles to sink deep into the Tressel Board of your mind."

Q. 14. Marquis of Granby Lodge, No. 124. (W. Logan, 1886).

1775 July 4. A schedule of the Jewels and other Furniture of and belonging to this Lodge:—

> A Letter G and a slate;
> A Tracel Board and Square (not now existing).

Q. 15. J. Armstrong, History of Freemasonry in Cheshire, 1901.

1776 Nov. 22. Schedule of Furniture &c belonging to the Lodge now held at the Coach and Horses, Northgate St., Chester, taken 22nd Nov. 1776 by John Dennil, Sec.:—

> A Mosaic Floor Cloth with the four initial letters, brass (new painted).

(Originally the Horse & Groom Lodge, Chester, 1739, now said to be represented by the Cestrian Lodge No. 425.)

Q. 16. Hughan's Sketches and Reprints, 1871.

1779 Schedule of the Regalia of the Grand Lodge of All England at York 1779:—

> "Two painted Floor Cloths" [these are still preserved at York] one refers to the W.M. degree.

From Bro. T. B. Whytehead's Paper on the "Relics of the Grand Lodge at York" (*A.Q.C.* xiii., 104/5) these seem to be "an emblematical drawing" by Bro. Beckwith and a "Lodge Board" (*sic*). The latter however, from the reproduction of the Certificate which is copied from it (*ibid*, *plate* 9), seems rather to be also an "emblematical drawing."

Q. 17. St. John Kilwinning, No. 6 S.C. (R. Wylie, Mother Lodge Kilwinning, Glas., 1882).

1783 Feb. 4. The Master proposed having the flooring of the Fellow Crafts and Master Masons painted and framed as also a neat box for holding the Mort Cloath, . . . . the three floorings and cushion, etc.

Q. 18. C. H. Malden, History of Freemasonry on Coast of Coromandel, Madras, 1895.

1786 Procession at Consecration of Lodge Perfect Unanimity, Madras

"The Lodge covered with white satin carried by four tylers."

Q. 19. S. John's Lodge No. 279, Leicester (Consecrated Nov. 11, 1790). (W. M. Williams, 1892).

1791 A sum of five guineas was voted from the Lodge Funds to M^r^ Smith junior for an emblematic cloth painted by him for the lodge.

It is possible that this was a Lodge Cloth.

Q. 20. Druid's Lodge of Love and Liberality. (J. G. Osborn, W. Cornwall, 1901).

1791 Feb. 15. Bro. Marshall of Truro presented the Lodge . . . with a Tressle Board for which he was most respectfully thanked.

Q. 21. *ibid*, p. 79. Inventory of Furniture taken June 27, 1795:—

One Trassle Board
Mahogany Trassle Board with Ornaments.

do. dated 1 April, 1813:—

One Trassell board.

Q. 22. Domatic Lodge No. 177. (G. B. Abbott, 1886).

1793 May 28. A motion was made and seconded and unanimously carried, that this Lodge should be provided with a proper *cloth painted* for making masons and that Bro. Thos. Butler Painter P.M. of 194 (who was present as a visitor) shall be ordered to prepare forthwith. Whether this order was carried out does not appear.

1795 Mch. 31. Bro. Jarvis produced a making cloth for which he was paid £5.5

Q. 23. St. James Lodge at Uxbridge. (Reed's Masonry in London & Middlesex, 1906).

1796 Sep. 15. p. 45. For a drawing board 2^s^/6.
(There is nothing to shew what it was for).

Q. 24. Royal Brunswick No. 296. (W. H. Stacey & J. F. Moss, 1893).

1797 Oct. 4. In a procession in connection with laying the foundation stone of Sheffield General Infirmary: "The Lodge covered with white satin and carried by four master masons."

Q. 25. Loyalty No. 320. Mottram in Longdendale, Cheshire. Date of Warrant Oct. 10. 1798. (Wagstaffe and Renshaw, 1898.)

1798 Dec. 31. To cash paid for "Floor cloth" and gilding Balls £2.12.6.

Q. 26. Hengist Lodge 195, Bournemouth. (P. H. Newnham, 1890).

1813 prior to. Once or twice it is recorded that the "candidate had the Lodge explained to him." (No mention of a Lodge Board until 1835).

Q. 27. St. John Baptist No. 39 Exeter. (A. Hope).

1805 May. It was discussed that it is highly necessary to have a Lodge for the purpose of better describing the same to the new Initiated in future, when it was agreed that Bro. Hemer would produce apuratus for the purpose before the next Lodge night.

1833 May 13. Bro. Lewis, W.M. proposed that Lodge 46 procure the Floor Cloths necessary to illustrate the three Degrees of Freemasonry, also that Mr. ——— Sharland, of this city, Artist, had offered to paint the same in lieu of his Initiation. Mr. ——— Sharland was thereupon proposed to be initiated, as soon as the paintings were ready, by Bro. Lewis, seconded by Bro. Titherly.

1834 Dec. 2. Bro. Lewis W.M. proposed that the three Tracing Boards be provided at the expense of the Lodge at the sum offered by Mr. Hake, seconded by Br. ———. Bro. Lewis also proposed Mr. Wm. Hake of this City, Artist, aged 23 as a Candidate to be Initiated on the next Lodge night, seconded by Bro. Titherly.

At the next Lodge, Mr. Hake was duly ballotted for and unanimously approved of, and the three Tracing Boards ordered to be got ready as soon as possible. Mr. Hake was initiated in the following month, Feb. 1835, but was not passed and raised until the autumn of 1839. In Jan. 1839 "A Lecture was given (Fellow Craft Degree) on the Floor Cloth" and at the same meeting Bro. Hawkes was instructed "to call on Bro. Hake, to know if he can finish the Floor Cloths immediately, If not that the panes be sent to Bro. Pridham for completion."

Bro. A. Hope (P.M., 39) thinks that the boards may have been finished by Pridham. He also suggests that Bro. Hake was the brother of Augustus Hake the Brighton barrister, who lived to be a centenarian.

Q. 29. Lodge of Unity No. 183. (Speth).

1809 April 24. A motion was made by Bro. Godwin and seconded by Bro. Faulkner that a Lodge Board be furnished in the three degrees at the expense of the Lodge. An amendment was proposed by Bro. Treasurer Jones that the same be left open for the generosity of the Brethren and he offered himself to subscribe one guinea.

1810 Dec. Bro. Paull presented the Board which he had offered to give when the matter was raised of his initiation, and the lodge paid Bro. Bowring eight guineas for painting it in the three degrees.

Q. 30. Records of the Bedford Lodge. (The Rosicrucian, N.S., I. p. 37-40).

1810 March. The thanks of this Lodge were voted to Bro. Ireson, P.S.W. & to Bros. Stewart and Bologna jun$^{r}$ for their valuable present of a Lodge Board, exceedingly well designed for the first and second degree and painted by B$^{r}$ Massey.

The Committee assembled, to audit the accounts, recommended that a new set of Lodge Boards to illustrate the three Degrees of Craft Masonry be provided for the use of the Lodge; and with the view to fixing the respective illustrations of each degree by the most approved recent alterations that Br. Secretary Harris [not to be confounded with John Harris the designer. E.H.D.] be deputed to wait upon the Grand Secretaries Brs. White and Harpur to ascertain if any additional plan or design has been sanctioned by the Grand Lodge or if the Boards now in use at the Grand Stewards Lodge may be considered as the general standard of masonic emblematical perfection: and that he report the result of such enquiries the ensuing Lodge night.

In January 1825 on the report of Br. Harris it was unanimously resolved that the recommendation of the Committee be carried into effect and that the sum of £10.10.0 be paid to Br. Kittrick for painting the same. On the same evening the unanimous thanks of the Lodge were voted to Br. Paul P.M. for his truly generous offer to provide mahogany Lodge Boards, properly seasoned and fully prepared for the touch of the artist.

. . . . . .

In February 1827 . . . the thanks of the members, accompanied by a Masonic emblem in silver, was presented, in open Lodge, to Br. Thomas Kittrick for the very scientific and masterly style in which he has depicted on the Lodge Boards the several masonic emblems illustrative of the three Degrees of the Craft; and likewise for his liberality in defraying the expenses incurred beyond the sum voted in January 1825.

Q. 31. Lodge of Union No. 38, Chichester. (*A.Q.C.* xxiii., 191). In Minutes of L. of Friendship 624.

1811 Sept. Resolved that tressel boards with emblems painted thereon (suitable to each degree) should be obtained from London.

(No further entry, but they were most probably the set painted by Bowring now in the possession of the Lodge).

Q. 32. Blandford No. 665 of 1815. (By G. E.Turner, 1897).

1815 Dec. 22. Memo. Bro. Harrison paid the Tyler of Lodge Amity, Poole, one shilling for the loan of the *Tracing Board*—and which is repaid to him by the Treasurer.

Q. 33. Shakespeare Lodge No. 99. (E. A. Ebblewhite, 1904).

1818 Nov. 26. A sum of £15 was paid to Mr. Joseph Bowring on the 26th November for the "Tracing Boards, case etc. for the three degrees." These tracing boards which measure 5ft by 2ft each and are fitted with hinges to fold over are still in our possession, but in a sadly neglected condition. From what still remains on the canvas, it is evident that they were well painted and their restoration should not be delayed.

Q. 34. Salopian Lodge No. 262 (Modern). (Graham's Shropshire, 1892).

1820 The Lodge invested in a painted cloth representing the seven Liberal Arts; also a Mosaic Pavement, Tesselated Border and Blazing Star.

Q. 35. Amity Lodge 137. (Poole, by A. C. Chapin, 1897).

1821 Mch. 21. A Tracing Board was presented by Bro. G. W. Ledgard. (A duplicate of that possessed by 170 All Souls, Weymouth).

Q. 36. Witham Lodge, Lincoln. (Dixon's Lincolnshire, 1894).

1824 June. Bro. Robt. Tate of the Tuscan Lodge No. 14 London, gave an explanation of the Floor Board of the First Degree.

Q. 37. Lodge of Fortitude 281, Lancaster. (H. Longman, 1895, p.28).

1825 Jan. 6. Inventory includes:
Setting Maul, Heavy Maul, Bee hive, Coffin and Ruler.

Q. 38. Royal Union Lodge, Uxbridge. (*A.Q.C.* xix., 106).

1827 Inventory includes:

1 Floor cloth, printed pattern
1 Masonic Floor cloth.

Q. 39. "The Mason's Miscellany or First and Last Stone of the Jerusalem Church," Edinburgh, 1830.

1830 p. 128. "I wiil now turn our attention to some of the immoveable jewels which belong to our Lodge, and the first that we shall take notice of is a Board, with a few lines angles and perpendiculars designed upon its surface. This is what we term the Tracend Board."

Q. 40. Cestrian No. 425 (Chester). (J. Armstrong, Cheshire, 1901).

1835 Jan. 9. A new Tressel board ordered

1836 Church Service. "In front of the pulpit was suspended the new floor cloth of the lodge."

Q. 41. Lodge Jedburgh St. John 104 S.C. (Vernon, Roxburghshire, Peebles, and Selkirkshire, 1893).

1842 Inventory of property of 1842 (when the Lodge collapsed — being resuscitated 17 years later):

"also a Tassal cloath and sword."

Q. 42. Lodge Castle No. 1621, Bridgnorth. (*Freemasonry in the Province of Shropshire,* by A. Graham, 1892, p. 71).

The working tools are more fitted for an operative than a speculative lodge; the level is about 4ft. wide by 3ft. high and the other tools are made in proportion.

## *APPENDIX II.*

1st Oct., 1914.

Dear Brother Dring,

As far as I can make out, the Tracing Board was probably in use in Ireland between 1839 and 1850. It is mentioned in *Ahiman Rezon* of the former date, and is omitted in the edition of 1850. It is believed to have been quite unknown here prior to 1839, and was then introduced into the working through the influence of Archdeacon Mant, who took it up. I do not think drawings in chalk, etc., were in vogue here.

Yours, etc.,

H. F. Berry.

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Yonkers, N.Y., April 19, 1916.

My dear Sir and Brother,

. . . . . . . . . . . . .

I am unable to answer your question as to the general use of the trestle board throughout the United States, but will make prompt enquiry among several friends who will be able to inform me, and advise you.

So far as the jurisdiction of New York is concerned, it is in use only, I may say, erratically. Its significance is occasionally referred to in the lectures, but so far as I can find, there is no reference to it in what is called the " standard work." It's form is usually a rectangular board without covering or ornamentation, about two feet by eighteen inches, and in the second section, as we call it, of the third degree, it is in some lodges placed in the chair of the Junior Warden, which in that portion of the degree is vacant.

I will gladly inquire further and inform you what I have discovered.

Very truly yours,

W. C. Prime.

Yonkers, N.Y., May 20, 1916.

Dear Sir and Brother,

My previous letter to you acknowledging receipt of yours of the 20th of March was somewhat ill-considered in view of my statement that the Trestle Board figured nowhere in our Ritual excepting in the Third Degree. I overlooked the universal reference to it throughout the United States in the Entered Apprentice Degree as one of the movable jewels, which are the rough ashlar, perfect ashlar and Trestle Board. These same jewels are your immovable jewels.

Since writing you, I have made some examination of Masonic Literature, with a view to obtaining the information which you request, and am able to answer neither of your questions fully. Not having heard from my correspondents, I am not in a position to answer your inquiry regarding the general use or reference to the Trestle Board in the various jurisdictions in this country, or as to its form.

As to the origin of the Trestle Board, it may be that the following will give you some light.

In the first place you appear to use the term Trestle Board as synonymous with Tracing Board, and your own inquiry is directed to the evolution of the Tracing Board. So far as I know, the Tracing Board or Tracing Cloth to which you refer [*i.e.*, as it is erroneously called by English Masons.—E.H.D.] is not used at all in this country. I am familiar with it as used in the English Lodges. We have no such thing here that I know of. The Trestle Board as I understand it is not the same thing. As a part of the lecture in the First it is referred to as above stated as one of the movable jewels and its symbolism is stated by the lecturer substantially as hereinafter referred to in the abstract from Webb's Monitor. Its form so far as I am informed is what I have indicated in my last letter, that is: a plain rectangular board.

. . . . . .

In his Free Mason's Monitor, Thomas Smith Webb, P.M., Monitor Lodge, Albany, pub. Salem, Mass. 1812, under the head of First Degree, in the lecture he says:

"The movable and immovable jewels also claim our attention in this Section. They are the rough ashlar, perfect ashlar and Trestle Board. . . ."

He then proceeds to describe the symbolism of these jewels, and of the Trestle Board says:

"And by the Trestle Board, we are reminded that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his Trestle Board, so should we, both operative and speculative, endeavour to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the book of life, which is our spiritual Trestle Board."

In the True Chart or Hieroglyphic Monitor, Jeremy L. Cross, N.Y. 1850, the same language is used referring to the Trestle Board in the First Degree, with this exception, in the last line following the word universe it says: "in the great books of nature and revelation which is our spiritual, moral and Masonic Trestle Board."

In Cross' Monitor there is a series of Charts, one of which shows the Trestle Board with the movable jewels, rough and perfect ashlar, the Board being a rectangular affair with certain geometrical designs or outlines upon it.

In these early Monitors and in some more modern ones is a series of Charts referring to the symbols or emblems of the respective degrees. They correspond in certain respects with the Tracing Boards or Tracing Cloths illustrated in your circular of December, 1914, but certainly none are on exhibition in our Lodges and I am not aware that they ever were. I have seen in certain of our Lodges, Charts or emblems of the several degrees, usually framed and hanging on a wall. They are somewhat similar to some of your Tracing Boards, but are rarely examined and practically never referred to. In some Lodges it is customary to illus-

trate the lectures by stereopticon slides exhibited upon the screen. These slides are more or less formal or stereotyped and somewhat follow the idea of the Tracing Cloth in their arrangement of the symbols.

The Free Mason's Monitor, Daniel Sickles, N.Y. 1869, follows the identical language of the Cross Monitor.

Richardson's Monitor of Free Masonry, Jabez Richardson, N.Y. Lawrence Fitzgerald 1860, employs practically the same language in the First Degree, and in the lecture in the Third Degree refers to Hiram Abiff whose custom it was daily at high twelve to enter the s. s. and offer his adoration to the ever living God, and draw his designs on the Trestle Board for the Craft to pursue their labors. This is substantially the same statement that I made in my last letter.

Ahiman Rezon, Daniel Sickels, Macoy, N.Y., 1893, contains the same language, and gives an additional explanation.

The Standard Grand Lodge Monitor, J. J. Little & Co., N.Y., 1904, uses the same language.

In the Grand Lodge Monitor of N.Y., 1908, there is a slight change.

Free Masonry Illustrated, Jacob O. Doesburg, Chicago, Ezra A. Cook, 1903, employs much the same language in the First and Third Degrees as Richardson supra.

. . . . . . .

Free Masons' Manual, How, London, John Hogg, 1881, seems to ignore the Trestle Board, and describes the Tracing Board as the masonic carpet lying in the center of the Lodge.

The Ritual of Free Masonry, London, W. Reeves (no date), narrates the Ritual in the First Degree in much the same language as ours (p. 29), referring to the Trestle Board as one of the immovable jewels with same symbolism as we give it.

I shall write you further when I have answers from my correspondents regarding the use in several jurisdictions of the Trestle Board and Tracing Board.

It will interest you to know that I have found available Monitors of South Carolina, Texas, Massachusetts, Maine, New York, and New Jersey, in all of which there is no mention so far as I have found of Tracing Board or Cloth, and in all of which the Trestle Board is referred to in substantially the same terms.

Fraternally,

W. C. Prime.

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## *APPENDIX III.*

### Some Rough Notes on Lodge Boards in the possession of various Lodges.

I did not originally intend to print this census, and unfortunately destroyed many notes of boards I have examined because the boards were after 1820. However, I print such notes as survive.

UNITED GRAND LODGE OF ENGLAND.

Lodge Cloths formerly belonging to the 7th L. Dragoons, dated 1810.
See figs. 20, 21, and 22.

Two sets and part of a third set of metal plates of emblems, used for laying on the floor, or as templates.

A painted marble board.
See fig. 68.

No. 4. Royal Somerset House and Inverness.

A fine combined 1st and 2nd Degree board of an entirely original design. It is a water-colour drawing on paper (at present, 1917, in bad condition and rapidly falling to pieces) mounted on hinged panels. In the foreground are the usual emblems, and in the left corner there is a stalk of corn on which is falling a shower of rain from a heavy cumulus cloud at the top of the board—an artistic and uncommon idea. In the midground are two columns standing on each side of an entrance to a Greek temple, the door of which is guarded by a sentinel. The steps to the entrance face due West. Above the pediment is the letter G, over which is an open Bible bearing a square and compasses, one point of the latter being disclosed. Still higher is a ladder with the letters F.H.C. between the rungs. The border is of the Greek key pattern, with tassels at each corner, and an eye in the centre of the top border. Outside the E. S. and W. borders there are depicted three columns on which the three Lights were intended to be placed. My original intention was to reproduce it, but it requires to be laid on canvas before justice can be done to it. So far as I know it is unique.

The second and third boards are of the Harris type, about 1840.

No. 5. St. George's and Corner Stone.

A set of Bowring's boards dated 1817.
See figs. 55, 56 and 57.

Another set of L.B.'s, about the same date.
See figs. 59, 60 and 61.

A painted marble board.

No. 9. Albion.

Harris Boards, dated 1849.

No. 19. Royal Athelstan.

A set of the L.B.'s on cardboard (about 10ins. by 8ins.), published by Bro. Jacobs, 3, Charles Street, Hatton Garden.

No. 24. Newcastle upon Tyne.
See figs. 33, 34 and 35.

No. 28. Old King's Arms.

An early set of (?Harris) Boards, circa 1825. The third board is a copy of an earlier type, with H AB and AL 3000 on it.

A marble L.B. (see Bro. A. F. Calvert's note).

No. 29. St. Alban's.

A set of L.B.'s about 1840.

No. 34. Mount Moriah. Modern L.B.'s.

No. 38. Union, Chichester.
See figs. 52, 53, 54.

No. 39. St. John the Baptist, Exeter.
Early L.B.'s of the Harris type (see Q. 27).

No. 46. Old Union.
Modern L.B.'s.
A coloured Marble board.
A 3° L.B. cut to the shape of the design, which is of about 1830.

No. 59. Royal Naval.
See figs. 49, 50 and 51.

No. 77. Freedom, Gravesend.
L.B.'s of Godwin and Jacob's type (not seen).

No. 80. St. John's, Sunderland.
Harris type, dated 1849, and traditionally painted by T. Godfordson, a master-painter and P.M. of the Lodge.

No. 85. Faithful. Harleston, Norfolk.
See figs. 25, 26 and 27.

No. 88. Scientific, Cambridge. Late boards.

No. 90. St. John's. Late boards.

No. 91. Regularity.
An interesting and original set painted by A.T.E. (or A.E.T.), 7, Millbank Street, Westminster, February 28th, 1833. At the base of each board is the inscription "Presented to the Lodge of Regularity by B^r^ Sam^l^ Clay, P.M., March 28, 1833."

One Thomas Edmonds, Timber Merchant, lived at 7, Millbank Row (which is not the same as Millbank St.), Westminster, in 1833. This may be the artist.

A coloured Marble board.

No. 94. Phœnix Lodge, Sunderland.
In his history of this Lodge Bro. Todd dilates on a set of early L.B.'s belonging to the Lodge, but I have been unable to get precise information about them.

In the account of the "Summer Outing, 1908," the late Bro. Dr. Walshe Owen wrote: On the walls also were the T.B.'s of the Lodge; all most deeply interesting. All were very different to those we know in the South, and though the differences, for obvious reasons, cannot be explained in detail, it is to be hoped that our Q.C. Lodge may be able to obtain photographs of them. The third was what might be called (by a Zoologist) the most aberrant from the normal. A recumbent figure was upon it, but the artist had apparently copied it from a *Crucifix*, and simply altered the extended arms and put them to the side, parallel with the body. Beneath was an "Arc rule" or Sector, with the numbers 3, 5, 7, 9, 11 and 15. (*A.Q.C.* xxi., 220).

No. 96. Burlington.

A set of Bowring L.B.'s, dated 1814, but the date on the third board altered to 1833. In the second board the staircase springs from the north.

No. 99. Shakespeare (see Q. 35).

A set of Bowring L.B.'s.

No. 100. Friendship, Yarmouth.

See figs. 27, 28 and 29.

No. 108. London.

A marble board (see note by Bro. A. F. Calvert).

No. 110. Loyal Cambrian, Merthyr Tydfil.

See figs. 37, 38 and 39.

No. 111. Restoration, Darlington.

First and second L.B.'s of the Cole type, painted by W. Weddell, 1823.

No. 120. Palladian, Hereford.

See fig. 23.

No. 125. Prince Edwin's, Hythe.

First and second L. cloths, framed (not seen).

No. 132. Unity, Ringwood.

Modern L.B.'s.

No. 133. Harmony, Faversham.

See figs. 40, 41 and 42.

No. 137. Amity, Poole.

Similar to those belonging to 170 All Souls.

See figs. 62, 63, 64.

No. 139. Britannia, Sheffield.

The first and second boards are an early Harris type. The third board is earlier and is peculiar in having no inscription or letters either on the name-plate or elsewhere, while the figure 5 is represented three times by a pentalpha. On the reverse there can be seen (beneath a coat of thick, black varnish, which has defied all attempts made to dissolve it) the outlines of the emblems of the first two degrees, including a beehive. In the inventory of the lodge taken in 1810 "a tracing board" is mentioned, which might possibly be the same as the present third degree board.

See fig. 69.

No. 143. Middlesex Lodge.

Has a very interesting painted floor-cloth. Although of a late date (A.L. 5832) it may well have been influenced by, or adapted from, an earlier cloth of about the time of the Union. It is 17′. 3″ long by 8′. 0″ wide, with an 'indented' border. At the corners are emblems indicating the natural virtues. In the centre are the 'Middlesex' arms (the Lodge adopted its present name in 1824), and around these in a circle are arranged emblems roughly pointing to the positions of

the various officers, with others that are so worn as to be difficult of identification. Outside the circle are groups of Working Tools, Ashlers, a Lewis, Sun, Moon and Stars, interlaced triangles, an eye surrounded by the Serpent of Eternity, the letters B-L.R.T., emblems representing the theological virtues, etc.

No. 153. Inhabitants, Gibraltar.
Lodge cloth, reproduced *A.Q.C.*, x., 79.

No. 157, Bedford.
L.B.'s painted by Bro. Kittrick in Jan. 1825 (see Q. 30). They are still lying in Freemasons' Hall cellars.

No. 169. Temperance.
Late L.B. not now in use.

No. 170. All Souls, Weymouth.
See figs. 62, 63 and 64.

No. 173. Phœnix.
Modern boards.

No. 181. Universal.
An unusual design of about 1830-40. There is no artist's name.

No. 189. Sincerity, Plymouth.
Harris boards.

No. 192. Lion and Lamb.
These L.B.'s are illustrated in Hughan's History of the Lodge, 1894. They are of about the date 1830-40.

No. 194. St. Paul's.
Godwin and Jacob's set on cardboard.

No. 240. St. Hilda, S. Shields.
Not identified, probably early Harris.

No. 251. Loyal, Barnstaple.
Possess a set formerly belonging to the Royal Cumberland Lodge, Bath, which was raffled in a lottery in 1842 (see Notes on S. George's Lodge No. 112, Exeter, 1909).

No. 254. Trinity, Coventry.
Second and third degree boards of the Cole type and a third degree board of an early Harris type.
There seem to be other L.B.'s of an interesting nature, but I regret I have not, up to the present, been able to get to Coventry to examine them.

No. 277. Friendship.
Late boards, one dated 1856, another by Kenning.

No. 279. St. John's, Leicester.
Bowring type (?). Acquired in 1821.

No. 284. Shakespeare, Warwick.
Bowring set. See Q. 34.

No. 301. Apollo, Alcester.
Early Harris type (?).

No. 325. St. John's, Lower Broughton, Salford.
Bro. Thos. Smith writes me that the lodge possesses Tracing Cloths of the first and third degrees, in a very dilapidated condition, but I cannot identify their type, and have been unable to see them.

No. 349. St. John and St. Paul, Valetta, Malta.
Modern boards.

No. 360. Pomfret, Northampton.
Bro. S. B. Wilkinson writes "We have a cloth here, which probably dates from 1819, when the lodge was consecrated. We have four sets of Tracing Boards, the oldest painted on mahogany panels appear to be of the Bowring type."

No. 384. St. David's, Bangor.
Set of Kenning's boards.

No. 403. Hertford, Hertford.
Early Harris type.

No. 419. St. Peter's, Wolverhampton.
An interesting set, possibly of the date of the consecration of the lodge, *i.e.*, 1834. It is probably the work of a local artist, as the third board is of a much earlier type than the others.

No. 475. St. John the Baptist, Luton.
See fig. 58.

No. 526. Honour, Wolverhampton.
Early Harris boards (?).

No. 685. Northumberland, Newcastle on Tyne.
Apparently the work of a local artist, greatly influenced by Harris.

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Bro. F. W. LEVANDER said:—

Bro. Dring stated at the commencement of the paper, to which we have listened with so much interest, that the portion of his subject that he would bring before us to-day would probably lead to the expression of different opinions. However that may be, one cannot fail to recognise that a vast amount of time and labour must have been spent in bringing together such a store of information on a subject that has been so much—or rather, entirely, neglected, and be grateful therefor.

To the various terms mentioned by Bro. Dring, as applied to the forerunner of the "Tracing Board," may be added the "Makeing Cloth," a term used, for instance, in the Minutes of the Lion and Lamb Lodge, No. 192, in 1796, and in those of St. Michael's, No. 211, as late as 1820. In the Minutes of the Lodge of

Emulation, No. 21, the term "Forming Board" occurs in 1783. In his recently published *History of Mount Moriah Lodge*, Bro. Howkins quotes from the Minutes of 12th June, 1812, "Bro. Aldhous explained the 'Board and Banner' and a little later 'the Cloth.'" The latter is, no doubt, the "foot cloth" mentioned by Bro. Dring. If it were not for the fact that in the Minutes of the Old King's Arms Lodge, No. 28, under date of 1st December, 1735, it is stated that the Foot Cloth was used at Initiations, one might be tempted to think that the position of the feet shown in plate IV. of the Abbé Perau's *Le Secret des Francs Maçons trahi* had something to do with the foot cloth.

With respect to this French work I am not aware if it is or is not generally known that at least three different issues emanated from Amsterdam in 1745. The text in all is practically the same, the difference being in the arrangement of the Preface, etc., the type used and the slight alterations noticeable in the different sets of plates. In one copy the "Avertissement" is omitted; disregarding this and the songs at the end of each volume, they contain respectively 142, 240 and 240 pages.

In the anonymous work *L'Anti-Maçon*, 1748, the reply to the question about the Jewels closes with "la pierre à traçer, sur laquelle les Maitres font leurs dessins." This would hardly be a misprint for *planche*.

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Bro. Cecil Powell said:—

It is evident from the testimony of many old records that in the Eighteenth Century the Board was considered an article of great importance in a Lodge. It may have been meant to represent to the Brethren a visible symbol of the regularity of their proceedings. Sometimes it took the form of a painted cloth, and, although the general idea was no doubt the same, there were various methods to carry it out.

It is probable the Lodge Board of those days corresponded to our modern Tracing Boards in its use and in bearing a symbolical design, and that it was such a one which was carried at the consecration of Freemasons' Hall. The 'Lodge' drawn upon the floor was doubtless meant to serve the same purpose, and an explanation of the various objects pourtrayed was a prominent part of the ceremony of admission to the different degrees. Another method was to form a design by means of separate metal representations of the various objects.

The real Tracing Board in the minds of the Brethren of that time was, I consider, a board upon which plans were drawn, so that they might be carried out by the workmen—"la planche à tracer" of the French Lodges alluded to by Bro. Dring.

In Bristol there is on the reverse side of our Tracing Board of the First Degree a Mosaic pavement in perspective, and this, I believe, represented the true Tracing Board on which the Master could set out his plan.

In 1893 the late Bro. Sir C. Purdon Clarke read a most interesting paper before the Lodge[1] upon "The Tracing Board in Modern Oriental and Medieval Operative Masonry," in which he stated that in Persia plans for building are made on "a sectional lined Tracing Board, every square of which represents either one or four

[1] *A.Q.C.*, vi., 99, etc.

bricks." These Tracing Boards, he said, "are the key to the mystery of their craft, and Masons will understand the significance of the discovery that they represent in miniature scale the floor of the master builder's work-room," where the work was first set out. He also showed that the same method was in vogue in ancient Egypt. In proposing a vote of thanks for the paper, Bro. Speth expressed his opinion that this was the correct idea of our Tracing Boards. I suggest that ours in Bristol with the mosaic pavement just mentioned was of this kind.

In allusion to Bro. Dring's description of a table with various emblematical articles upon it at Windsor, I may say that in our Lodge-room the centre is occupied by a table (six feet long and three feet six inches wide) covered with a blue cloth ornamented with a gold cord and tassels. The Tracing Board of the First Degree is supported upon the table by four old brass figures denoting Faith, Hope and Charity (two being of this last description). At its western end stand two small brass columns. the one Corinthian and the other Ionic. For the two other degrees another (smaller) board, having the Fellow Craft design on one side and the Master Mason's on the other, is put upon the top of that of the First Degree. On the table are also set the two Ashlars with the particular Working Tools required during the evening, and for an initiation three cutlasses lie on either side. For a raising a 'triangle,' or derrick, stands between the Ashlars. Around the table, upon the floor, are three handsome candlesticks in the East, West and South, with seven, five and three steps forming the foot of each respectively. Formerly a "pot of manna," "Aaron's rod," and "Tables of stone" were used, and these articles are still in existence. When in connection with instruction given the "N.E. corner of the L." is spoken of by us, it means that of the table.

The earliest record we have in Bristol of a Lodge Board is in the cash book of Lodge 116, meeting at the Bush Tavern in 1756—

| | s d |
|---|---|
| "By paid Bro^r. Pring for repairing the Board | 5 . 0" |
| "By paid Brother Moffett for painting the Board | 4 . 0" |

It may be presumed that the painting included some kind of design or the carpenter would have been able to finish the work himself, and, considering the weekly wages of a labourer were then only six or seven shillings, some amount of skill and time must have been required. This board may perhaps have had a mosaic pavement painted, and other objects drawn upon it according to the degree. As, at a somewhat later date, the sum of fifteen pence was paid for "pencils," (which may have been of chalk), it would seem a design was usually drawn.

In an inventory of the Lodge of Hospitality, then No. 382, compiled between 1770 and 1780, are the following articles—

| | | | |
|---|---|---|---|
| "1 small | trefsal board | | 7 . 6 |
| 1 large | do. | & trefsals | 8 . 0" |

Possibly these were used for separate purposes, or the smaller one may have stood upon the other, just as our Tracing Board and its supports stand upon the table.

In the Minute Book of Lodge No. 137, meeting at the Fountain Inn, Bristol, there is mentioned a "painted cloth" in 1755.

With regard to the articles I brought up for exhibition, the wooden representation of a waterfall, showing a hole to support another emblem, is perhaps the

most curious. The others are paintings upon flat pieces of metal, and almost all belong to the Moira Lodge of Honour No. 326. In an inventory of this Lodge, dated July 7th, 1813, are

1 Tracing Board & Green baize cover }
1 Green Cloth }

[The bracket shows that these were used together.]

4 large size Cardinal Virtues painted upon tin.

3 smaller size ditto ditto.

3 Squares and Compasses painted upon Tin for the three different degrees.

1 large size Ear of Corn, Fall of Water &c painted upon Tin.

1 small size ditto.

2 pillars painted upon Tin & Letters J & B for ditto.

5 small jewels painted upon tin, namely, 2 squares, 1 level, 1 plumb, 1 twenty four in. gauge.

10 Figures painted upon tin 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

1 Letter G in Tin.

It will be noticed that there was a Tracing Board as well as the painted pieces of metal. These latter were therefore no doubt placed upon the board, and were not, I submit, used as Bro. Dring suggests, as templates to assist the Tyler in "drawing the Lodge." The ornamental character of the columns is also a strong argument to this effect.

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Bro. W. J. Songhurst said:—

For the ordinary Mason probably one of the most interesting points raised by Brother Dring is that which relates to the direction from which the staircase springs, and while I entirely agree that the South is the correct position, I am not quite in accord with him in his suggested reasons for the differences. It is, of course, quite possible that the change of direction was made from a mistaken conception of the orienting of King Solomon's Temple, which may have had some influence upon Lodge practice, but the stations of the three principal officers were in early Continental designs marked by three closed doors, conveying the idea that these were being guarded by those who sat within; and brethren who carefully consider ritual and ceremonial, will find something to justify a suggestion that these principal officers were considered to have power to admit or refuse admission through their respective doors, situated East, West and South. The position of a winding staircase in King Solomon's Temple is indicated in 1. Kings vi. 8, where it is stated that it was on the right side of the house, and in 1. Kings vii. 39, the word *right* is seen to have the meaning of *South*. The spectator in Holy Writ is therefore considered as looking towards the East with the South on his right hand, and this is exactly the position from which the boards were intended to be viewed. Further, if we were to accept the suggestion of Bro. Dring, we should still be left without any explanation of the reversal of the Third Board, which has undoubtedly been subject to Jewish influence, though I think not to such an extent as would account for a reversed cypher.

My own feeling has been that all three Boards were turned round, and that the reversal was due to the adoption of a mechanical process for the purpose of reproduction. The engraver put the design upon his plate exactly as he had it before him, and of course in the printing everything was turned over from right to left. In the first Board this would not matter at all, for the relative position of pillars representing styles of architecture was of no consequence. In the third Board the only material difference would be that the inscriptions were made to read backwards. But in the second Board the staircase would be wrong, and when this was discovered, it was only considered necessary to remove the letters indicating the points of the compass, so that in the engravings or lithographs there is generally nothing to shew in which direction that Board was intended to be placed.

This theory appears to answer admirably unless we can find any original designs—painted Boards or Floorcloths—with the entrance towards the North, and Bro. Dring has found one such Board painted by Bowring. It therefore becomes necessary to look into the matter a little more closely.

It is admitted on all hands that shortly after the formation of Grand Lodge certain "Alterations in the established forms" were officially made. Exactly when this took place we do not know. The Moderns themselves gave the date as about 1739, but probably it was ten years or more earlier. Nor do we know the extent of the alterations; but they were sufficient to warrant the formation of the Grand Lodge of the Antients, which claimed to retain the primitive practices. It has been generally assumed that the alterations consisted merely of substitution of modes of recognition; that in effect nothing was really changed, but was merely transferred from one place to another. On this point I fancy that Dermott has not been sufficiently studied. While his statements are capable of being read only as ridicule and derision, I think he intended something more, and I seem to see, for instance, in his statement that the Apron was turned upside down so that the wearers tripped over the strings, an indication that *everything* was altered even to the minutest detail. This idea receives some confirmation from an eighteenth century Manuscript Ritual in the Library of Grand Lodge. When it was acquired some years ago by Bro. Sadler, he and I read it very carefully, and came to the conclusion that the "Alterations in the established forms" were very far-reaching. Is it too much to assume that an alteration in the second Board was one of these? If this be admitted we may consider the custody of the two Boards by Bowring, one of which shews a Northern and the other a Southern entrance. The former, painted in 1811, was for the present Lodge of Union No. 38 Chichester, originally warranted by the Moderns in that year. The second Board, shewing a Southern entrance, was painted in 1817—after the Union—for the Lodge of St. George and Corner Stone No. 5, which sprang from the Antients in 1756. Thus the difference in the two Boards may well indicate the Modern practice of pre-Union times, and the return to Antient practice after the Union.

I have found in the possession of the Old Union Lodge No. 46 another specimen of a Marble Tracing 'board.' It shews the T. square, with Pencil and Compasses, and Euclid i. 47, and it has an indented border. At present no 'boards' of this class have been traced outside London. In some of the Northern Provinces Mahogany or Ebony boards seem to have been in use, the emblems being inlaid in lighter coloured wood. A specimen in the collection of the Quatuor Coronati

Lodge measures about 22 in. × 16 in., and shews a Square, Compasses, Level, Plumb-Rule, and various geometrical figures from Euclid.

I quite agree with Bro. Dring that a weapon weighing "50lbs. or more of hard wood fitted on a handle 4ft. long" would certainly "kill anybody if struck by a blow from it," but I cannot understand that such a weapon would be deliberately selected either for offence or defence, if other tools, lighter and handier, were obtainable.

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Bro. Albert F. Calvert said:—

While I am able to endorse Bro. Dring's statement that only a few references to Trestle Boards or Tracing Boards are to be found in the published histories of Lodges, my experience inclines me to the opinion that the old minute books contain many useful allusions to the subject which the compilers of the histories have either overlooked or considered of insufficient interest to warrant remark or quotation. Bro. Dring can find no mention of the Trasel Board before 1766, and no reference to the Tracing Board until about 1816. In my History of the Old King's Arms Lodge I quoted a minute of 1761 in which a Tressell Board is mentioned, and I have distinct recollections of finding similar references to the subject when going through old minute books of other Lodges of an earlier date than that mentioned by Bro. Dring.

Bro. Dring is compelled to the conclusion that the Trestle Board was simply a board placed upon trestles, and he therefore finds himself in disagreement with those who believe that the board described as Trestle or Trasel is often a corruption of the term Tracing Board. In this finding I am unable to concur, for assuming that Trestle Boards and Tracing Boards were distinct articles, they should not have been confounded, although this was frequently done by the secretaries of the period who were often as casual in their descriptions as they were confusingly indifferent in their orthography. I have come across many references in old records to Trestle, Trassel and Trasel Boards where Tracing Boards were meant, and so far from fifty years elapsing between the introduction of Tracing Boards and Trestle Boards, we can prove the use of both between 1760 and 1767.

I think it must be admitted that the small mosaic marble boards or stones were intended to serve as Tracing rather than Trestle Boards, yet the old minute writers allude to them as Tressel, Tracing, and Trassel Boards. It is clear that both Trestle Boards and Tracing Boards were in use prior to 1800, but, while Tracing Boards were generally employed about that time, Trestle Boards were more uncommon, and were in consequence seldom referred to.

The inlaid marble Tracing Boards appear to have been introduced about 1780, and during the ensuing years they were acquired by a limited number of Lodges. It may be assumed that they were not largely used from the facts that while they were too expensive to attain wide acceptance, the Lodges possessing such articles would preserve them with exceptional care, and, although they were made of a material which "neither moth nor rust doth corrupt," and are not likely to have been worn out or destroyed, very few of them are known to be in existence. I have

traced references to five of these inlaid stones in ancient minute books. One of the stones referred to in these records has disappeared, but I have arranged for the other four to be produced here for your inspection this evening. I am convinced that other specimens must have survived the hundred and thirty-six years that have elapsed since their introduction, but I have not yet come across them.

The references to them in the minute books I have examined commence in April, 1785, in the records of the Lodge of Regularity No. 91. This entry appears in an Inventory of the Lodge prepared at that date, and is as follows:—

" A Marble Tracing Stone in Mahogany Case."

It is evident from this that the stone had been acquired at an earlier date, and that the reference to its acquisition must have been made in a minute book which has since disappeared.

The next entry, dated 20th March, 1787, in the minutes of the Old King's Arms Lodge No. 28, records that:—

" Bro. Wren presented to the Lodge an elegant Tressle Board, for which the R.W.M. in the name of the Lodge returned him their thanks and ordered it to be inserted in their minutes."

On the 3rd April of the same year (1787) the London Lodge, No. 108, " Resolved to purchase a very handsome inlaid Marble Tressell Board offered to this Lodge by Bro. Best for Five Guineas and a half."

The last reference in chronological order appears in an Inventory of the Albemarle Lodge, meeting in 1796 at the Albemarle, in Dover Street, which became the Corner Stone Lodge in 1773, was united with the St. George's Lodge (Antients) No. 5 in 1843, and is now known as the St. George's and Corner Stone Lodge No. 5. The entry, dated February 1796, is as follows:—

" A Masters Marble handsome inlaid Tracing Board in a gilt frame glazed in a box."

The other inlaid marble Tracing Board belongs to the Robert Burns Lodge No. 25, but I have been unable to trace the date upon which it was acquired.

The appended excerpts from the minute books of a number of Lodges, dating from 1733 to 1829, either corroborate or challenge the conclusions arrived at by Bro. Dring on several subjects dealt with in his paper, and for that reason may, I hope, be regarded as relevant and interesting.

### ASHLERS.

Albermarle Lodge, united with St Georges & Corner Stone Lodge No. 5.

November 1769. Paid towards a rough Astley to Br. Honey and fixing the Lewis on the Perfict.

Corner Stone Lodge now St Georges & Corner Stone No. 5.

12th September 1775. Proposed this night to make a present of the old rough Ashler and perfect Ashler to the Crown Lodge in Essex Street, Strand.

Jerusalem Lodge No. 197.

October 5th 1773. Ordered that a rough Ashler and a perfect Ashler also a square and compasses be purchased for the use of the Lodge.

Corner Stone Lodge.

January 1782. Inventory.

A marble perfect Ashler.Lewis fixt in ditto.

Marble Rough Ashler.

London Lodge No. 108.

1st March 1785. Ordered that a rough and perfect Ashler, and a Wand be provided for the use of this Lodge.

Lodge of Regularity No. 91.

April 1785. Inventory.

A marble perfect Ashler in mahogany oase.

A stone rough Ashler.

An old perfect and rough Ashler.

A Triangle with brass work for the perfect Ashler.

London Lodge, No. 108.

6th December 1785. Paid for two Jewels (Ashlers) £3—10—0.

Old Kings Arms Lodge No. 28.

March 1787. R.W.M. proposed that the Lodge should be furnished with a Rough and Perfect Ashler.

2nd Oct. 1787. Rough & Perfect Ashler £3—3—0.

6th November 1787. Paid for a Lewis 7/6.

Albemarle Lodge (now No. 5).

February 1796. Inventory.

Marble Perfect Ashler.

Rough Stone Ashler.

London Lodge No. 108. Inventory.

2 Mahogany Ashlars

1 Marble Ashlar.

### FORMING THE LODGE.

Lodge of Friendship No. 6.

October 17th 1751. Forming Lodge 5/-

November 17th 1751. Forming Lodge 2/6

November 21st 1751. Forming Lodge 5/-

Old Kings Arms Lodge No. 28.

January 17th 1764. "The Lodge was formed and drawn."

Jerusalem Lodge No. 197.

February 20th 1771. The Tyler shall be paid two shillings and six pence for forming either a Fellow craft or Masters Lodge.

September 16th 1772. The Tyler having made a mistake in forming the Entered Apprentices Lodge the Raising was deferred till Lodge night after the next.

October 5th 1773. Order'd by the Worshipful Master a Raising for the next night, and that a Masters Lodge shall be formed accordingly.

London Lodge No. 108.

| | | | |
|---|---|---|---|
| 5th February 1772. | 4 Brothers Paid for making., 12—12—0 | | |
| February 1772. | 4 Brothers Paid for forming the Lodge | | 10/- |
| 7th February 1772. | 4 Brothers Paid for forming Lodge of 2nd and 3rd Degree. | | 14/- |
| 3rd April 1772. | Paid Tyler for forming. | | 4/- |
| 21st April 1775. | Paid Tyler for forming a Lodge of the third Degree | | 2/6 |
| 15th April 1777. | Tyler for summonsing and attendance | | 2/6 |
| 15th April 1777. | Forming the Lodge | | 2/6 |
| 15th April 1777. | Five Raisings | | 5/- |

Old Kings Arms No. 28.

5th May 1796. 2 Lodges Drawn 5/-

London Lodge No 108.

March 1803 Inventory.

1 Tylers small forming board.
2 Forming Boards.

Old Kings Arms No. 28.

16th January 1815. Resolved to purchase Hieroglyphics for the three Degrees.

Lodge of Regularity No. 91.

22nd January 1818. Resolved that in future the Tyler should not be allowed any extra charge of Lodge Boards for Initiation etc., but in lieu thereof his monthly attendance should be increased to 7/6 to include everything.

CLOTHS.

Old Kings Arms No 28.

3rd December 1733. The acting Master represented that whereas the institution of new Brethren was attended with more than ordinary and perhaps an unnecessary Trouble it was therefore moved that a proper Delineation should be made on Canvas and be deposited in the Repository ready for those occasions and Br. Hayman was appointed to take and execute that Masters Directions on this point.

Lodge of Relief. No 42. Bury, Lancs.

14th July 1771. Cash Account

"To Blue line'g and tape with a No." 9/9

24th June 1771. Inventory.

1 Carpet. 4 Brass letters E.W.S.N.
A Brass Sun, Moon, a letter G, etc.
A painted Square Pavement, a indented Tasel.

Lodge No 4 of Antients (Now united with Royal York Lodge of Perseverance No 7.)

1796. The Lodge ordered "A painted cloth for the use of makings."

In an Inventory prepared in 1802 this is described as a "Making Cloth."

Philanthropic Lodge No 304 Leeds.

28th December 1801. Brother Fotherby presented the Lodge "with the ground floor, 2 yards by 4."

Lodge No. 3 of Antients (united with St George & Corner Stone No. 5).

June 1807. Painting new floor cloth £3—3—0.

BOARDS.

Old Kings Arms No 28.

6th January 1761. Our Brother Cole R. W. Past Master not finding any instructions on the tressell board for carrying on the Business was obliged to close the Lodge in Due Form and time.

Lodge of Friendship No 6.

2nd March 1767 Ordered a Tracing Board.

Albemarle Lodge (united with St Georges & Corner Stone No 5.)

July 1768 Agreed to have a trasing board.

Corner Stone Lodge (Now St Georges & Corner Stone No 5.)

January 1778. This night Brother Collins returned the Trassle Board in a most elegant frame.

January 1782. Inventory.

Tressel Board framed and glazed.
Tressle Board for makeings with hinges.
A framed Stool for ditto.

London Lodge No 108.

1st March 1785. Ordered that a Tracing Board be provided for the use of the Lodge.

Lodge of Regularity No 91.

April 1785. Inventory.

A Masters Lodge Board.
A marble Tracing Stone in mahogany case.

Old Kings Arms No 28.

November 1785. R.W.M. directed Brother Dow to purchase a Tressle Board.

London Lodge No 108.

3rd April 1787. Purchased a very handsome inlaid Marble Trassell Board from Bro. Best for Five Guineas and a half.

Old Kings Arms No 28.

March 1787. Br. Wren presented to the Lodge an Elegant Tressle Board.

Somerset House Lodge No 4.

February 1790. The Assistant Secretary reported that the Lodge Board was missing.

Royal York Lodge of Perseverence No 7.

1793 Inventory.

A Tresing Board.

Albemarle Lodge (United with St Georges & Corner Stone No 5.)

February 1796. Inventory.

A Deal Making Board.

A Masters Marble handsome inlaid tracing board in a gilt frame glazed in a box.

Lodge of Regularity No 91.

1829. Inventory.

A triangle board complete.

London Lodge No 108.

March 1803 Inventory. 1 Mahogany Tracing Board

17th Oct. 1803 Mr. Dykes presented to the Lodge a handsome Tracing Board.

Westminster & Keystone Lodge No 10.

1803. Cash Account.

Paid for drawing board 2/6.

Old Kings Arms No 28.

2nd June 1814. The tracing board was then illustrated and explained by the R.W.M. in his usual superior manner.

Lodge of Regularity No 91.

30th January 1829. Inventory.

A marble Tracing slab or mosaic Pavement.

A Triangle Board compleat.

JOHN HARRIS.

Bro. Dring has referred to John Harris, who will always be remembered in connection with his designs for Tracing Boards, and a few words about him may not be irrelevant. He was initiated into Freemasonry in 1818, and, at that time, was a miniature painter and architectural draughtsman. In 1823 he published a small set of designs for Tracing Boards, which were dedicated to His Royal Highness the Duke of Sussex, M.W.G.M., etc. This dedication was probably without permission, and it does not imply that they were officially approved or recognised. About 1846, the Emulation Lodge of Improvement called for designs for new Tracing Boards, and those sent by Harris were accepted. The prize set were used in that Lodge, and sets were painted by him for a number of other Lodges. He continued to devote himself to the improvement of his Tracing Boards, and, in 1849, he published a set which was generally adopted as the standard design by the Craft.

In 1857, when he lost his sight, and was practically without means, he sold his collection of Facsimiles at Messrs. Sotheby's, and was a candidate for the Annuity Fund. At the time of his death, about 1872, he was over 80 years of age and had been almost blind for the last fifteen years of his life.

*Professor* W. A. Craigie *writes as follows*:—

Oxford English Dictionary,
Old Ashmolean, Broad Street,
Oxford,
8th May, 1916.

Dear Sir,

Many thanks for the copies of your proofs, which I have read with interest. The following are the only comments which occur to me on the various points:—

(1) Your view that *Tracing Board* is an alteration of *Trasel* (= Trestle) *Board* seems well-founded and could only be shaken by earlier evidence for the *Tracing* form.

(2) *Indented Tarsel*, etc.

The chief difficulty here is that *Tarsel* is the earliest form. This is actually a 15-16th cent. variant of *Tassel*, but that does not appear to help.

The other forms are probably two from the start, viz.,
dinted (or dented) ashler
perpend ashler.

*Danty tassley* might be re-written as *dantyt assley* (for *assler*) and *dantyt* may represent the Scottish form *dentit*.

I should regard *dented* or *dinted* as a synonym of *broached*. A stone which went right through a wall, so as to "shew a fair face on both sides," *i.e.*, a *perpend ashler*, might very well have both ends dressed in this manner.

This would make it unnecessary to argue that the one term must be a corruption of the other.

(3) Another possible explanation of *dornal* is the frequent occurrence of (*pierres*, etc.) *d'ornaulx* in Old French. The further change of *d* to *th* does not present much difficulty: compare the conversion of *de* to *the* in names of Scottish nobles.

Thanks for permission to keep the proofs, which I shall place among the supplementary material for the Dictionary.

Yours sincerely,
W. A. Craigie.

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Bro. T. Francis *writes*:—

I have perused with much interest the proof of the paper on The Evolution of the Tracing Board by Bro. E. H. Dring and must admit that it is treated in his usual masterly style and will be much appreciated by many readers of *A.Q.C.* My remarks are not of a very extended nature so I will briefly relate the circumstances which lead me up to the theory I wish to propound. It is many years since I came across the two words Broached Thurnel, which I could not understand. I looked up the Encyclopædias of Mackey, Mackenzie and Woodford and found that while they all agreed that it was a stone, that was about all they could say of it, not knowing whether it was a rough or perfect Ashlar, and there the matter rested for several years.

Some sixteen or twenty years ago I purchased a Mark Jewel of a type previously unknown to me, and on showing it to the late Bro. H. Sadler, at Freemasons' Hall, he went to one of the cases and brought out nine or ten similar to mine, remarking that they were called Lozenge or Trowel shape, to which I made no reply, considering that they were not like either.

The Broached Thurnel occasionally cropped up, and I had in my mind certain sticks rather more than two feet in length, about an inch in diameter at one end and pointed at the other, which were used in Norfolk in thatching hay and corn stacks. They were driven through the thatch with a mallet along the eaves and ridge two or three feet apart as the work proceeded, the bond turned round them and then again driven in three or four inches more. These sticks were called broches, so I turned to broach, in the New English Dictionary, and found plenty of examples of its meaning, coming to Broaching Thurmal, a chisel. I then turned to that word, but could not find it denominated as a broach or broch, as a chisel is described as being bevelled on one or both sides, hence a cutting instrument. However, it gave one instance of being bevelled on four sides. This implement has a cutting edge of about one-eighth of an inch, and in this neighbourhood is called a Point or Prichet, and is used for executing Sparrow pecked work: that is making incisions in the face of a stone in appearance like the marks of a small bird's beak in a soft substance. This is done when the stone is *in situ*. This implement in some districts may be called a broach or broaching chisel.

On looking again at the Jewel referred to I came to the conclusion that it represented a keystone for an angle-headed doorway or window, but I did not know where to find an example as I could not remember having seen any such depicted in any work on Architecture, but had a slight recollection that I had seen such windows in sketches of old Continental houses. However, on coming to live at Binstead, Isle of Wight, two years ago I came across a cottage with angle-headed chamber windows, and there was the Keystone, shaped like the Jewel, but slightly more acute, both in the upper and lower angles.

Bro. Dring having evolved for us the correct meaning of Thurnel there is now something tangible to prove my theory, which is that this Keystone is the Broched Urnel: the prefix broached refers to the more acute shaping of the lower angle of the stone. It is that curiously wrought stone neither square nor oblong which became the head of the corner.

Once in the lecture is mentioned a Pointed Cube, which Bro. Dring does not comment on. I think it may refer to this stone, which is not correctly a cube though it has five equal sides. I would add I have seen engravings of Masonic Ornaments: a square stone the top finished off with a four-sided pyramid, which may have been evolved from the designer having come across a similar entry, but no such moulded stone could ever have had any place in Operative Masonry. In a paper entitled *Extracts from old Minute Books in the Grand Lodge Muniment Room*, by Bro. Dr. William Hammond, P.G.D., *A.Q.C.* xxviii., 13, is a reference to Broach and Trunell in January, 1753. If this entry is correct I think it is the first mention of Broach in the Lodge furniture, but I am inclined to think it is an error of the scribe for Broached Thurnel. Anyhow, it may be accepted that such a stone was in existence at that date, and it appears to me extraordinary that all knowledge should have been lost. I should think such a stone or a wooden imitation may still be found

amongst the lumber of some old Craft or Mark Lodge. The date-mark on the jewel is 1782 and the maker's initials are C.F.

I cannot define the difference between Setting Mall and Heavy Mall: the first-named is an implement used by Paviors in setting the ashlers. They are of different shapes. In one the head is like that of a Mason's Mallet, with a handle about three feet in length. Another is like a flat cheese, about three inches thick, with the edges and sidss rounded off by use; and another with a mallet head generally made from the limb of a tree, about four or more inches in diameter, with one end wedge-shaped, and about half-an-inch face, which is used for driving earth under the stones, and is often called a Setting Beetle. There is likewise another implement made from the trunk of a tree, about three feet long, the base being six or eight inches in diameter, with a vertical handle in the top and a horizontal one three or four inches down the side. This is generally called a ram; sometimes a two-handled beetle.

These implements are not used in wall building, as an Ashler, as long as it floats, can be driven up to the joint by a tap from the hammer or even the fist. The Broaching Mall I cannot comprehend.

The Gavel has a cutting edge on one side of about two-and-a-half inches long in a line with the handle, and bevelled on both sides, the other end being a four-sided pick, the handle sufficiently long to be used with both hands, and is used in the Quarries for rough squaring, where it is called a Cavel; but I do not find it in the Dictionary of the Isle of Wight, W. H. Long, 1886.

Bro. Dring refers to one error in the New English Dictionary. I note another, under the head of Gavel, where it is entered as a Mason's Setting Mall. There is a chisel called a Pitcher, which is very abruptly bevelled on one side, the other being perfectly straight, which is held close to the stone and is driven with a heavy hammer called a Pitch Hammer, to perfectly square the ashler; the side to be faced is then more smoothly finished off. The Mason's Hammer has a head of about six inches in length, with a head at one end and a chisel point at the other. The so-called wooden gavels used in some Lodges are a poor imitation of the Operative Tool.

In the Howard Lodge of Brotherly Love No. 56, which was originally a London Lodge, there is, in addition to the four-and-a-half inch cube in the N.E., a stone in the S.E. measuring six-and-a-half inches long, four wide, two and three-quarters thick. It is also a Perfect Ashler, but may be intended to represent a Perpend. It would be interesting to know if a similar stone is preserved in any other Lodge.

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Bro. ANDREW HOPE *writes*:—

*re* The Tracing Board of "All Souls" Lodge at Weymouth, No. 170.

I have not the means at hand to comb it out, but I believe that Lodge was transferred from Tiverton and was a Lodge worked at that place by French Prisoners of War on parole, prior to 1811, and I think the original name was "Toutes Saintes."

There was a French Lodge at Tiverton working under the title of "Les Enfants de Mars" about that period, for three brethren of that Lodge visited the Lodge at Kelso and so signed their names in the attendance book.

The peculiar feature of the Weymouth Board almost suggests a Continental origin—possibly French? Whether these two Lodges were in some way identical or the one the successor of the other I do not know. The Lodge "Les Enfants de Mars" is mentioned in Bro. John T. Thorp's book on French Prisoners' Lodges in England, and I have seen somewhere a printed reference to the other.

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Bro. REDFERN KELLY *writes*:—

I congratulate Bro. Dring very cordially on his truly interesting contribution to our now increasing treasury of valuable Masonic knowledge; and, as for the few observations I now propose to make on the subject of this discourse, I trust that he will recognize, in them, an endorsement of his views, generally, rather than any attempt at frivolous or ungenerous criticism of his admirable dissertation.

There would seem to exist, still, as indeed there has existed for a long period of years past, even among well informed brethren, a difficulty, arising from a confusion of terms, as to which of two designations, "Tracing Board" or "Trestle Board," is the more correct. In my opinion the terms are convertible, the former being the more correct of the two; and that neither of them was in use in very early days, the designation "Floor Cloth" being probably the oldest known. The practice followed in those days was evidently that of depicting certain symbolical diagrams, probably having an architectural application, upon the actual floor of the Lodge room, with the aid of chalk, or charcoal, or perhaps both. Later on, it may be, that from simple linear diagrams, the illustration of the Craft symbolism became somewhat more extensive, and elaborate, and involved more skill on the part of the delineator. This method of illustration was, it must be admitted, not only essentially crude (and to the cultured mind not by any means attractive), but it was also decidedly inconvenient, not to say, in many instances, impracticable; and, therefore, the more convenient and portable form of Masonic "Floor Cloth," or Carpet, would naturally be substituted for the more primitive method. These old Floor Cloths were, of course, usually painted on canvas, and were in many cases carried upon rollers; and, for still further convenience, they were, in some instances, when not spread out upon tables, laid upon portable boards, which latter were supported by light trestles; whence, doubtless, will have arisen the designation "Trestle Board" and its many corruptions "Trasel," "Tarsel," "Tressell," etc.

The use of Tracing Boards has not altogether been confined to the Craft degrees, for I have in my possession copies of those tableaux, upon which are to be found numerous symbols, appertaining to the various degrees:—Craft, Mark, Royal Arch, Order of the Temple, and other so-called higher Masonic grades. Such Tracing Boards were, indeed, freely used throughout Ireland, in those early days prior to the creation of the Grand Royal Arch Chapter, in 1829, and the Grand Encampment of H.K.T. in 1836; their use was, however, discontinued many years ago. In the Appendix to the "Ahiman Rezon," or the Irish Book of Constitutions, issued in 1839, the Tracing Board is referred to in a Craft Lecture, but the reference does not occur in more recent issues. The writer of the Lectures, R.W. Bro. the Ven. Archdeacon of Down, Walter B. Mant (at that time Provincial Grand Master of Carie and Dunluce), was initiated in the "Apollo" Lodge, York, a number of

years previously, and doubtless introduced from England the Craft Tracing Board. I have observed, upwards of fifty-four years ago, Tracing Boards hanging upon the walls, in some instances in Lodge-rooms, but more often in their Ante-rooms; and although I have, in my early Masonic days, sometimes made use of them, in illustrating my Lectures to Candidates, I never recognized them, nor were they then acknowledged by Grand Lodge, as being, in any sense, requisite to Masonic ritual instruction.

As to Bro. Dring's reference to the Mosaic Pavement and the tesselated border being considered as separate entities, I am inclined to think they were always intimately, and inseparably associated, one with the other. In Ireland (at all events in the year 1862, but for how long previously I have no personal knowledge,) the so-called Mosaic Pavement has been in evidence, and consisted of painted black and white squares, surrounded by an indented, tooth-shaped, or so-called "Tesselated Border." In the centre of the Pavement was invariably depicted, in gold, the emblem known as the "Blazing Star." The *tout ensemble* was, as a rule, painted on ordinary oil cloth; the dimensions of the latter being about nine feet by six feet. I have seen these Floor Cloths, or Carpets, in several Masonic Rooms, but I have never known their presence to be regarded as being a *sine qua non*, although their use has not, at any time, been formally prohibited by Grand Lodge.

As to the allusion to Scottish "Floorings," these must, I think, clearly have referred to the Tracing Boards of the various Craft degrees; no other explanation seems to be practicable.

As to the expression "The Lodge," which is an object sometimes borne in Masonic Processions, I have always understood this to refer to an "Altar," in Craft ceremonial (or to the "Ark," in a Royal Arch ceremonial), or to a portable imitation thereof, such as I have known to be carried in several processions associated with the ceremonial of Dedication of Masonic Halls, and in quite a number of which functions I have had the pleasure of participating.

As to Bro. Dring's preference for the term "Lodge Board," for which he quotes precedents, in the years 1773, 1809, and 1810, this seems to me to be quite an appropriate term; but I rather fear that many brethren, having become, so to speak, wedded to the designation Tracing Board, it may be difficult to secure for it a *general* acceptance. If, however, the Grand Lodge of England leads the way, it will doubtless be followed, except, perhaps, by our American brethren, who have adopted the much less appropriate designation, "Trestle Board."

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Bro. Henry Lovegrove *writes*:—

I am very sorry that I cannot attend to hear the paper read by W.Bro. Dring as I have for years wished to have clear explanation of the various terms "Tracing Board," "Trestle Board," and "Lodge Board."

The words parpen or perpend no doubt refer to the perfectly square stone, as the term is used to this day in bricklaying: "the perpends to be properly kept," that is the vertical joints in the different courses shall be true and exactly over each other.

Perpend ashlar would be *perfect ashlar*, as the term ashlar now applies to stones on the face which do not run through the wall, and this stone with perfect beds and joints would be considered perpend, or perfect.

I have gone through many books but can find nothing about "perfect" ashlar.

In Operative Masonry ashlar means worked stone which is used of various thicknesses for *facing* the wall and is backed up with rubble stone or brick, so that the term "perpend ashlar" could not apply to a through stone faced at both ends.

It is most unusual for a wall to be built entirely of wrought stone, even in the case of important buildings.

I have a building going on now with large stone pilasters the bonders of which go through the wall, and the spaces between are ashlar, backed up by brick-work.

Perfect may mean worked in the best manner, or, as I before said, a corruption of "perpend."

It is possible that Bro. Dring may show by one of his slides what was drawn on the floor, and it is clear that after a time a board was used standing on trestles, and on this board the emblems formerly drawn on the board were properly painted.

In the lectures it would be convenient if the tracing boards stood on trestles now.

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Bro. W. B. HEXTALL *writes*:—

We are indebted to Bro. Dring for an acceptable paper, anything in which it is almost ungracious to question; but it has been well said[1] that "in a matter where we can only theorise, one man's opinion is as good as another's," and I have one or two doubts which I will indicate.

I agree that what are known as "spurious" rituals have more archæological value than is often given to them, and supply material for comparison and inference hard to find elsewhere.

It is mainly upon the expression "Drawing the Lodge" that I am not quite in agreement: it appears to me that one meaning of the phrase has been too much taken for granted, in the past as well as now.

In the Appendix to the paper we have the Felicity Lodge instance of a "Drawer to the House" being made a member on April 6, 1737. At *A.Q.C.* xvii., 57-8, the late Bro. W. J. Hughan referred, as the earliest known instance of such an appointment, to

1725-6. Feby. 3. Joseph Atherton, a Drawer, was admitted a member to attend this Lodge.

*ibid.* May 11. Albert Wood, the Drawer, was also admitted.

Bro. Dring tells us that the word "Drawer" means, in this connection, a waiter or cork-drawer; but I doubt it. "Drawer" was so used by Shakespeare, but I think it will be found that that meaning of the word had dropped out of

[1] By the Rev. Augustus Jessopp, D.D.

general use a good while before the Masonic revival of 1717; and this is no more affected by "drawer" occurring occasionally in eighteenth century literature, than by an isolated use of the word by Charles Dickens a century later. The collocation of words, "Tyler and Drawer," in the Felicity Minute seems to me to point to "Drawer" in a restricted and Craft sense; the fact probably being that to one or more individuals was entrusted the "drawing" for all the Lodges that met at a particular tavern; and even if he or they combined in their persons the supply of both moral and physical requirements on the part of members, the appellation would be derived from the former, and not the latter, division of their labours. If Masonic use of the terms "draw," "drawer," and "drawing" did in truth originate from tapsters and tavern-servers, then I should rather confidently conjecture that it took its rise from some *facetiæ* appreciated and enjoyed by the old-time convivial brethren, but which have failed to come down to us. Hogarth's picture, *Night*, does not assist, for the figure in it which has been variously described as a tavern-waiter or a tyler is performing a duty which might well have fallen to either; though I incline to the former—a view in which Hogarth's fullest living commentator agrees.[1] I may point out that the use of "M^r" (or omission of "Brother") in the Minutes quoted proves nothing as to the persons intended being non-Masons; the same thing often occurs in early Grand Lodge Minutes; and I read "M^r" merely as indicating non-membership of a particular Lodge, and not of the Craft. I am certainly unconvinced that the primitive designs from which our tracing-boards have developed were at any time habitually manipulated by the staff of taverns which the Lodges honoured by their presence.

"The Lodge" is accepted by Bro. Dring as meaning a wooden board, generally, if not always, having devices drawn or painted upon its surface. I think it very likely that not only did the word "Lodge" (as applying to an article of Masonic furniture) come to be used in very loose fashion, but that it was often spoken and written of without much definite idea as to what it was, or what was meant by the expression. Take the minute of the Royal Sussex Lodge at Worthing, as given in *A.Q.C.* xvii., 46, 48:—

> 1823. Feby. Ordered that Bro. Palmer be desired to add to the Form of the Lodge an Indented Border, forwith.
>
> 1825. August. Thanks of the Lodge to Bro. Palmer for the addition made by him to the Lodge Board . . . and also to Bro. W. A. Cooper for the Present made by him to the Lodge of a Tracing Board.

In much written on the subject of Lodge paraphernalia it appears to be overlooked that in the early days of Freemasonry one necessary adjunct of a properly equipped Lodge was an Ark. The late Bro. Revd. A. F. A. Woodford wrote[2] that an ark was "often used in Lodges as a symbolical emblem. More attention used formerly to be be paid to it. One of the best instructed Masons we ever knew always contended that every Lodge should have its symbolic ark." In the Minutes of the Royal Union Lodge, Uxbridge, for 1827 is: "Agreeable to the resolution of last Lodge night an inventory of the whole of the property of the Lodge was taken, and deposited in the Ark."[3]

[1] Mr. Austin Dobson, *ex rel.*, September, 1909.
[2] *Masonic Cyclopædia*, 1878. *Tit.*, Ark.
[3] Reed's *Masonry in London and Middlesex*, 1906.

Our P.M., Bro. Dr. Wynn Westcott, in 1893, said in a paper which is printed at *A.Q.C.* vi., 12-16: "A further feature which some Masonic Lodges have borrowed from the symbolism of the Tabernacle, is the possession of a cista mystica, a secret coffer, representing the sacred Ark within the Tabernacle of Moses. In the Ceremony of Consecration of a new Lodge in the United States, Bro. Daniel Sickles, of New York, in his 'Freemasons' Guide' of 1867, says that the 'Lodge' is an oblong box covered with white linen, which is placed upon a table in front of the Grand Master, and is surrounded with three candles and vessels of corn, wine, and oil. This is also an old emblem in our English rites, but, so far as I can ascertain, it is not now in general use. It was used to hold the Warrant and Book of Constitutions." It has elsewhere been remarked that although the Craft originated in Christian times and amongst Christian people, it yet possesses marked and characteristic Jewish histories and traditions which are not to be accounted for, or explained, by belief or reverence accorded to the Jewish Scriptures by a body so largely consisting, in Great Britain, of those of the Christian faith.[1] Without examining reasons, or debating whether the Ark of early Masonic usage was Noachian or Mosaic, that Judaism was strongly perceptible in post-revival Masonry is sufficiently evident [2]; and what appears to be the Ark as then used in Craft Lodges is depicted in the Masonic plate in Picart's *Ceremonies et Coutumes Religieuses*, 1735, placed at the side of the Master's chair.[3] At the Grand Assembly at Freemasons' Hall on 27th December, 1813, to perfect the Union, we read that "the two Grand Masters . . . then advanced to the Ark of the Masonic Covenant, prepared . . . for the edifice of the Union, and in all time to come to be placed before the Throne [and after applying the appropriate working tools to the Ark and declaring it to be the symbol of the Grand Edifice of Union] the two Grand Masters placed the Act of Union in the interior of the Ark, upon which they, according to ancient rite, poured forth corn, wine, and oil."[4] Shortly before, the "Plan" presented by the Secretary of the Lodge of Promulgation on 22nd December, 1809, had included the recommendation that there should be prepared, "for preservation, in an Ark to be kept sacred for that purpose a Pandect of the Science of Speculative Freemasonry." It is hardly necessary to suggest that the "Ark of the Covenant" at the Union coincides with the "Ark of the testimony"; "in the ark thou shalt put the testimony"; and "thou shalt cover the ark with the vail"; of *Exodus*; and "the ark wherein is the Covenant of the Lord," of *2 Chronicles*.

Bro. Dring has given references to "the Lodge covered with white satin," one being the Dedication of the New Hall in 1776, where (1784 *Constitutions*, 318n.) "the lodge was uncovered," and subsequently, "The lodge was then covered." I own I am not so easily persuaded that this "lodge" was in reality what for shortness we will call a "trestle board"; though it seems clear enough that (as the late Bro. Dr. Chetwode Crawley wrote at *A.Q.C.* xviii., 140): "The design was drawn or stencilled on the floor of the Lodge-room. . . . It was popularly spoken of as 'The Lodge,' and the appellation was used in a way that

[1] *The Israelites found in the Anglo-Saxons*, by William Carpenter, 1874.

[2] See Bro. Dr. Chetwode Crawley as to the "likely antecedents" of Anderson and Desaguliers in regard to the introduction to the Craft of the Hiramic Legend, *A.Q.C.* xii., 144.

[3] Reproduced at *A.Q.C.* xxiii., 126. The plate was reversed in Picart's second edition, 1737.

[4] This Ark was destroyed in the fire at Freemasons' Hall in 1883.

has been wont to puzzle the tiro who seeks to investigate the early development of Freemasonry under the Grand Lodge of England." *The Principles of Free-Masonry Delineated*, Exeter, 1777, has in 'Ceremony of Consecration' (page 50): "The Grand Master, attended by . . . form themselves in Order round the Lodge in the Center . . . . Incense is scattered over the Lodge . . ." Dr. George Oliver, in *The Book of the Lodge*, 3rd edit., 1864, page 71, says: "There should be an Ark or Lodge in the centre, covered with a veil of the three Masonic colours." Much that is obvious in the way of "covered with white satin"; covered and uncovered; and "incense scattered" over it; as applied to an Ark, seems unaccounted for in the case of a trestle-board, and inapplicable to it. And though the quotations from Minutes show that "the Lodge" must have become so used in common parlance, it is needful to bear in mind that (if I am correct) its meaning, as applied to trestle-board or tracing board, was a corruption of the true and original significance.

The Mosaic ark contained the two tables of stone, the pot of manna, and Aaron's rod; all enumerated in an old MS. Third Lecture as "ornaments of a M.M.'s Lodge"; and appearing on the reverse of the large Lodge Cloth which was exhibited by Bro. Dring when he read his paper; a very early example, but undated. The concurrence just noted—as far as it goes—seems to favour an Ark meaning for the term "Lodge."

As to "drawing the Lodge"; in a list of property of the Lodge of Emulation which was found to be missing in June, 1783, is "a Forming Board" (Sadler's *Lodge of Emulation, No. 21*, 1906, 82); and in Hughan's *Apollo Lodge, York*, 1889, 33, occurs this minute of 26th June, 1775: "Resolved to make Bro. Robt. Mountain [one of the two Tylers] a gift of one Guinea for his care in drawing of the Candlesticks"; the first extract may assist as to "form of the Lodge"; but I hardly suppose the second will be found helpful. The *Lodge of Emulation, No. 21*, also furnishes these:—

1761. Feb. 13th. Bro. Williams presented his bill for making a Trassel Board with Hieouglyficks of Masonry.

1763. March 11th. A Motion was made [and carried] that a proper Board be made for the Tyler to draw his Lodge on.

At *A.Q.C.* x., 81, the late Bro. Speth wrote: "The earliest form of our modern moveable tracing board was that of a floor-cloth, consisting of various symbolical designs, of which the Mosaic pavement was usually, though not always, a feature. The actual tracing board, *sometimes called also a square*, was blank." I quote for the sake of the words italicised.

In some Lodges it is still the custom to display actual operative tools upon the floor of the Lodge; and also the emblems of mortality in like real and actual fashion at the appointed time.

The flaming sword which is found in the Cloth belonging to the Cestrian Lodge (and said by Dr. Oliver to represent Mercy) may be regarded by the light of a note and illustration at *A.Q.C.* vi., 196, of a flaming sword nearly four feet long, fixed upon a wooden stand, the property of the Constitutional Lodge, No. 294, Beverley, with references to similar swords at the Humber Lodge, No. 57, Hull, and at the Old Globe Lodge, No. 200, Scarborough, the last, in 1893, unfortunately

missing. A passage there quoted from *Ahiman Rezon*, 1764, is interesting in the same connection.

Among the many details which invite notice is the occurrence of the Trowel as a Craft symbol in "This figure Represents the Lodge"[1] which forms part of the Carmick MS., 1727; and in one or more of the Norfolk Province Boards of *circa* 1800. The following, from *A Glossary and Etymological Dictionary of obsolete and uncommon words* . . . by William Toone, second edition, 1834, may not be quite irrelevant:—

> Aperner; a drawer or waiter at a tavern, was so called from the circumstance of their wearing aprons; an apron man.
>
> Board; a table was anciently so called. Our ancestors took their meals on loose boards, supported by trestles, and this continued till Shakspeare's time, and probably after.
>
> Drawer; a tapster, one who draws liquor for the guests of an inn—now superseded by the more modern waiter.
>
> Mall; a heavy hammer or wooden club, flattened at the end.

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Bro. Gordon Hills *writes*:—

I should like to offer these few comments and to express my sincere appreciation of Bro. Dring's excellent and valuable papers.

I agree with him in thinking that the designation which best describes the apparatus, the complex history of which he is so ably elucidating, is the "Lodge Board." The Trestle Board or Tracing Board was really only one item of many accessories which have come to be associated in one object. It is the concrete representation of the abstract and symbolic Lodge and at the consecration of a Lodge is treated as such. In the old operative days the Master would work on a tracing, drawing or plotting board, probably supported on trestles, for his own use, either resting there or on a more upright trestle or easel conveniently placed for the guidance of the craftsmen. On the floor of the Lodge the designs would be set out to larger scale or full size, and I believe it is from lines forming squares for guidance in carrying this out and from lines designed to assist adjustment from one scale to another traced on the workshop floor that the pavement-like patterns on the symbolic Lodge Boards are derived. Templates, squares and other instruments, tools and perhaps a model of the intended building would be necessary adjuncts, of which we find symbolic successors employed to-day. It is a little tempting to associate the expression "Tracing" Board with methods of setting out—the tracing according to lines serving the purposes of modern sectional drawing paper or the more simple centre and other lines required as the foundation of the least intricate drawing, but I do not think that we must read into it any more meaning than simply a "Drawing" Board. At a later stage of the symbolic evolution we find the various accessories no longer merely drawn on the floor, or depicted on a floor cloth, but raised on a table, which again suggests a reasonable origin of the expression "Trestle" Board, and we recognise that the congeries representing the "Lodge" is a "Board."

[1] Also illustrated at *A.Q.C.* xxii., 111-113.

Bro. Cecil Powell has described a present use which seems to illustrate this stage of the development and of which he will no doubt give us some particulars; a further step is reached in customs I have witnessed in Lodges at Windsor and High Wycombe, which led me to write Bro. Dring some letters which he has kindly mentioned. The information, so far as it strictly bears upon this subject, is more briefly stated in the following sentences.

At the Etonian Lodge of St. John, meeting with two other Lodges of much more recent date at the Masonic Hall, Windsor, Tracing Boards after the modern fashion are in use, but the working tools of the three degrees are placed on an erection in the middle of the Western part of the Lodge. At Windsor the tools rest in little wooden trays on cushions of blue (1°), claret (2°), and black (3°), on what is practically a box 2ft. 5in. high, 2ft. 4in. wide, and 4ft. East to West, covered in altar fashion with red stuff, and having on the top a white satin cloth with gold fringe on which the trays already mentioned lie ready to be handed to the Master in the course of the ceremonies. The use is on the same lines at the Wycombe Lodge No. 1501, which has not only inherited this custom, but also acquired some very interesting old furniture and properties from the senior of the Windsor Lodges at the time of its consecration in 1874.

A glance at the history of the Etonian Lodge of St. John may give a possible clue to the date when these and other customs, which I need not now enter upon, had their rise. The Lodge was founded at Eton by a Warrant from the Grand Lodge of the Antients in May, 1813, being a re-issue of No. 284 9th Regiment of Dragoons, Macclesfield, dating from 27th May, 1794, which gave the new foundation a good precedence on the roll of the United Grand Lodge so soon to be formed. I fancy we may infer that the members would have a bias towards working according to any peculiarities of the Antients, and the fact that some of them were members of another Lodge of the same allegiance, No. 269, dating from 1791, then called St. John's Lodge, and meeting at Windsor, seems to me to support such an idea.

This No. 269 became, in 1818, St. George's Lodge, and was finally erased in 1838. There had been two earlier Lodges at Windsor, both of the Moderns, the first St. George's dating from 1759, erased as No. 198 in 1773, and the Lodge of St. George, of 1785, erased as No. 385 in 1813. There are breaks between, but perhaps there was a link of Membership as well as of name which would carry traditions back to 1759. At any rate, members of the Etonian might perpetuate usages of the Antients as far back as 1791 in St. George's Lodge No. 269. The Etonian Lodge moved to Windsor in 1825.

The model of a building would be a common feature in an Operative Lodge for working purposes, and it seems to me that the elaborate Ark of the Covenant structure, which proved by level, plumb and square, and consecrated with the usual libations, was the "Lodge" at the inauguration of the United Grand Lodge in 1813, and may enshrine some memory of such an adjunct. It is also, I think, worthy of note, that in old days, the chest which in Lodge may have been used to bear working tools, or the Lodge Board, and also to form a receptacle for the paraphernalia,—handsome examples of which have survived,—would be called an "ark" in common parlance. The word would be suggestive to our ritualists long after the chests or arks, which, as usual articles of domestic furniture, gave their name to the craftsmen who made them,—the arkwrights,—were superseded by the

cupboards and chests of drawers which better serve more modern uses. Of course, in old days the Lodge dues might be kept in a variety of boxes ranging from the size of a pint pot, to the dimensions of a parish chest, the representations of which we might expect to find amongst the paraphernalia of a symbolic Lodge.

I almost feel that Bro. Dring seems tempted to put too high a value on the professing revelations of the eighteenth century, yet, as Bro. Gould wrote, in his *Concise History* (p. 299): "Leaving these spurious rituals for what they are really worth—and it may be remarked that the value set upon them has never been a high one— we may occasionally, from amid a mass of otherwise unintelligible matter, pick out an item or suggestion, calculated to throw light on the past of Freemasonry." The passages of catechism which Bro. Dring cites certainly seem to point to considerable uncertainty on the part of the compilers, and clearly there is plenty of opportunity for it; an uneducated Operative and an uneducated Speculative could easily get confused as to the meaning, pronunciation, let alone spelling of technical terms, translation backwards and forwards through French sources gives further opportunity, and then, when you find unauthorized persons attempting, with no proper knowledge of the Craft, to deal with these matters, no wonder if the results are chaotic and so eventually altogether unreliable.

I have no doubt that Bro. Dring's reading of *Perpendeste* and *Perpentashler* are perfectly justified. *Danty tassley* and its variations are not more far-fetched than "Peter Gower" and the like, and so are most ingenious and welcome suggestions, whilst the clearing up of that puzzling word *thurnal* must be hailed with delight by those whom it has mystified. "Dented" or "indented" explain themselves, but without Bro. Dring's explanation the rest of the expression is a difficulty, although the cord as it appears on some of the Tracing Boards is quite capable of a reasonable symbolic application on other lines.

I do not think that the word *perpend* and its variations should be pressed too far. I think it explains some expressions, but the word '*perfect*' is quite understandable and apt, and was certainly intended in some connections. There seem to be two very distinct lines of derivation merged in the variations of this word, yet both conveying the same ultimate meaning:—*parpen*, *parpend*, *parpent*, the old French *parpaing*, "a through stone," which I find in a Dictionary of 1815 noted as "*pierre à deux paremens*. A large stone in a building as thick as the wall." *Perpend*, etc., seem derived from the word perpendicular, and may have arisen from a false analogy applied to the French word. At any rate, "keeping the perpends" is at the present day a workman's term for keeping the vertical joints of one course of brickwork or masonry perpendicularly over those of another course. The *perpent stones* or *perpenders* may be explained as so called because their ends are perpendicular with the wall faces. *Ashlar* has nowadays a definite meaning of dressed stone, formerly it seems to have meant nothing more definite than a stone cut to shape and worked more or less finely as distinguished from a mere rubble stone got out of the quarry in the form in which it came most readily to hand, and I find it so described as a *free* stone, which it is worth noting may be used as a term devoid of all reference to the hardness or softness of its texture for working purposes as *free* from the native rock. The root idea of the word ashlar and its many variants of old,—ashler, achelor, aschelere, assheler, aslure, astler, achlere, estlar,—is an axe or adze. The Romans called an adze *ascia*, and *acisculas* was a mason's axe. I do not consider that the words *perpend* or *parpend*

or the variations convey any special degree of workmanship as regards the finish, what is meant is a stone wrought oblong. In building operations there are two main elements in any walling be it of brick or stone, the units lying parallel to the face and those at right angles thereto; and the proper disposition of these interlaces and holds the materials together, constituting what is called "the bond." In the "perpend ashlar" we have only one of these elements—the long binding stone. The other element, a much shorter stone, which, for symbolic purposes, might well be represented as a cube, is not always in evidence. In such expressions as "By Perpentashler and the square" and "the square pavement," the real meaning might be squared *ashlar*, not the instrument, and the possible use of the word *pavement* as equivalent to a pavement *stone* would give more sense to the associations of some of the catechisms. The passage from which Bro. Dring's "perpent achillar" is quoted is in the original closely followed by a reference to similar work in connection with a parapet, and "perpent" as applied to a wall seems to have sometimes merely meant that the stones were wrought and in sight on both faces as would be the case in such a wall.

The *broach* is primarily a spit, skewer, pin, and as a verb means "to shape stones roughly," an operation performed with what is now called "a punch," a kind of chisel used, as a modern text book says, "with the hammer for removing all superfluous waste." (Purchase's *Practical Masonry*, 1896.) "Broach" is also a term for a spire, and especially for the pyramidal base from which an octagonal spire springs. Hence we see that the squared stone with a pyramidal top in some French illustrations is a legitimate rendering of the term, in fact, as a pointed stone, a keystone or voussoir would not be an unintelligent rendering of a "broached thurnal," but what depths may be plumbed by the misapplication of technical terms is well exemplified by a quotation from a French catechism at the beginning of last century, which describes "la pierre cubique" as being for the companions "pour aiguiser leurs outils," reducing it to little more or less than a sharpening stone or whetstone. I note an old English word, *perpoynt*, which looks akin to our researches, but further reference proves that its only possible connection is its spines—it means a porcupine—which render it indeed a prickly subject, which I take as an omen warning me from further trespassing on this thorny path of derivations where Bro. Dring himself only ventures to tread with modesty.

I think that Bro. Dring rather unnecessarily labours the point of identifying the heavy maul or mall with the beetle. I fancy that neither term must be taken to bear a precise meaning, but it is clear that the Masonic associations of the mall place some restrictions on its size, and although it was used by workmen of a grade inferior to a master, that consideration puts a pavior's beetle out of the question. At the present day one of the tools included in the equipment of the Royal Engineers is called a "mall," and is a wooden hammer with a head about eleven inches long and seven inches diameter, fitted with a handle about three feet six inches long, and weighing perhaps twelve to fourteen pounds, very like the representations on some of the Tracing Boards. In the Coventry Smith's portion of the mediæval pageant, part of Pilate's insignia was a "mall"—a club with a stuffed head of leather and wool—with which he laid about him lustily to afford the comic relief with which our forefathers expected those representations to be seasoned.

Bro. C. Gough *writes:*—

In connection with a paper read to the Lodge a short while ago, a remark was made that it would for a long time serve as a kind of "jumping-off stage" for other papers on subjects somewhat akin to it. With equal truth the same may be said of the paper (in two parts) with which you have just favoured the Lodge. Not only does it tend to a concentration of one's thoughts on the main theme, but it opens new vistas from which views may be obtained on matters subsidiary to that. For example, take the 'Trowel.' In the columns of recent issues of the *Miscellanea Latomorum* (a medium for Masonic Notes and Queries which is gradually becoming better known) several references have been made to the Trowel, which, so far as English Craft Masonry is concerned, has become obsolete as a symbolic implement. Excepting the solitary, yet significant, allusion to it in the Charge to the Entered Apprentice, it is nowhere mentioned in the Ritual of Blue Masonry. In times gone by it seems to have played an important part in the symbolical teachings of the Order, and at various times, and in various places, it was specially allocated to different officers. In America to-day it is considered as being essentially the working tool of the Master Mason. Now on some of the many lantern slides of ancient Masonic Floor Cloths and Tracing Boards, which you exhibited to your audience, the Trowel found a place, so affording proof that at one time it was regarded as a useful implement of Craft Freemasonry. My recollection does not enable me to say whether it was depicted only on the Tracing Board of the Third Degree. Possibly its disappearance from the Lodge Tracing Board may to some extent synchronize with its disuse in Lodge ceremonial, but much consideration would doubtless be needed before adequate grounds could be found upon which to base such a theory.

Not the least interesting of the many features of the paper and its many illustrations were the different inscriptions on and relative to the coffin in the Third Degree. Commencing with letters denoting well-known words, the inscriptions were frequently varied until at the present day we have cryptic characters with quite a different signification, and—what gives rise to much speculation,—these letters, and the numerals used with them, are made to read from right to left, like the Hebrew words on some of the more recent Tracing Boards. Bro. Songhurst lucidly presented the suggestion that this reversal, and what looks like similar reversals of designs on the Boards of the other two degrees, may have been due originally to errors in the mechanical reproductions of the drawings. The extreme plausibleness of this proposition prevents it from being summarily dismissed, but, on the other hand, one naturally looks round in the hope of finding some evidence, however slight, to substantiate it.

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Bro. J. T. Thorp *writes:*—

I rather favour your idea that Lodge Cloths were possibly introduced by the French Prisoners of War. The "Royal Sussex" Lodge No. 353, Repton, has an old Cloth, dated 1812, which originally belonged to the French prisoners at Ashby de la Zouch; the founders of No. 353 bought all the French Lodge furniture when they returned home at the peace of 1814. I saw this Cloth some years ago—it was very dilapidated, but the painting thereon could be traced. On one side were the emblems of the 1st and 2nd Degrees, and on the other side those of the 3rd Degree; my attempt at photographing it was not a success.

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Dear Bro. Dring,

You may be glad to have a note on one small point arising out of the interesting paper you gave us on Friday afternoon; the Ruler is at the present time one of the Working Tools in Dutch Masonry, the candidate, in one of his five journeys in the 2nd degree, the only degree in which Tools are used, carries the Ruler and Compasses, and is told that they are to test his work.

A Tracing Board much the same as the French ones you shewed us is still in use in Dutch Lodges in South Africa.

Yours fraternally,
O. H. Bate.

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Bro. E. H. Dring *writes* as follows, in reply:—

I must first express my sincere gratitude for the very warm reception that has been given to my paper. I had doubts whether many of my views, some of which are decidedly iconoclastic, would meet with the general approval of the members, but I am agreeably surprised to find that I do not appear to have disturbed unduly the equanimity of any of our brethren. Perhaps after publication, when a larger circle of students shall have read the paper, the criticisms will not be so lenient.

Nobody knows better than myself the incompleteness of the material I have placed before the Lodge. Pioneer work is only the first phase towards finality, which can only be attained by gradual development and the co-operation of later workers. Although I think I have gleaned fairly well the printed histories of Lodges, there must be many old manuscript records and minutes in existence which should provide new material for the subject of my paper. Even in the case of some of the printed histories I feel sure that the original records might bear re-examination, as many editors have very vague notions as to what is worthy of being printed, and in some cases a plain reprint of the original minutes would have been preferable to some of the editorial attempts that have been made in the past.

Bro. Levander draws attention to the "Makeing Cloth" mentioned in the Minutes of No. 192. It may possibly have been a Lodge Cloth.

But the divers names which were given to the Lodge furniture by different recorders will always cause confusion and be a stumbling block. What is called a Floor Cloth, or Foot Cloth, or Lodge Cloth, etc., etc., may in individual instances have been intended for what is now generally called the Mosaic or Square Pavement but which some purveyors of Masonic furniture still call the Floor Cloth.

It was for this reason that I purposely did not refer to Bro. Purdon Clarke's paper on "The Tracing Board" (*A.Q.C.* vi.), which was designed to draw an analogy between the original form of the Tracing Board (*i.e.*, Master's Drawing Board) and what is now called the Mosaic or Square Pavement, which has nothing whatever to do with Lodge Boards or the modern Tracing Boards.

I cannot agree with Bro. Powell's suggestion that the design on the reverse of the Lodge Board at Bristol was intended to represent the true Tracing Board. The simple fact that it is in perspective would destroy its worth as a Drawing Board, for to be of any use the lines in a sectional Drawing Board must be square. It is probable that it has a connection with the R.A. degree.

I was very pleased that Bro. Powell exhibited the small metal Emblems belonging to Moira Lodge of Honour No. 326. They were undoubtedly never intended to be used as Templates but to be laid on a board, and it is quite possible that the emblems in G.L. were designed for a similar purpose.

Their existence also leads me to suggest that a Trestle Board was used for laying them on, and thus may have been a cause for the confusion between the terms Trestle Board and Tracing Board. The emblems shewn were too small to have lain on the floor.

It cannot be assumed because the Inventory mentions a Tracing Board as well as the Emblems, that there was any connection between them. The T.B. *might* have been intended to supersede the use of the Emblems altogether. I have had myself to be very careful in drawing these inferences, as inventories include properties, both in use and disused, that have been acquired at long intervals of time.

I quite agree with Bro. Songhurst's contentions. The theory of the reversal of the boards through reproduction is untenable, because the Arabic numerals on the third of Harris' boards and the letter G on the second board are not reversed.

I myself evolved a theory similar to his about the difference in the spring of the staircase being due to the divergencies between the Antients and the Moderns. I am morally convinced that that is the reason but I have found it difficult to substantiate it. Varying from Bro. Songhurst, I started on the theory that the Antients' custom would naturally be the more accurate, and expected to find that the staircase in their boards sprang from the S., but I found I could not always definitely prove it, although the concensus of evidence tends to that assumption. I found it most difficult to ascertain (with the exception of a few cases) for what particular Lodge any set of Boards had been painted—so many Lodges have combined with other Lodges or bought the furniture of erased Lodges that one can only rely on the most unimpeachable evidence. It must also be borne in mind that these combinations have been repeated in some Lodges more than once, while in other instances the number of the Lodge painted on them originally has been altered. In fact, the study of Lodge Boards is beset with many pitfalls.

I am also in agreement with Bro. Songhurst that the alterations which took place about 1730 (or possibly even earlier) were more extensive than the most forward of our leaders believe. I tried to think out a reason for the form of the Lodge being altered from that of a triangle to a parallelogram, but the war prevented me from carrying out this as well as other projects. From the fact that the triangular form exists in Scotland, and is the only form in use in Denmark, Norway and Sweden, I think it may be inferred that the alteration took place in historic times. The whole question involves much examination, but I daresay that a comparative study of the various workings and traditions in America and on the Continent would, after the elimination of various modern accretions, result in us obtaining a better idea of the earliest working of Masonic ritual. Much has still to be done in the United Kingdom.

I am extremely pleased to have made a recruit in Bro. A. F. Calvert, for his remarks and quotations have been very helpful. If he had only sent me a copy of his *History of the Old King's Arms Lodge* I should have been able to incorporate some of his remarks in my paper. As a matter of fact, however, a copy was lent to me, and I made a few jottings, but I afterwards found that my notes were unintelligible, and I had not an opportunity to verify them. As I have said above, I am sure that there are many references in old Minute Books to be found if only attention be drawn to the matter.

I am inclined to think with Bro. Calvert that the marble boards to which he refers were intended to represent the *original* Tracing Board, for the emblems depicted on them as a rule are the ordinary Lodge jewels with a plan of a building, and that they were subsidiary to the Lodge Board.

It will be noted that all the Lodges that he quotes as possessing these boards were Modern Lodges, except the Robert Burns Lodge No. 25, in regard to which he has been unable to get full particulars. But even No. 25 may have come under French influence.

I may say that I have been perhaps too eclectic in printing the notes I have made from Lodge Minutes, but I accumulated such a quantity that I found it necessary to delete all but the most relevant. Those that Bro. Calvert has sent have been printed in full.

In regard to Prof. W. A. Craigie's letter I am afraid I have been at cross purposes with myself in regard to the derivation of the term Tracing Board. I do not remember suggesting that Tracing Board was an alternative of Trasel (=Trestle) Board, but I suppose I must have done so.

In any case I am quite prepared to recant, but in doing so I shall suggest a compromise, which at present, however, I must say candidly is but a suggestion.

It must be remembered that in the use of these terms at least two great and temporarily antagonistic bodies were involved, the 'Antients' and the 'Moderns.'

In the one body, I suggest, the Trestle Board was used and was the accepted term of the object however spelt.

In the other body (which provisionally I suggest was the Moderns who were very much more influenced by French Masonry than the Antients) the term in use was Tracing Board, *i.e.*, *planche à tracer*, and that this term was applied not to a Lodge Board, but to a true Tracing Board, such as the inlaid or painted marble boards, which I should not be surprised to discover were made in and imported from France.

It is common ground that the members of these two bodies mingled together very much during the last two decades of the eighteenth century, however much they may have been at enmity at an earlier period.

I therefore think it quite feasible that confusion arose in the minds of the brethren of one G.L. who visited Lodges belonging to the other G.L., and that it resulted in the general adoption of the specious term Tracing Board, however incorrect it may be to designate a Trestle or Lodge Board.

The entries that Bro. Calvert has produced shew that the marble *Tracing* Boards (not Lodge Boards) were so called in 1785, and that four (out of the five) he mentions belonged originally to *Modern* Lodges as well as the one mentioned by Bro. Songhurst as belonging to No. 46 Old Union. This gives additional force to my suggestion.

In France the term *Planche à tracer* has been used since 1776, and is still used to signify a Report of or Minutes of a Lodge meeting.[1]

I agree with Bro. Kelly that during the past century the Mosaic Pavement and the Tesselated Border were inseparable, but I do not think that they were so in the eighteenth century.

If Bro. Lovegrove means by the phrase perpend=the perfectly square stone, a stone square with the surfaces of the wall, I agree with him; but a perpend need not necessarily be a cube, it is generally an oblong.

[1] See Library Catalogue of the G.L. of Scotland 1906, p. 144, *et seq.*

Whatever the word ashlar may mean now, it meant in the seventeenth century and earlier a piece of unshaped stone, unless otherwise qualified.

I am afraid I cannot agree with Bro. Hextall's suggestion as to the meaning of the word "drawer." I think the meaning of the quotations is that two waiters were admitted as "serving brethren," which is more probable than two draughtsmen being admitted within three months into the same Lodge. I will even go further and suggest that "Tyler and Drawer" originally meant Tyler and waiter, and that the Tyler, instead of sitting down to a comfortable dinner as is the modern custom in London, assisted in serving refreshments as is still the general custom in the smaller provincial towns.

Bro. Hextall's notes (as also those of Bros. Kelly and Gordon Hills) about the Ark=the Lodge, opens up another story.

It will have been noticed that throughout my paper I have only made one definite allusion to Royal Arch Masonry. I had hoped to write a further short essay on the "Relationship between the Craft and R.A. Masonry in Early times," but at present the material is very meagre and unsatisfactory.

It must be remembered that for several decades before the Union the R.A. degree was conferred under both of the G. Lodges, in one perhaps more often than in the other. It is possibly owing to that fact that one finds on the early Craft Lodge Boards, such items as the Sacrifices of Abraham and David, the Burning Bush, Aaron's Rod, the Pot of Manna, the Jar of Incense, the Trowel, etc., all of which are now, in conjunction with the Ark of the Covenant, only found in connection with the R.A. (At least, they should be, although the practice is falling into desuetude in England.)

The questions arise: (*a*) Were these symbols used during the eighteenth century in connection with Craft Masonry, or (*b*) Do they appear on the Craft Lodge Boards as R.A. symbols on account of that degree being worked in the Lodge to which those Lodge Boards belonged?

I am not able to answer either of these questions definitely.

If the answer to (*a*) be in the affirmative, as I am inclined to think at present it should be, when and under what circumstances were they relegated to the R.A.? And since when and why have they fallen into such general disuse in the R.A.?

Now for the application of this digression.

I have a perfectly open mind about the "Lodge" in some connections being synonymous with an Ark. It is quite possible and more than probable, and I should not be surprised if the box described by Bro. Gordon Hills as still being used in the Etonian Lodge at Windsor, is a "Lodge" or "Ark."

In the same way as I should expect to find old (generally disused) ceremonies and a purer ritual in an old-fashioned out-of-the-way village, where the Lodge has been adamantine against modern attempts to uniformity of working, so should I there expect to find a genuine Lodge or Ark.

I think that to the three ordinarily accepted Masonic meanings of the word Lodge we may add two if not three more, *viz.*, 1, Lodge=The Form of the Lodge; 2, Lodge=Lodge Board; 3, Lodge=Ark.

I have already replied to some of Bro. Gordon Hills' remarks. It would be impolitic for me to try to refute Bro. Gould's politic dictum. *Verb sap.*

The *houpe dentelée* could be applied reasonably to Craft or R.A. Masonry if it were not for the fatal word *dentelée*.

Bro. Hills' note about Perpend needs attention in reading. Perpend only *seems* to be derived from the word perpendicular. As a matter of fact, the two words had originally nothing in common, as parpend or perpend is derived from *per* and *pannus*,-*i.e.*, through the cloth or wall.

I am afraid I must lay stress on the word Perpend.[1] As I have stated above, I cannot find that ashlar meant anything else in the seventeenth century but a lump of unwrought stone, and that the word perfect, in combination with it, would convey no meaning to an Operative Mason.

I think that *pierre cubique à point* is a mis-translation through ignorance of "broached dornal," however excusable it may be.

It was unconsciously that I belaboured the identification of the heavy maul. It arose thiswise. I exhibited some of these slides a year or two ago at Portland, where many of the brethren were associated with the quarries, and when I pointed out the difference between the long-handled maul and the short-handled maul, they immediately introduced me to the heavy beetle, which they affirmed was the tool depicted on the Lodge Boards. The square and other jewels exhibited in their Lodge were genuine operative tools, two feet or more in height, but I must admit a heavy beetle was not among them.

I have received a very amusing letter from Bro. A. Cadbury Jones (which I am sorry I have misplaced) in which he gives a modern instance of prothesis. A preceptor recently asked him if he could identify the plant 'vacacia,' as it did not appear in any dictionary. When told that he mispronounced the word, the preceptor gave the usual official stereotyped reply that he had been taught to pronounce it so forty years ago, and *ergo* it was correct. Bro. Jones, bearing in mind my remarks on the subject, pointed out that the preceptor had unconsciously added the 'v' sound from 'of' to acacia and thus coined a new word. The resulting falling upon one another's necks must have been laughable.

I have to thank Bros. Francis, Hope, Gough, and Bate for their useful notes. I have also to thank, in addition to those brethren previously mentioned, our late W.M. Bro. F. W. Levander, Bro. Hextall, and, above all, Bro. W. J. Songhurst, for the great assistance they have given me in sending me notes at various times. The last-named, has, as is his wont, been unsparing in his suggestions, out-spoken in his criticisms, but very long-suffering in the many calls I have made on his patience and knowledge.

I need hardly say that I shall be glad to receive any relevant quotations from *unpublished* records that brethren may find, for I think that I have only explored the fringes of the subject and that many developments may arise.

I cannot close without saying how very beneficial it is to students to be able to place their views before the Q.C. Lodge, where they are sure to find impartial but fair criticism, entirely free from acrimony and jealousy, and ready assistance from every interested brother. Brethren, I thank you.

[1] I find I have omitted to draw attention to three instances of the word 'diamond' in connection with early Masonry which have given much trouble to students and which I think are entirely due to an editorial attempt to correct a corrupt form of 'perpend.' The first occurs in the *Flying Post*, No. 4712, 1723. How many precious Jewels are there in Masonry? Four; Square, Astler, Diamond and Common Square. The second occurs in the *Grand Mystery of Freemasons Discover'd*, 1724. How many precious Jewels? Three; a square Asher, a Diamond and a Square. The third occurs in *Masonry Disected*, 1730. Jachin and Boaz I have seen,

A Master Mason I was made most rare,
With diamond, ashler and the square.

The last quotation I think clinches the question.

# FREDERICK, PRINCE OF WALES, AS A FREEMASON.

*BY BRO. ALFRED F. ROBBINS, P.G.D., Pres. B.G.P.*

THE question put by Bro. Wonnacott in *A.Q.C.* xxix., 73, "How is it he [Frederick, Prince of Wales] was entertained as a Mason at the Devil Lodge in 1731?" seeing that the always accepted date of his initiation was 1737, was prompted by an undated extract from an unnamed newspaper of the earlier year. As the matter is one of considerable interest to the Craft, because Frederick was the first Prince of Wales to join our Order, it is worth close investigation, the fruit of which, as pursued by myself, shall now be given.

This starts from the point that the suggested dates "[Thurs.] Dec. 2nd ? 1731" are erroneous, except as to the queried year. I have searched every daily and weekly journal of the period which apparently remains in existence; and I find the following paragraph, the only one of the kind, in *The Daily Post* of Saturday, December 4, 1731, placed at the top of the news headed "London":

> "Last Night his Serene Highness the Duke of Lorrain, the Prince of Wales, and several of the Nobility were at a Lodge of Free-Masons at the Devil Tavern near Temple-Bar, where they were handsomely entertained by the Brethren."

If this visit really took place—and the statement is extremely precise, though I shall show later my reason for doubting its details—it came towards the close of a day of pleasure-taking by the Duke of Lorraine, then nearly at the end of a prolonged semi-State visit to this country, the principal incident in which day's enjoyment is thus recorded in *The Daily Advertiser* of the same December 4:

> "The same Day [Yesterday=December 3] his Royal Highness the Duke of Lorrain, accompanied by Count Kinski and several Persons of Distinction, went to the French Play-House in the Hay-Market, and saw a Battle fought between the two Noted Champions, viz. Mr. Figg and Mr. Sparks, which was fought with great Spirit and Dexterity, whereby they gain'd great Applause, and Mr. Figg carry'd the Day; after which there was a famous Boxing-Match at the same Place."

*The Daily Journal*—strangely silent throughout the long visit concerning the Duke's movements, about which its competitors were somewhat lavish—said nothing concerning him on that December 4; but *The Daily Courant*, describing the

attendance at the second match, threw a personal touch into its account which is worth note:

> "The Beauty and Judgment of the Sword was delineated in a very extraordinary Manner by those two Champions [Figg and Sparks,] and with very little Blood-shed. His Serene Highness was extremely pleas'd, and express'd his intire Satisfaction and ordered them an handsome Gratuity."

It is decidedly interesting to read, not only in the next column, but exactly side by side with this, a publisher's advertisement, in which the following were the fifth and sixth items in the second and enlarged edition of "A Collection of Recipes and Letters lately inserted in *The Daily Journal*," the other four being concerned with cures for the gout, whooping cough, and certain ailments and nuisances better left undescribed:

> "5. The Mystery of Masonry, as publish'd in the DAILY JOURNAL, with the several Letters on that Occasion.
>
> "6. The Origine of FREE MASONRY in England together with the Clause made against their Meetings and Combinations in the Reign of Henry VI.
>
> "Collected for the Sake of such as would keep by them these efficacious and salutary Prescriptions. And of such Free Masons as are desirous to convince the World, that nothing Criminal, or greatly Indecent, is practised at their Meetings, as has been surmiz'd by many credulous Persons of both Sexes, Ill-willers to the Fraternity.
>
> "Printed for T. WARNER, at the Black-Boy in Pater-Noster-Row. Price 6d."

For something concerning the original of this publication, reference may be made to *A.Q.C.*, vol. xxix., p. 20.

At *Ibid*, p. 73, the date of the newspaper extract above given but there unidentified is assigned to Thursday, December 2, 1731; but on Wednesday, December 1—as is attested by reports in *The Daily Courant*, *The Daily Advertiser*, and *The Daily Post* of December 2—the Duke of Lorraine dined with the Duke of Norfolk at the latter's house in St. James's Square, the first journal testifying that he had been "entertain'd in a most elegant Manner," the second that the entertainment was "sumptuous," and the third that it was "most sumptuous and magnificent." *The Daily Advertiser* added a point which would indicate that it was not on that evening that the Duke of Lorraine, in any case, would have had leisure to attend any Masonic function, for after dinner he "retir'd some time, and return'd to his Grace's House to be present at the Assembly, on which Occasion it was expected there wou'd be a vast Concourse of the Nobility"; and that the occasion was one of more than ordinary importance was proved by the fact, mentioned in *Read's Weekly Journal* of the following Saturday, December 4, that "several Persons of the first Rank and Foreign Ministers dined at Table with his Highness."

It is not impossible, of course, to conjecture that at this great gathering something of Freemasonry was talked of or arranged, as the Duke of Lorraine's

host had only recently laid down the Grand Mastership, in the course of which he had shown his deep interest in the Craft. *Read*, of January 2, of this same year, 1731, had recorded that:

> "His Grace the Duke of Norfolk, Grand Master of the Antient and Honourable Order of Free-Masons, has presented to the Brotherhood upwards of a hundred Pounds, in order to buy a handsome Sword of State (which is to cost about 40*l*. and to be used at the Head Lodge at their Making), a large Folio Book for entering the Names of all the Brothers belonging to the several Lodges and for other Uses."

But to return to the alleged visit of the Prince of Wales to a Masonic gathering at the Devil Tavern on December 3, 1731. Bro. Levander (*A.Q.C.*, vol. xxix., p. 12) observed, concerning the special paragraph now under examination:

> "The information is too vague to enable one to determine which Lodge is meant, as members of several Lodges went to the Devil in that year";

and Bro. Wonnacott, in correction, says that only one Lodge (No. 8) met there at the time. But the real correction is that it was a Quarterly Communication of Grand Lodge, which plainly was referred to, the official Minutes, as edited by Bro. Songhurst (p. 210) giving details of the "Quarterly Communication held at the Devil Tavern within Temple Bar on Friday December 3<sup>d</sup> 1731."

The question at issue, however, is whether the Prince of Wales was present. It may be that the Duke of Lorraine attended, for he is known to have been a Mason at the time; but, on examination of the whole available testimony, I cannot avoid the conclusion that the statement that he was accompanied by the Heir-apparent was a slip of the contemporary journalist, and I have known such even in these far better organized news-service days. It is not merely that so widely interesting a circumstance was mentioned in only one newspaper, at a moment its rivals were daily giving precise accounts of all the Duke of Lorraine's goings out and comings in, but that I cannot trace any special association or kinship between the Duke and the Prince which would have accounted for their being together on such an occasion, half-a-dozen years before the latter, on the evidence available, is known to have been a Mason.

What is that evidence? There is the precise and detailed statement of Anderson, in his 1738 edition of the *Constitutions*, that, at "an Occasional *Lodge*, held at the *Prince of Wales's* Palace of *Kew* near *Richmond*," on November 5, 1737, with Desaguliers as Master, "His *Royal* Highness FRIDERIC *Prince* of WALES was in the usual Manner introduced, and Made an *Enter'd Prentice* and *Fellow Craft*. Our said *Royal* Brother FRIDERIC was made a **Master Mason** by the same Lodge, that assembled there again for that Purpose, And ever since, both in the *Grand Lodge* and in particular *Lodges*, the *Fraternity* joyfully remember his ROYAL HIGHNESS and his SON, in the proper Manner." As the son referred to, afterwards George III., was not born until May 24 (reckoned as June 4 from the change of the Calendar in 1751,) 1738, and this particular edition of the *Constitutions* was published in that year, the "ever since" is a touch of Anderson's own grandiloquence which, more than anything, has rendered suspect among many Masons some of his plain statements of fact that are correct.

That his statement as to the date of the Prince of Wales's initiation is among these, I have not the smallest doubt. It was recorded in a work specifically dedicated to the Heir-apparent as "A *Master* MASON, and *Master* of a LODGE"; and it is impossible to believe that Anderson, acting, as he declared, "By Order of the GRAND LODGE," could have dared fabricate either the statement in the dedication or the narrative in the body of the work.

In dealing with a matter of this kind, however, it does not suffice to be content without obtaining corroborative testimony, if possible of discovery. In the present instance, it is possible, for in *Read* of Saturday, November 12, 1737, it was recorded:

> "We hear that on Saturday last [November 5] was held at Kew a Lodge of Free-Masons, where Dr. Desaguliers presided, when there were admitted several Persons of high Distinction as Brethren of that Order."

The Prince of Wales, it is to be noted, was at that time in residence at Kew, and was not to return to his town house in St. James's Square until the December; and *Read* always was favoured with friendly paragraphs concerning him and his movements, as, for example, its announcement on the preceding October 29:

> "We hear that his Royal Highness the Prince of Wales is to have his Guards again, when his Royal Highness's Family comes to Town for the Winter."

That the carefully-worded paragraph in *Read*, which conveyed information only to those who could read between the lines, has escaped the notice of Masonic historians until now, must be set down to its marked reticence. But that was a moment when such caution was specially desirable in the Prince's own interests, for he was being bitterly assailed on various hands and for divers causes. In the very month of his initiation, sneering or slanderous or, at the best, depreciatory statements concerning him were appearing in *The Country Journal, Or, The Craftsman* and *The Grub-street Journal;* and it may well have been that, while glad to ally himself with so growingly powerful a section of society as the Freemasons were then becoming, he was not desirous of arousing, perhaps, further controversy concerning his movements by allowing the step he had taken to be publicly emphasized. The fact of his initiation, however, remains, and can continue to be accepted as having been at Kew on Saturday, November 5, 1737.

# OBITUARY.

It is with great regret that the death of the following Brethren is announced:—

**Robert Jeffreys Beamish,** of Gravesend, in July, 1915. He had held the office of Provincial Assistant Grand Director of Ceremonies in Kent, and also that of Provincial Grand Standard Bearer (R.A.). Bro. Beamish was elected to membership of our Correspondence Circle in 1903.

Capt. **William Pyt Bennett,** R.G.A., of Kirkee, who was killed in action on the 15th July, 1916. Bro. Bennett was a Member of the Aldershot Army and Navy Lodge No. 1971, and of the Correspondence Circle since June, 1912.

**W. J. C. Burree,** of Durban, Natal, in February, 1915. Bro. Burree was elected to membership of our Correspondence Circle in November, 1911.

Councillor **Norman Buchanan,** of Osborne House, Yeovil, who died on 17th January, 1916, from the effects of an accident. He was born on the Island of Lewis in the Hebrides on the 30th December, 1857. In 1889 he established a business at Yeovil. In 1912 he was elected Mayor, being re-elected in each of the following three years. Bro. Buchanan was initiated in the Lodge of Brotherly Love No. 329 in 1895; in 1905 was installed Master, and subsequently held the office of Treasurer for three years, and for the past seven years acted as Secretary. He was P.Pr.G.W. of Somerset, D.C. of the Somerset Masters' Lodge No. 3746, and a member of the Dorset Masters' Lodge No. 3366, and the St. Mary Lodge No. 707, joining our Correspondence Circle in January, 1914.

**Frank Dodd,** of 2, Pump Court, Temple, London, E.C., on Monday, 31st July, 1916, at the age of 58. The funeral took place on Wednesday, 2nd August, at Kensal Rise Cemetery. Bro. Dodd was born at Bradford, Yorks., in September, 1857; and was initiated in The Friendship Lodge No. 206, London. He joined the Jubilee Masters Lodge No. 2712, London, on 19th June, 1903, and became its Master in 1911. He was exalted in the Hope and Unity Chapter No. 214, of which he became Z. In Grand Lodge he held the appointment of Assistant Grand Registrar in 1909, and in Grand Chapter that of Deputy Grand Registrar in 1913; and he was Vice-President of the R.M.B.I., and Life Governor of the two Educational Institutions. He became a member of our Correspondence Circle in October, 1910.

**Charles Fursman Efford,** of Bombay, on the 14th June, 1916; a Past Master of the Lodge of Truth No. 944, and a member of Emulation Lodge No. 1100, Past District Grand Organist and District Grand Chaplain (Bombay). He became a member of the Correspondence Circle in June, 1909.

**John Frederick Hamlyn,** of Rivermead, Bray, Berks., who died on the 23rd June, 1915. He was a Past Master of the Brixton Ramblers Lodge No. 3347, and a member of our Correspondence Circle since June, 1911.

**John Haviland,** M.A., of Bognor, on the 27th June, 1916. He held the offices of Past Grand Deacon in the Craft, and Past Assistant Grand Sojourner in

the R.A. In November, 1904, he was admitted to membership of our Correspondence Circle.

**Ferdinand Krasa,** of West Hampstead, London, N.W., on the 25th May, 1915, who was a member of the Red Rose of Lancaster Lodge No. 1504, and joined the Correspondence Circle in January, 1899.

**Thomas Stirling Lee,** a well known sculptor, of Chelsea, on the 28th June, 1916, in the sixtieth year of his age. Bro. Lee was a Past Master of the Old Westminsters' Lodge No. 2233, and held the rank of Assistant Grand Superintendent of Works of England. He became a member of the Correspondence Circle in January, 1906.

**F. A. Lindsay-Smith,** of Regents Park, London, N.W., on the 19th June, 1915; a member of the Shakespear Lodge No. 99, and of our Correspondence Circle since March, 1914.

The Rev. **Charles Edward Little,** of the Vicarage, Lumb-in-Rossendale, on the 6th June, 1916. Our Brother was a Past Master of the Lodge of Hospitality No. 1697 and Past Provincial Grand Chaplain, East Lancashire, and was elected to our Correspondence Circle in May of this year.

**Cuthbert Walter Mapleton,** of Schubert Road, Putney, S.W. P.M. of the Argonauts Lodge No. 2243, and a member of the Lodge of Unions No. 256. Bro. Mapleton had been appointed to London Rank, and in June, 1890, was elected to our Correspondence Circle. He died in 1916.

**Theo. Michell,** of Bournemouth, on 15th February, 1916. He held the rank of Past District Grand Superintendent, Madras, and had been a member of our Correspondence Circle since November, 1903.

**John Miller,** at 25, Roxborough Avenue, Harrow, on the 20th July, 1916, in his 76th year. Our Brother held the rank of Past District Grand Warden and Past District Grand Sojourner in the Argentine Republic, and had been a member of our Correspondence Circle since January, 1901.

**William Miller,** P.Pr.G.D.C., and Ass.G.D.C. (R.A.) Hants. and I. of W., who died at his residence, Mount Edgcombe, Denville, Havant, in April, 1916. He joined the Correspondence Circle in March, 1904, having been initiated in the Royal Sussex Lodge No. 342 in 1865. He subsequently joined the United Service Lodge No. 1428, Portsmouth, the Temperance Lodge No. 2068, and the Hampshire Lodge of Emulation No. 1990, in all of which he served as Master, and held the rank of P.Z. in the United Service Chapter No. 1428.

**William Peers,** of Hoole, Cheshire, in 1916. Bro. Peers, who joined our Correspondence Circle in May, 1905, was a Past Master of Independence Lodge No. 721, and had held the office of Provincial Grand Treasurer.

**Jose Fernandez Pellon,** of Havana, Cuba, on 3rd July, 1916, in the 64th year of his age. He was a Past Grand Master of the Grand Lodge, and had been Grand Secretary for thirteen years. In the Supreme Council 33° A.A.S.R. he was Grand Minister of State. Greatly beloved by the Craft as a learned man and Mason, his funeral was a fraternal demonstration of love and esteem. By profession he was a lawyer, and occupied the Government position of Diplomatic Counsellor of the State Department. He joined the Correspondence Circle in May, 1893.

**George Alfred Pickering,** of the Guildhall, London, in 1914, who had held the office of Grand Steward, and was a Past Master of the St. Alban's Lodge No. 29, having been a member of our Correspondence Circle since March, 1892.

**Herbert Pilkington,** of Chesterfield. He was a Past Master of Scarsdale Lodge No. 681, and a member of the Perseverance Lodge No. 573, and held the rank of P.Pr.G.R. in Derbyshire. He died on the 24th November, 1916, having been elected as a member of our Correspondence Circle in January, 1914.

The Rev. **James Holme Pilkington,** of Framlingham, Suffolk, on the 28th December, 1916, at the age of 60 years, Past Grand Chaplain, Deputy Provincial Grand Master, and Grand Superintendent of Suffolk. Bro. Pilkington was initiated in the Fidelity Lodge No. 555 in 1888, and became a member of our Correspondence Circle in June, 1903.

**Hermann Balthazar Ritz,** M.A., of Hobart, Tasmania, in March, 1916. He held the rank of Past Grand Chaplain, and that of Past Deputy Provincial Grand Superintendent, under the Scottish Constitution. He became a member of our Correspondence Circle in October, 1907.

**Robert Roy,** of London, on 25th June, 1916. Bro. Roy was a member of the Isaac Newton Lodge No. 859, and Past Provincial Grand Pursuivant, Cambridgeshire. He was an earnest Rosicrucian, being a founder of the University College, S.R.I.A., Cambridge, and a very prominent member of the Metropolitan College, having served in all its offices. His membership of our Correspondence Circle dates as far back as 1888. His funeral took place at the Old Fulham Church, on 29th June.

**William Mitchell Shaver,** of Topeka, Kansas, who died in 1916, in his 56th year, after a period of six weeks' failing health. By his death is removed one of the best teachers of Masonry in the State of Kansas. He was initiated at Newton in 1882, advancing through the various offices until he was made Master of his Lodge in 1887. He was a member of the Magnolia Lodge No. 231, afterwards consolidated with the Newton Lodge No. 142. In 1890, he was appointed Deputy Grand Master of Grand Lodge, and in 1897 was honoured by the post of Grand Master. In January, 1906, he was made Secretary of the Scottish Rite Bodies, a position he occupied until his death. His election to our Correspondence Circle took place in January, 1903.

**Edward Teare Taubman,** of Brown County, South Dakota, U.S.A., in January, 1916. Bro. Taubman held the rank of Past Master of Lodge No. 38, and was a member of Chapter No. 14. In May, 1895, he was elected to membership of our Correspondence Circle.

**Charles James Thompson,** of Beckenham, on 4th July, 1915. He was appointed to London Rank, and was a Past Master of the Lombardian Lodge No. 2348, joining our Correspondence Circle in October, 1908.

**Mark Anthony Toomey,** of Chatswood, N.S.W., in May, 1916. Bro. Toomey held the appointment of Past Deputy Grand Secretary for N.S.W., and joined our Correspondence Circle in October, 1906, and acted for several years as our Local Secretary.

**Edward H. Wolfe,** of Rushville, Indiana, on 21st August, 1916. Inspector of Lodges. He joined our Correspondence Circle in March, 1912.

# FRIDAY, 6th OCTOBER, 1916.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. Wonnacott, W.M.; W. B. Hextall, I.P.M.; F. W. Levander, S.W.; Gordon Hills, as J.W.; Canon Horsley, P.G.Ch., Chaplain; W. J. Songhurst, P.A.G.D.C., Secretary; Dr. Wynn Westcott, P.G.D., P.M.; and J. H. McNaughton, Tyler.

Also the following members of the Correspondence Circle:—Bros. Hugh C. Knowles, John E. Fawcett, George Elkington, J. H. Seakins, Herbert Burrows, A. E. Robinson, H. E. Sadler, Percy Allen, B. T. Crew, John Church, Percy G. Mallory, A.G.D.C., J. Heron Lepper, A. J. Prewer, A. F. Calvert, Walter Dewes, J. R. H. Inkster, Walter H. Brown, P.G.Stew., John Robinson, F. T. Boniface, A. H. Dymond, G. A. Greene, S. J. Fenton, L. G. Wearing, Rev. H. G. Rosedale, P.G.Ch., C. Gough, W. F. Keddell, S. W. Rodgers, Thos. R. Rand, Digby L. Cropper, A. C. Beal, James Powell, P.A.G.Reg., J. S. Stacey, D. Taylor, L. Danielsson, J. Walter Hobbs, W. Hammond, and F. W. Mitchell.

Also the following visitors:—Bros. E. G. Barling, of the Gooch Lodge No. 1295; J. D. Goble, of the Lodge of Research No. 200 (I.C.); and G. A. Webzell, of the Duke of Edinburgh Lodge No. 1259.

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Letters of apology for non-attendance were reported from Bros. Hamon le Strange, Pr.G.M., Norfolk; E. Conder, Sir Albert Markham, P.Dis.G.M., Malta; Count Goblet d'Alviella; S. T. Klein; G. Greiner, P.A.G.D.C.; William Watson; F. J. W. Crowe, P.A.G.D.C.; Cecil Powell; E. Armitage, P.Dep.G.D.C.; J. T. Thorp, P.A.G.D.C; J. E. S. Tuckett; Thos. J. Westropp; and H. F. Berry, *I.S.O.*

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Bro. Frederick William Levander, P.Pr.G.W., Middlesex, was elected as Master of the Lodge for the ensuing year; and Bro. Hamon le Strange, Pr.G.M., Norfolk, was re-elected as Treasurer. Bro. J. H. McNaughton was re-elected Tyler.

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One Lodge, one Library, and forty Brethren were admitted to membership of the Correspondence Circle.

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The SECRETARY called attention to the following

## EXHIBITS.

By Bro. SEYMOUR BELL, P.G.D., Dep.Pr.G.M., Northumberland.

MEDAL. English Lodge of Bordeaux. Marvin, LXXII.; HZC, 492.
,, ,, ,, ,, Marvin, CCXXXV.; HZC., 493.
,, St. Antoine du parfait contentement. Marvin, CCCXXXVIII.; HZC., 755.
,, Cambacérès. Marvin. LIV.; HZC., 467.
,, La Parfaite Union, Douai. Marvin, CXVIII.; HZC., 502.
,, La Parfaite Réunion, Paris. Marvin, CLX.; HZC., 624.
,, Grand Orient of France. Marvin, DCI.; HZC., 707.
,, Commandeurs de Mont Thabor. Marvin, CXLIX.; HZC., 731.
,, St. George, Hamburg. Marvin, CXIII.; HZC., 97.
,, Five Lodges, Hamburg. Marvin, CXV.; HZC., 102.
,, L. A. von Guionneau, Berlin. Marvin, CCCLIX.; HZC., 12.
,, Lodge Jonathan, Brunswick. Marvin, V.; HZC., 27.
,, Frederick, Crown Prince of Prussia. Marvin, CCCLXII.; HZC., 15.

MASONIC HALFPENNY TOKEN.

By Bro. W. K. THOMAS, Bristol.

Linen HANDKERCHIEF, about 29″ × 26″, with design printed from an engraved plate. In the centre an emblematical group of Faith, Hope and Charity, pillars representing Orders of Architecture, an Arch with prominent Keystone, etc., in a Chippendale border. Within this border at the foot is the Inscription: — "By permission of the R:W:G:M: Engrav'd by Bro^r Dent, Ball Alley, Lombard Street, London. Mary Ware, Excudit, Crayford, Kent."

Around this central design are grouped the emblems of the Master, Past Master, Wardens, Treasurer and Secretary, with the dates A.L. 5769 and A.D. 1769.

The Handkerchief has an 'indented' border within which are verses from the song "Hail Masonry! Thou Craft divine!" the last bringing in the name of the Duke of Beaufort, who was Grand Master of the Moderns 1767-1771. (*See* illustrations.)

By Bro. J. E. S. TUCKETT, Marlborough.

Printed CIRCULAR dated Freemasons' Hall, 17th July, 1830, addressed to "356. The Master of the Lodge of Loyalty of Freemasons, Private Room, Marlborough," as follows: —

> W. MASTER,
>
> We are commanded by the M.W. Grand Master, His Royal Highness the Duke of Sussex, to state, for the information of the Craft at large, that it is contrary to the Regulations of the Order for any Private Lodge to present any Petition or Address to the Throne: and that when any Address is voted by a Provincial Grand Lodge it must be forwarded by the Provincial Grand Master to the Grand Secretary, in order that the M.W. Grand Master may take the proper steps to submit the same to His Majesty.

Upon the present melancholy Occasion of the Decease of His late Most Gracious Majesty King George the Fourth, the Patron of the Order, all Lodges are to be put into Mourning until the end of the present Year, that is to say, the Collars of all the Officers are to be covered with Black Crape, and every Brother will wear Black Gloves and place three Black Rosettes upon his Apron.

With fraternal regard, we are,

W. Master,

Your faithful Brothers,

WILL^m H. WHITE, } G.S.
EDW. HARPER, }

The Regulations as to Mourning will be noted as differing from those in force at the present day. The Lodge of Loyalty, to which this copy of the Circular was sent, was originally The Wilts Militia Lodge No. 282, started in 1784. It went out of existence in 1834. The "Private Room" was at the Royal Oak, in the High Street, Marlborough, and the Master of the Lodge at the time was Bro. Charles Roff. For further particulars of the Lodge see Bro. Tuckett's *Notes on Freemasonry in the Town of Marlborough, 1768-1834*, p. 25, *et seq.*

By Bro. T. FRANCIS, Ryde, I.W.

Nine JEWELS from his collection, as follows:—

1. Circular Jewel, engraved, dated 1763.
2. Oval Jewel, pierced, dated 1767.
3. Oblong Jewel, engraved, with cypher J.E.B., and name—John Benjamin.
4. Circular Jewel, engraved,—John Rutter, No. 238, Chorley. No. 238 was a Lodge of the Antients, meeting at Chorley from 1787. It lapsed before 1838.
5. Oval Jewel, engraved,—M. McDonough.
6. Oval Jewel, engraved,—Lennox Lodge No. 165. 5801. The name of the original owner has been erased. The Lodge was constituted by the Moderns in 1763, and is now No. 123, meeting at Richmond, Yorkshire.
7. Oval Jewel, engraved, no name or date.
8. ,, ,, ,, ,, ,, ,, ,,
9. ,, ,, ,, ,, ,, ,, ,,

(*See* Illustrations.)

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The following papers were read:—

By Bro. W. Wynn Westcott, on "The Resemblances of Freemasonry to the Cult of Mithra."

By Bro. Gordon Hills, on "Side Lights on Freemasonry from the Autobiographies of John Britton, F.S.A. (1771-1857), and the Rev. Richard Warner (1763-1857)."

# THE RESEMBLANCES OF FREEMASONRY TO THE CULT OF MITHRA.

*BY BRO. WM. WYNN WESTCOTT, P.M., 2076 and 814; P.G.D; 30°.*

MANY writers have exercised their ingenuity in finding points of resemblance between Freemasonry, its ideals and ceremonies, and certain older institutions whether religious or civil. Some have gone beyond the assertion of resemblances and have declared that Freemasonry, as we know it to-day, has descended from these Institutions, or has been beholden to them for its inspiration and for many peculiarities of doctrine and procedure.

Freemasonry has been affiliated by essayists to the Ancient Mysteries of Egypt and Greece, to the Collegia of Rome, to the Essene Brotherhood and to the Culdees of old, as well as to the much later Vehm-Gerichte of Westphalia, the Steinmetzen, the Trade Guilds, the French Compagnonage and the Rosicrucians; even our origin from the Celtic Druids of Britain and Normandy has been inferred.

I have upon a former occasion expressed my dissent from the assertion that modern Freemasonry has relation to the Essene Fraternity, which practised a form of ultra-strict Judaism, and whose members were celibates who lived in almost monkish seclusion about the time of the establishment of the Christian religion.

In these notes upon the Cult of Mithra (Persian), Mithras (Greek) or Mitra (Sanscrit), the "Genius of the Heavenly Light," I shall show that this ancient Persian religion spread in the course of time to Europe, and has left its traces in ruined temples and sculptures, which have been found in Italy, Germany, France, and even in England. In Greece its remains are few, because the Greeks hated the Persians with whom they had many Wars, and so they did not tend to adopt a Persian cult. It was not only a form of Faith and rule of conduct openly professed, but it also gave secret Initiation to its priests and more learned worshippers.

This institution made use of secret temples and mysterious ceremonial of a religious and moral nature, was of pre-Christian origin, and had as part of its system a mode of progress by grades or stages, each with its mystical and symbolic name, available for its devotees, but there does not appear to me to be any basis for the suggestion that the origin of Freemasonry had any relation to it, for almost all that is known of Mithraism is of quite recent discovery, due to archæological and architectural research among the ruins of many countries.

Antecedent to modern investigations there was but little available information upon the origin and doctrines of Mithraism, the worship of Mithra as the Sun God; reliance was placed upon short notices to be found in the "De Iside et Osiride" and "Life of Pompey" by Plutarch, who died A.D. 120. It is referred to by Porphyry, who died A.D. 305, in his "Cave of the Nymphs" and in his "De Abstinentia"; and by Nonnus in his "Dionysiaca" about 410. The Christian

Fathers St. Jerome, who died A.D. 420, Tertullian, in his *De Corona* and *De præscriptione Hæreticorum*, about 200, and Justin Martyr, 160, give short accounts condemning the Mithraic cult as a form of paganism.

These notices were in the last century commented on by encyclopædists and by writers on forms of religion, and were fancifully exaggerated by some mystics, as by Eliphaz Levi, and were mentioned by Masonic authors such as Kenneth Mackenzie and R. F. Gould, also quoted by C. W. King from the Gnostic point of view, and by Hammer Purgstall, the German critic, in his "Mithraica," 1833. Montfaucon, in his splendidly illustrated twelve volumes of "L'Antiquité Expliquée," 1719, furnishes numerous plates of ancient Mithraic sculptures. Thomas Hyde, on the remains of the Religion of Ancient Persia (1700), may be consulted, and G. R. S. Mead has printed *A Mithraic Ritual*, 1907.

The most complete account of Mithraic remains is to be found in the works of Frank Cumont "Textes et Monuments figurés relatifs aux Mystères de Mithra," 1896-99, and "Les Mystères de Mithra," 1913. Cumont was a Professor at the University of Ghent.

A summary of recent discoveries and opinions has been written by F. Legge, and also a valuable essay by H. Stuart Jones.

It was generally stated that the worship of Mithra originated from Zend, Iranian or Persian Mazdeism, a religion founded by Zoroaster, also called Zarathrustra, who was an inspired sage about whom nothing definite is known, but it is considered that he flourished about 700 B.C. The Avesta or Zendavesta is the sacred volume associated with this religion. Modern researches have led to the opinion that the cult of Mithras as a Sun God must have preceded the foundation of the Zoroastrian religion by many hundred years, even before the Aryan race separated into Western and Indian branches; at any rate, his name is found both in the Zend Avesta and the Vedas of the Hindoos.

Mithra worship may have sprung from the cult of the Magi of Media, a nationality which was dominant before that of Persia. The Medes and Persians were famous nations of Western Asia for many centuries, and the boundaries of their Empire varied greatly from age to age: Media became subject to Persia about 560 B.C., while Persia remained a notable Empire until it was conquered by the Mohammedan Arabs about 640, A.D. The present-day Parsees of India are now the only representatives of the Zoroastrian faith. They hold a festival in honour of Mithra on the 16th day of the 7th month, but there are now no worshippers of Mithra alone. Mithraism spread from its home in Asia through Greece and its colonies into Italy, and became in Rome itself as famous as that of its Egyptian competitor the cult of Serapis. It extended over a great part of South and Western Europe and even reached Britain, being spread by the Roman soldiers who adopted the worship of Mithra in great numbers; they were introduced to this cult at the period of Pompey in his wars with Cilicia. Both of these cults were, however, abolished by the domination of Christianity under the Emperor Constantine about A.D. 330.

The God of this world, according to Zoroaster, was Ahura Mazda, King of Light and Spirit of the Sun, often called Ormuzd by English authors—a great being having many resemblances to the old Hebrew Mosaic ideal of Jehovah. The cult was at first, at any rate, a monotheistic one, but later became dualistic, prominence being given to the existence and powers of an evil Deity named Angra Mainyus, the Evil Mind, also called Ahriman, who is always in conflict with the God of Good.

We find references also made to a veiled Deific Principle, shrouded in mystery, superior even to Ormuzd, the Creator and World Ruler. He was named in the "Vendidad"—Zervana Akarana, or Zervan Akerene, "Eternal Light" or possibly "Boundless Time," of whom nothing can be conceived, known or declared—a Supreme Being without attributes or qualities comprehensible to man. He is the Absolute, the Sat of the Vedantists and the Ain Suph of the Kabalists of mediæval Judaism. He may have been considered as the source from whom first the Good God Ormuzd, and later Ahriman the Evil Principle, came forth after the creation of this world. The Zoroastrian faith postulated the subsequent appearance by Emanation of Six Ameshaspentas or Amshaspands springing from Ormuzd and making with him a Septenary of Powers; these great Beings may be compared with the Christian ideas of Archangels. Then followed a second series of Angelic Emanations named the Izeds or Yazatas (adored ones), who were twenty-eight in number, of whom the earlier Sun God Mithra was called the First and Chief; he was the invincible hero fighting the evil powers. A third series then followed, and were named the Ferouers, who were unlimited in number. C. W. King, in his work upon the Gnostics, looks upon these as the Active Thoughts of God. The evil being Ahriman also produced a numerous progeny of wicked spirits, but he was cast down by Ormuzd from his high estate. He is comparable to the Christian ideal of Satan as the Devil.

Ormuzd, the Creator, formed the world and set life upon it; the same Zend word meant both "Life" and a "Bull," which was the Persian symbol of this World. Ahriman destroyed the first World-Being, but from its elements Ormuzd formed the first human pair; these were tempted by Ahriman (or Arimanes) and fell, and so their descendants were ever after exposed to the malice of Ahriman, the Evil Being, as the great Tempter.

This scheme of thought obviously led to the idea that a Saving Grace must be put into action, and the Sun God Mithra, who was at first by the Zoroastrians considered only as one of the Izeds, became worshipped as a God and as the Saviour of mankind from the effects of its fall from grace.

It has been suggested that the later Mithraism was Mazda worship, greatly influenced by Chaldean astrological notions. The name Mitra is the ancient Sanskrit Indian word for the Sun, and it is said by C. W. King to be also the Zend (Iranian) word meaning the Sun; the word *Mitram* also meant "friend." Many students have associated Mithra with Apollo, the Sun God, Phœbus, Hyperion, Phanes and Dionysos of the Greeks, as well as with Fire and Light as sources of benevolent force and energy; he is distinctly related to the Indian Vedic Varuna, God of the Heavens—the Greek Ouranos and the Chaldee Shamas.

As the cult of Mithra arising anew from the Persian faith spread into Europe, the great First Powers appear to have been gradually lost sight of, while the Saviour Mithras became exalted into the position of Godhead; in this manner Mithraism rose to be a separate religion, gave rise to a form of Mystery worship, developed a priesthood and formulated a system of secret Initiation of which only a few titles and sketchy outlines have come down to us from Greek and Latin authors.

An attentive study of architectural remains has, as I have already mentioned, added fresh light to these old notices; from these sources I have taken these notes upon Mithraic mystic rites, in which some see an origin of the Masonic ideal.

Mithraic religious worship was commonly conducted in caves or grottoes to secure its secrecy, or in temples (*spelaea*) built to resemble the natural caves used in earlier times, and from the period of its introduction to Greek and Roman countries statuary formed a constant feature; in these caves have been discovered numerous sculptured bas-reliefs illustrating scenes in the life of Mithra. While Christians demolished these buildings very thoroughly, yet sufficient remains have been found to illustrate the legend of Mithra pretty completely. In Britain even some fragments have been found; in London, while digging a sewer near Walbrook, several portions of white marble sculpture, now preserved at the London Museum; others at Caerleon upon Usk; Chester; York, the old Eboracum; Housesteads, the old Borcovicum near Hadrian's Wall, and at Rochester, the old Vindobala, near Elsdon, both in Northumberland. The British Museum has secured a very perfect bas-relief from Asia. In Germany at Saalburg, Osterburken, Heddernheim, etc. At Merida in Spain and Patrae in Greece.

The most constant design is that called Tauroctonia, which represents Mithras slaying a Bull by stabbing, and he is wearing a pointed, so-called Phrygian cap. The central act of worship was probably the annual slaying of a Bull in commemoration of the great and symbolic slaying of the World-Bull by this World Saviour. The Mithraic temples were always small, and where devotees were numerous many were constructed; classical authors call these places by the words *antrum*, *crypta*, and *spelaeum*. In some places there was a *pronaos*, or fore-court, then stone steps leading down into a vault: these were often under private dwellings. In Rome were found 75 pieces of sculpture and 100 inscriptions, and there are remains of Mithraic places of worship under the Church of Ara Caeli and San Clemente. At Ostia at the mouth of the Tiber four crypts are known by their ruins, and the one found there by Cavaliere Lanciana is the most perfect known (See the "Athenæum," 1886).

From the details left by the Greek and Latin authors, supplemented by a study of the still-existing sculptures, it has been found possible to describe at least five sculptured scenes which, taken together, illustrate the myth or legend of the Mithraic cult.

1. The Birth of Mithras. He is represented as springing from a rock, wearing a pointed cap and holding a dagger and a torch, sometimes a solitary figure, in other cases two men like shepherds are the witnesses of the Miraculous Birth: hence M. was called in ancient stone inscriptions — *petra genetrix, theos ex petras* (Firmicus Maternus) and *petrogenes Mithras*. In some designs the two men are torch-bearers, one holding up his torch, the other holding his down. A serpent with an egg in some cases lies around the rock.

2. Mithras and the Tree. He stands beside a leafy tree, and appears to be tearing off some leaves for clothing and eating the fruit; in some cases he is again seen leaving the tree fully clothed. (Query—emblematic of the fall of man of Genesis of the Old Testament).

3. Mithras and the Rock. He appears again with the Phrygian cap, but kneeling and shooting an arrow at a rock or hillside, whence a stream of water issues; a man kneels beside this stream, catches the water in his palms and drinks: this act represents Mithras as saving the world from a drought sent by Ahriman, the Evil One.

4. Mithras and the Sun. (Several scenes.) He appears to crown the Sun, who kneels before him, using the left hand, while in the right he holds a cornucopia; recognition of the value of the Sun's light and heat.

(b) Mithras and the Sun stand together, clasping each other's right hands.

(c) Mithras mounting the Solar chariot with four white horses and ascending.

(d) Mithras and the Sun together at a banquet with men standing around. The Christian fathers especially condemned these scenes and destroyed all copies of them.

5. Mithras and the Bull. This is no earthly Bull, but is the Goshurun or Heavenly Bull of the Avesta. (Many scenes.) The Bull in a boat upon the water, for Ahriman has sent a deluge upon the world. The Bull coming out of the gable end of a house on fire; in one example two figures are setting this house on fire. (Saarburg.) The taking of the Bull; the Bull at large, grazing in a field; Mithra seizes it by its horns, leaps upon its back, drags it by the hind legs, or carries it into the cave of Mithraic worship.

Lastly the slaying of the Bull, the Tauroctonia, the most notable scene with many variations, used as a sort of altar-piece. The most complete Tauroctonic designs show Mithras kneeling upon the Bull, which is crouched down; Mithras, wearing the pointed Phrygian cap (of liberty), tunic, and a cloak, stabs the Bull with a dagger near its right shoulder. This scene is in a cave; a scorpion seizes the testes of the dying Bull, while a dog laps up the blood flowing from a stab wound. A dog, the companion of Mithras, is seen in the foreground as if barking up at the dying Bull; a bird like a crow is seen above; he is the messenger of Ormuzd: ears of corn springing from the tail of the animal or from beside it, show the good gifts resulting from the sacrifice. In some cases torch-bearers stand one on each side of the Bull, their names, Cauti and Cautopati, are words of unknown meaning; instances are referred to in which these figures hold emblems of the Equinoctial Signs—Cancer and Capricornus, or Taurus and Scorpio. The slaying of the World Bull leads to the production of animal life.

At Heddernheim, near Frankfort-on-Main, Germany, there is a scene on the reverse of the great slab; Mithras stands beside the slain Bull, receiving in his right hand a bunch of grapes from the Sun, in his left hand a horn for drinking or a cornucopia: initiates stand around, a radiated cup hangs upon a pole, and several animals are also drawn in the upper part of the scene. The Tauroctonic sculpture at Osterburken is considered the best example extant. In some sculptures these scenes are supplemented by Zodiacal figures, by Kronos or Time, by Atlas, Oceanus, the Fates and Zeus with his Thunderbolt. At one period the Goddess Anaitis (Astarte, Aphrodite) was associated with Mithras in sculptures,

The ancient Persian work named "Bundahish," which gives a theory of cosmogony after the Zoroastrian ideals throws some light upon these mythical scenes. It narrates that the first creation of Ormuzd was of Goshurun, the Heavenly Bull, that this Bull was killed by the evil Ahriman, and that from its side came Gayomort, the first man; from its tail all Vegetable Life was produced, from its blood Wine was created, and from its seed all varieties of animals were evolved.

In Mithraic sculpture we find Mithras slaying the Bull at the Order of Ormuzd, whose word is brought by his messenger the crow or raven. Ahriman is represented only by the Serpent who is to poison all human life at its source.

We may all of us invent some allegorical explanation of these scenes. and no one can be sure of offering the truth, but one point is certain, and that is that the Bull has been at all times the symbol of generation, of virility, of fertility and rebirth; and that its death, even as providing food, leads again to life.

Porphyry tells us that the cave in which the slaying is performed was deemed to represent the universe.

Other suggestions have been made in explanation of the sculptures, remembering that Mithras was a Solar deity. In the birth scene, the torch-bearers, with one torch up and the other down, may refer to the rise and setting of the Sun.

In the later period of Mithra worship in Italy, there was a blending with the more usual Solar worship of Apollo as the Sun god, as we read of Mithra as *Sol invictus, Deus invictus Mithras, Deus Sol invictus Mithras;* before its abolition we also find Mithras associated with the Pagan *Magna Mater*, the great mother goddess. As Mithra worship was fading out, the Emperor Julian made an attempt to restore its dominance, but this failed, and persecution by Christian authorities caused its extinction: the Christian priests were especially bitter against the Mithraists because of the similarities which Christianity offered to the methods of Mithra worship, for both used a ceremony of baptism, a sacred meal, the act of anointing, and both offered salvation by a Divine messenger.

As a Religion which gave rise to a secret form of Initiation, we are met by the difficulties associated with an investigation of all other secret sodalities, and in this case again we may be surprised at the success of preserving secrecy which was attained. Every secret association must possess some form of pledge to maintain its status, and in practice every such pledge has been taken in conjunction with some form of ceremonial; secret titles and signs of recognition follow quite naturally, and as some must rule and some obey, an official group becomes necessary, and eminence in work leads to the creation of grades of distinction and each one develops a secret ritual and system of signs, words, etc.

In the case of Mithraic Initiation we find just the same system evolved, and although no scrap of ritual has come down to us from 2,000 years or 3,000 years ago, yet we have some fragments of knowledge as to the grades and their titles, but their secrets are gone for ever.

Initiation was conducted by the Patres of the cult, but we have no certain knowledge as to whether priests alone were admitted to them, or whether they were conferred upon other worshippers as rewards for gifts or services rendered or for religious devotion.

There are many extant sculptured figures which tend to confirm the statements of Jerome that there were Seven Grades of secret knowledge, in which mystic rites were performed and rituals were recited, probably sacred songs were

sung and secrets conferred: designs of all these seven grades have been traced by recent investigators upon the ancient stone inscriptions and designs. These grades were given in succession to the *Mustes, Sacratus* or devotee after a long course of preparation.

| | | In Greek | and Latin |
|---|---|---|---|
| 1. | Raven, | Korax, | Corax. |
| 2. | Hidden One, | Kruphios (secret) | Cryphius, or some say Gryphius, or griffin. |
| 3. | Soldier, | Stratiotes, | Miles. |
| 4. | Lion, | Leon, | Leo. |
| 5. | Persian, | Perses, | Persis. |
| 6. | Sun Follower or Courier of the Sun | Helio-Choreutes | Heliodromus. |
| 7. | Father, | Pater, | Pater Sacrorum. |

and the seniors of these last were named Patres Patrorum.

The sculptures show that members of these grades wore special dresses and masks or headgear to represent these animal forms, etc., at least, the Celebrant certainly wore a special costume at the Ceremonies. Jerome describes the destruction by Christians of a set of figures representing these Grades. (Epist. cvii.) Inscriptions also name the Ceremonies as Hierocoracica, Leontiaca, Persica, Heliaca, and Patrica.

Augustine noted that he had heard that "some members flap their wings like birds, imitate the cries of ravens, and others growl like lions"; his remarks are all intended to be contemptuous and insulting to these mystics.

Some old authors explained these practices as being illustrations of Astronomical details, and so related to the Zodiacal Signs, and to gods of the planets which had mostly animal secondary attributions in Greco-Roman mythology.

Cumont remarks that many cults of ancient nations of Asia Minor, Mysteries of Greece and Egypt, consecrated animals to definite gods, goddesses, and religious ideals; perhaps this practice was a survival of prehistoric forms of belief, and related to the *totems*, which were animal forms related to certain tribes, sects, and families. We remember, of course, that the Four Quarters of the Earth were associated with Lion, Bull, Man and Eagle, and that these symbols were allocated by the Hebrews to the Four Cherubim and by the Christians to the Four Evangelists.

The ancient Greek Kronos, emblematic of Time, was considered as Lion-headed; Venus as Love, as a Dove; Jove with an Eagle; Apollo is shown with a Swan.

Preliminary to admission to the secret grades we read that candidates had to pass a long period of probation, of cleansing both moral and physical, and of prolonged abstinence from meat food, and that they suffered many other privations. After severe tests a form of baptism *per lavacrum* was carried out and solemn oaths administered, and Tertullian states that in the grade of "Miles" a mark was put upon the forehead. In the grade of "Leo" there was a ceremonial meal of Bread and Wine (*soma* in India, *haoma* in Persia) in memory of the meal partaken of by Mithra and Helios, and in all grades there must have been the recitation of ritual, prayers and *mantras*.

Minutius Felix stated that the Mithraists kept a Birthday of the Sun on December 25th each year—dies *natalis invicti.* Some old authorities describe a curious lion-headed figure representing Zervana Akarana or Eternal Time as being placed in a secret recess of the Mithraic caves, in which it would appear that artificial light must have been used. They assert that worshippers knelt before this figure, an unusual practice for Romans, who stood in prayer.

Some Christian Fathers mention a simulated death in the secret ceremonials, and an *imago resurrectionis*, or symbolic return to life, and the biographer of Commodus the Emperor, who was a great official in Mithraic rites, *vero homicidio polluit* actually killed a man, we may presume accidentally.

The Seven Grades of Mystic Initiation were intended to represent a form of Metempsychosis, or a succession of births and lives, one stage to be passed in each of the planets before perfect purity and wisdom could be obtained by any individual Ego. (See Origen "contra Celsum" VI. 22.)

The old Christian Fathers are answerable for the assertion that the admission to the First Grade of Mithra was marked by terrible trials by fire, air and water; but these are of doubtful authenticity, for so many Mithraic caves were of too small a size to make it possible to carry out elaborate tests.

1. *The 1st Grade of Raven;* its name was due to this bird being sacred to the Sun.

2. *The 2nd Grade of Cryphius* has been called the Man of the Secret or the Occult Man.

3. *In the 3rd Grade of Miles* or soldier we know from Tertullian that a Crown was offered to the aspirant, who refused it saying, "No, Mithras is my Crown," and he never after could wear a garland on the head.

4. *In the 4th Grade of the Lion* we read that the aspirant's hands and lips were anointed with honey, the food of the blessed in Heaven; this association of the lion with the bee and honey, reminds us of the Riddle of Sampson; see Judges xiv.

5. *The 5th Grade of Perses,* conferred the special cap of the Persian Mithra, now called the Phrygian cap of liberty.

6. *The 6th Grade of Heliodromus* once more marked the identity of Mithras with Helios, Sol, the Sun in the Heavens; type of heat, light and benevolence.

7. *The 7th Grade of the Pater* or Father was conferred upon the most learned elders and directors of the community: they seem to correspond to Grand Lodge Officers.

Some classics asserted that the first Three Grades of Raven, Occultist and Soldier conferred Initiation indeed, but not participation in the Sacred Wisdom; they were like the Christian Catechumens, and that no members under the Grade of "Leo" were able to obtain the true secrets and become *Metechontes*, perfected ones. There is no doubt that in one of the ceremonies there was either a real Tauroctony or a symbolical slaying of a Bull, but it is uncertain when this took place.

It may be that the Mithra worship of Ancient Persia had only a priesthood and no secret grades, which were only developed after the Mithraic cult had been established in Europe.

It may also be remarked that, amid the hundreds of sculptures and inscriptions that have been described, there is no trace of any priestess, woman initiate, or even of any gift from a woman. It was the French author Ernest Renan, in his "Marc Aurèle," 1880, who gave this reason why the Mithraic Initiation resembled Freemasonry. On the other hand, many other Oriental cults and Egyptian Mysteries admitted women and sometimes conferred upon them very high grades, titles and dignities.

There can be no doubt that the secrecy, rituals and ceremonials of an occult sodality do produce intense devotion among its members, and the hope of advancement grade by grade to a ruling position is well calculated to conserve an enthusiasm for progress toward a goal of which all the seniors of a young member speak as of unparalleled importance. This same result is quite apparent in our own times, for almost every Entered Apprentice seeks his Third Degree, Lodge Officers aim at the dignity of a Worshipful Master, and Past Masters, according to their position, means and opportunities, aspire to office in the Grand Lodge of the Nation.

Let us hope that the Brethren forming our own Grand Lodge have not only Masonic knowledge but business ability, for it seems likely that the near future will bring on proposals for important changes in our Institution of Free and Accepted Masons.

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A cordial vote of thanks for the valuable and interesting paper was unanimously passed to Bro. Dr. Wynn Westcott.

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Bro. Canon HORSLEY said:—

The following points occurred to me on reading Dr. Westcott's interesting paper:—

1. "The cult of Mithraism was abolished by the domination of Christianity under the Emperor Constantine about A.D. 330."

   Sozomen, however, says that the Mithrion at Alexandria was given by Constantine 'to the church of the Alexandrians' as τόπον ἔρημον πάλαι γενόμενον *i.e.*, a place *for a long time* deserted.

2. "In the grade of 'Leo' there was a ceremonial meal of Bread and Wine."

   But Justin Martyr says it was one of Bread and Water.

   The three chief degrees were, as in most religions, those of Κάθαρσις or Purgation; Μύησις or Initiation; and Τελέιωσις or Consummation. Comparable in Christianity to Baptism, Confirmation, and Communion.

3. I am puzzled as to the rite or ritual of Taurectonia, since Dr. Westcott speaks of two slayings of the World-Bull, one by Ahriman, the Evil One, and one by Mithra, the World Saviour. To which does the rite refer?

To put the origin and development of Mithraism in the form of a series of epochs, the following seems the order:—

A. In the beginning Zervana, the Eternal Light.

B. From him proceeds Ormuzd, the Creator and Life-giver.

C. From Zervana also, as a later emanation, comes Ahriman, the Evil Principle.

D. Ormuzd forms a World-being of which a Bull is the symbol (since the Zend word for Life means also Bull.)

E. Ahriman destroys this Being or Bull.

F. From the elements of the Bull Ormuzd forms the first human pair.

G. This pair tempted by Ahriman, and fall.

H. Then Mithra, one of a *second* emanation of angels from Ormuzd, comes into being.

I. Later, he is deified as the Sun God, and becomes a Saviour of humanity.

J. Later still the worship of Mithras causes the earlier and greater Powers to be forgotten and neglected.

The central act of the worship of Mithras was the Tauroctonia, to commemorate the slaying of the World-Bull by this World-Saviour.

There is some confusion, apparently, as to whether the Bull was slain as good by the Evil One or slain as evil by the Good One.

4. It seems to me that it is easy to attach too little importance to those points in Masonic ritual which indicate that the speculative side retains much which came originally from some form of Sun-worship, of which Mithraism may be historically the chief, although not the only, exponent.

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Bro. Dr. G. A. Greene said:—

It has always been difficult to obtain an adequate view of Mithraism, for it is true that neither in classical authors nor in the writings of the Christian Fathers is much information given as to the specific cult in question, and what there is is largely coloured by the prepossessions of the writers. I may, however, refer those interested in a religion which played a considerable, though still somewhat obscure, part in the history of the period during which Christianity arose and was becoming prominent, to an excellent little treatise by Mr. W. J. Phythian-Adams in Messrs. Constable's series, entitled "Religions Ancient and Modern," in which the known facts are well marshalled and their import pointed out. To my mind, the origin of the cult and its early history in Eastern countries is of much less interest than its development in the Roman Empire. Mithraism was encouraged and put forward by the later Emperors as a formidable opponent to that Christian religion which was threatening to dethrone all the many deities of the Empire. Mithraism could be engrafted, as Christianity could not, upon the other mythologies acknowledged by the State. Moreover, it was essentially a military religion, and seemed therefore to be appropriate to a time when the great problem was to confront the

efforts by which the Germans were attempting to effect (and ultimately did effect) the destruction of Roman civilisation. I have little doubt but that it is owing to this fact that the popularity of the Mithraic mysteries began to increase in the later years of the Antonines, and especially during the reign of Commodus; that is to say, in the days when the decline of the Empire, not yet quite apparent, was about to shew itself as an imminent danger. When Diocletian for a time restored the glory and security of the Roman state, he shewed special favour to the cult of Mithras, and at a later period the Emperor Julian made a great effort to encourage its growth, because, no doubt, it was a military religion suited to the great military necessities of the time.

For it is a notable feature of this originally Oriental faith that it was introduced and spread, not in and from the great centres of civilisation, but along the military roads and in the camps where the legions lay ready for the defence of the Empire against the barbarians. Of course, there were spelæa at Rome (one under the present church of San Clemente—not far, by the way, from that of the Quattro Incoronati), and we have just been told of one in London; but it remains the fact that the military roads were the arteries along which the cult made its way into the remotest parts, and that most of its monuments are situated on those roads.

I cannot say that any real connection, satisfactory to my mind, can be seen to exist between Mithraism and the Craft. Symbolism, secrets, mysteries, a ceremonial ritual, tests and trials were common to many other cults. I must not, however, pass over an interesting passage in the little book to which I have already referred, and which is as follows:—"Yet before the neophyte had climbed to this spiritual eminence [that of full participation] a last and greatest trial of his fortitude and fidelity still awaited him. By his previous tests, he had partially accomplished the act of spiritualisation, and since then by continual purification had brought his body, thus subdued, into a condition of preparedness for the supreme moment of transmutation. Now he had to Die."

It would be well not to lay too much stress on this passage, which would be less impressive had other words been employed. It must be remembered that a symbolic death was a feature common to all the Mysteries.

After the reign of Julian, Mithraism made but a short struggle, and was soon extinguished by the permanent victory of Christianity.

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Bro. J. H. Lepper said:—

The only point to which I wish to draw the attention of the brethren is a curious document in the *Bibliothèque Nationale* in Paris, which is supposed by some to contain the fragments of a liturgy used in one of the degrees of Mithra. It is contained in a papyrus which according to experts was not written later than the fourth century, at a period therefore when the worship of Mithra was in full bloom. Albrecht Dieterich, who has published the original Greek text with a German translation, is of opinion that it is a veritable fragment of the liturgy used in the mysteries: if so, while much remains inexplicable, enough is left to show, that the religion which inspired it was not lacking in ethical teaching. The text is very mutilated, and interlarded with the hocus-pocus of a professed magician, who made use of it in his alchemistic rites; still it is worth attention, as though

much of it seems unmeaning, it may yet contain a garbled version of part of the Mithraic ritual. I have translated the fragment in full from the German translation of Dieterich: a short synopsis of it may be of interest.

The manuscript begins by stating, that these mysteries are now written down for the first time in order to confer immortality on a child, which probably means a neophyte, the writer having soared to a height whence he can survey the whole scheme of the mysteries. The remainder consists in prayers to be said by the initiate (mustes) at various portions of the ceremony, and what seem to be moral explanations of the imagery unfolded to his eyes. It seems to teach the doctrine of transmigration of souls, with a purpose akin to that of the Fravashis of the earlier cult, and to impress that the ills attendant on humanity are negligible, because existence on earth is only given to prepare the soul for an ascent into heaven. Secrecy is enjoined more than once; and astronomical allusions meet us at every turn. The language is poetic, as shown in the following short prayer: "I am a star, which goeth on its wandering course with you, and shineth up out of the depths."

To give an example of what may be called the stage directions, the neophyte is told, that after the foregoing invocation has been uttered he will see "five-pointed stars a many" coming from the sun's disc, filling up all the atmosphere, a promise which certainly must not be taken literally. The path travelled by the neophyte then seems to lead him to various obstacles, which are passed by means of prayers and by speaking certain words, represented, provokingly enough, only by contractions in the original. At a culminating point in the ceremony a god makes his appearance, "young, with fiery locks, in a white garment and scarlet red mantle, with a circlet of fire." The fire-god is succeeded by Mithra himself, who is described exactly as we see him on the monuments; and the ceremony seems to end with him accepting the neophyte as his follower in response to this prayer:

"Be greeted, Lord of the water; be greeted, Founder of the earth; be greeted, Dictator of the spirit. Lord, I depart born again; while I am raised, and since I am raised, I die; born by the birth, which forms life, I become redeemed in death, and go the way thou hast founded, which thou hast decreed as a law and fashioned as a sacrament (mystery)"!

If Albrecht Dieterich be right in his conjecture, that here we have a veritable fragment of Mithraic liturgy, we can only regret that we do not possess more of the same kind.

As regards the apparent total extinction of Mithra worship, the reason is not hard to find.

A religion which jealously conceals its own tenets, while tolerating those of every other sect, as did the followers of Mithra, and seeks no converts, aims at embodying the chosen few of a nation alone; and while its influence may be great and noble in its own sphere, it will never appeal to the imagination of the common herd, and its martyrs, seers and prophets need expect no wider circle of recognition than is afforded by a very small state within a state: yet the approbation of a chosen few will not be without its value to the happy recipient, and the bond of brotherhood prove the strongest of ties whether in the spelæa of Mithra or the lodgerooms of the Craft.

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# SIDE LIGHTS ON FREEMASONRY

## FROM THE AUTOBIOGRAPHIES OF JOHN BRITTON, F.S.A. (1771-1857), AND THE REV. RICHARD WARNER (1763-1857).

*BY BRO. GORDON P. G. HILLS, L.R., I.G., 2076.*

JOHN BRITTON wrote his "Auto-Biography"[1] at the close of his life, and, in fact, did not live to fully carry out his intentions about it; but, as it is, we have an account of a truly wonderful struggle for education and advancement, and the book gives much interesting information about his country life; the minor amusements and recreations of London in his younger days, and the performers and frequenters; the antiquarian and literary patrons and associates of his later years; and particulars of his many works in the paths of topography and archæology.

THE REV. RICHARD WARNER published his "Recollections"[2] in 1830, and gives the story of his young days in much happier surroundings. He, too, is very discursive about his literary friends and associates, and during his sojourn at Bath, having been perhaps the best known man of letters resident there, was well acquainted with those who frequented that city. The two men were contemporaries and friends, and, as I think their memoirs clearly indicate, members of the Craft; in the case of Mr. Britton we can say certainly, and there is little less doubt as regards Mr. Warner. The references to Freemasonry are but in passing; the authors did not set out to write on the subject; but the information is perhaps for that very reason the more interesting because it is, as it were, unpremeditated—not studied—serving to illustrate the Masonic doings and characters of the times and the esteem in which our institution was held. The early life of Britton discloses a dreary prospect, and to that I draw particular attention, as it so aptly illustrates the state of things which produced the multitude of Clubs and Societies with which the papers of Bro. Hextall[3] and Bro. Levander[4] have made us acquainted, and with some of which he was evidently connected.

JOHN BRITTON was born July 7th, 1771, at Kington-St.Michael, near Chippenham, of parents in humble station of life, his father being a baker and shopkeeper, and farming a few acres of land. Britton gives a depressing picture of the village life in which his first sixteen years were passed, and contrasts it with Miss Mitford's "florid description of rural scenery" in her sketch of "Our Village," modelled on the hamlet of Three Mile Cross, more happily situated near Reading. The main street, though "a public road, was rarely traversed by a post chaise, or private carriage; a strange cart,

[1] *The Auto-Biography of John Britton, F.S.A.*, London: printed for the author, as presents to Subscribers to "The Britton Testimonial," M.DCCC.L., 2 vols.

[2] *Literary Recollections*, by the Rev. Richard Warner, F.A.S., London: Longman, &c., 1830, 2 vols.

[3] *Some Old-time Clubs and Societies. A.Q.C.* xxvii., 25.

[4] *The* Collectanea *of the Rev Daniel Lysons, F.R.S., F.S.A.*, Part II. *A.Q.C.* xxix., p. 7.

or a waggon, was seldom seen; and a stage coach, then called a 'diligence,' never. . . . Mailcoaches were not invented; the few letters which were sent to and from the metropolis, and by cross posts, being entrusted to a mail-cart" with a single horse by which the letters from Bath, Bristol, and the West of England were carried to London at the speed of four miles an hour, and so taking about thirty hours on the road between Bath and the Metropolis. Kington had no "resident 'squire, clergyman, or person above the rank of farmer or village tradesman." At first there was no newspaper, afterwards the introduction of one of the Bath papers created an epoch in the community. Farmer Robbins and a crony retailed the news by "pieces and scraps" at the carpenter's, the tailor's, and the blacksmith's shops, in a colloquy which lasted probably an hour at each station, punctuated by the comments of an appreciative audience:—"Well, well!" —"Indeed!"—"Is it true?"—"Strange."—"What! in foreign parts?"— "That Lunnun is a mortal queer place."—"Well! I shall never zee ut, nur any o' the papistes."—"Roman Catholics, papists and devils were synonymous at Kington, and in many other country villages." Winter brought a little more excitement in connection with the Duke of Beaufort's hounds, or Sir James Tylney Long's Harriers. What education the boy received was of scanty description under teachers of various grades of accomplishment, who carried on their schools in the villages,[1] the result of which, however, was that he was imbued with a love of reading, and he evidently made the most of his very limited opportunities up to his thirteenth year, when the home called him to help in baking and farm work and stopped further schooling. In contrast to the "lamentable illiteracy" of the father's side of the family, the relatives looked up with awe to the social position of Mrs. Britton's brother, Samuel Hillier, who was "well and successfully settled in London" as chief clerk to a Master-in-Chancery. To this relative the lad of sixteen owed his emancipation from village life, as he took him to town and apprenticed him for six years to Mr. Mendham, of the Jerusalem Tavern, Clerkenwell Green, to be instructed in the "whole art and mystery of a wine merchant." He complains that, not having paid any premium, no trouble was taken to teach the "arts or mysteries" or "tricks of the trade," and towards the close of his servitude he became very depressed and out of health. He gives a list of the books with which he endeavoured to improve his education, read by "candle light, in the cellar, and at occasional intervals only," snatched from his labours in bottling off and corking "dozens of wine." He tells us that:—

> Dr. Dodds' "Reflections on Death," his "Thoughts in Prison," and all his other writings were familiar to me at that time; as were Ray's "Wisdom of God manifested in the Works of the Creation," Derham's "Astro-Theology," and "Physico-Theology," as well as Benjamin Martin's numerous and pleasing writings on Natural and Experimental Philosophy. The miscellaneous works of Smollett, Fielding and Sterne were likewise perused with great avidity. . . .

At this time he became acquainted with Mr. E. W. Brayley, entering into partnership with him in the venture of a popular ballad on the Powder tax—levied at a

[1] He liked in after life to remember that some of this education was acquired at Yatton-Keynel or Church-Eaton, the village at which John Aubrey started his education in 1633, who was like him born in Kington parish. In 1845 Britton published a *Memoir* of Aubrey, and in 1847 an edition of that antiquary's *Natural History of Wiltshire*.

guinea a head—to be sold at a penny, a pirated edition of which, despite the poem had been entered at Stationers' Hall, running to 70,000 copies. Released from the wine cellars, Briton tells us—

> The period until the adoption of literature as a profession involved at least seven years of vicissitudes, privations and hardships: though occasionally relieved by occupations which produced a bare livelihood. In my poor and obscure lodgings, at eighteen-pence per week, I indulged in study; and often read in bed during the winter evenings because I could not afford a fire.

Then follows a passage which refers to some of the Clubs and Societies which I have mentioned, evidently of very various standings, some, no doubt, even serving a valuable purpose amongst the limited educational opportunities of those times:—

> When my finances allowed, I frequented free-and-easy, oddfellows', and spouting clubs; but my expenses never exceeded sixpence a night. . . . These associations led to debating societies, then very numerous and popular in London, to private theatres, and to lectures: but the last were very rare.

Employment was gained as a cellarman, and after a time the more congenial atmosphere of a solicitor's office was reached, in which three years of "tedious routine" were passed.

> A spouting club at Jacob's Wells, Barbican, occupied one of my evenings in every week, during the winter, the Odd Fellows' another, and Free-and-Easys one or two more. In all of these I formed many acquaintances, and secured a few real friends. . . . It was my custom to dine at an eating-house in Great Turnstile, Holborn . . . the meal, with beer, seldom exceeding ninepence. Here I became acquainted with several persons, both male and female. . . . One of questionable nature in this respect excited much curiosity and speculation. . . . This was the noted *Chevalier D'Eon*. At the time I met him, he dressed in female attire, and was respectable and respected. Though an occasional guest at this humble house of refreshment, it was evident that he had been accustomed to refined society, and was courteous, well-informed on various subjects, and communicative. I own that I always hailed the meeting, and that it induced me to prolong my dinner-time to the last moment.

Britton gives some particulars of this remarkable character, of whose history our Bro. Dr. Chetwode Crawley's[1] exhaustive papers give a full account. Another occasional guest at this resort was Sir John Dinely, Bart., the eccentric Knight of Windsor, to whom Bro. Levander's[2] paper has introduced us. He it was who circularized "the fair Ladies of Great Britain, old and young," to come to his assistance that he might end his single blessedness in matrimony. Britton specially notes dining with him on one particular occasion, May 25, 1798. "His conversation was fluent and jocular, manifesting good education and select society."

[1] *The Chevalier D'Eon.* *A.Q.C.* xvi., 229.
[2] *The* Collectanea *of the Rev. Daniel Lysons, F.R.S., F.S.A.* *A.Q.C.* xxviii., 51.

Attendance at Debating Societies led to friendships and experiences, and the small means were eked out by engagements for singing and reciting, as we are told:—

> "Readings and Music" were popular sources of amusement in London, about fifty years back; and I not only exhibited myself in Mr. Baxter's Room, at the North side of the Strand, but at a large room in Foster Lane, in another at the "Globe," Fleet Street, and, lastly, in two others at the Freemasons' Hall and in the Argyle Rooms.

Even in the days of Wine-cellar employment an essay on "Bachelorship" had been contributed to the columns of the "Attic Miscellany." Britton also sent notices of the Societies he frequented to the "Sporting Magazine," and speculated in "The Odd Fellows Song Book," price 1s., but the most successful of these literary ventures was his "Life and Adventures of Pizarro," 1799, which enabled him to glean a little from the harvest which the popularity of Sheridan's play of "Pizarro," adapted from Kotzebue's German original, was then affording to Drury Lane.

We must not, however, linger over these matters, which led up to the work of Britton's life for which his introduction to Brayley had been a first step. "Strange as it may seem," he writes, "it can be safely affirmed that to this partnership are to be attributed the 'Beauties of Wiltshire,' the 'Beauties of England and Wales,' the 'Architectural Antiquities,' the 'Cathedral Antiquities,' Mr. Brayley's 'History of Westminster Abbey,' as well as many other publications.". In 1798 Britton accepted the commission from Mr. Wheble, of Warwick Square, the publisher of "The Sporting Magazine," to write "The Beauties of Wiltshire," and started on his travels to collect information.

Nowadays, with the abundance of books available in every branch of topography, we can hardly realize how much we owe to Britton and his contemporaries in the inauguration of more popular works on the variety of subjects which this title covers. Many of Britton's works remain of very permanent value, and particularly the illustrations, of which he so greatly raised the standard, despite further knowledge since gained, which has corrected some misapprehensions of those days. He tells us that,

> Conscious of my own deficiencies—of my ignorance of topography, antiquities, and literary compositions—I hesitated, felt reluctant and diffident, for I knew not how and where to begin. It is true I had read some volumes on topography and archæology, but found them dull and uninviting. They seemed to trifle on trifling matters and affected much parade of learning, where it appeared to be disemployed and misapplied.

The illustrations, too, were as unsatisfactory as the texts, where such were forthcoming.

> At that time the first "Walk through Wales," by the Rev. R. Warner, was attracting much attention and critical commendation. I read it with avidity, was pleased with it, and found that such writing did not require much recondite learning. and need not be encumbered and confused by technical terms, or dull details of genealogy, manorial and parochial history, and useless lists of rectors and vicars, with long inscriptions on tombs, in Latin, Greek, and bad English.

The "Walk" was "written in a fluent, familiar, and pleasant style; clear and vivid in its descriptions, entertaining in its anecdotes of persons and adventure, and calculated to excite curiosity in the reader." Such is the praise accorded to the work of his friend, whose reminiscences we shall consider hereafter.

Another more extensive tour, in 1800, in company with Mr. Brayley, laid the foundations for their joint task in the production of "The Beauties of England and Wales." But any attempt to enumerate a tithe of the later productions to be identified with Mr. Britton's labours would carry us far beyond the concern of this paper, in which I endeavour, as little as possible, to stray away from what I consider has a bearing on our inquiries.

We have a reference to one of the County Societies in vogue at the time, when Mr. Britton mentions how the dinners of the Wiltshire Society, at the Albion Tavern, were enlivened by the presence of Tom Moore. The poet finds in Britton a keen apologist in opposition to those who would accuse him of having neglected his wife for society, and Mrs. Moore receives a warm eulogy for her good sense in not "tying him to her apron string." Our friend almost seems to speak with personal feeling on the subject, so much so that he devotes a long footnote to "a very analogous case, within his own knowledge," in which a wife,

> finding that her husband was partial to company, and particularly that of his superiors, both in station and intellectual powers, and that he wished for variety and amusement by country excursions, and by frequent attendances at London Societies, soirées, theatres, exhibitions and dinner parties, had the good sense to rather encourage than to check these "partialities and habits," though at the expense of a solitary home, because she saw how good these things were for her husband, and that home, however, was never gloomy, nor haunted by suspicion, or the dread of evil doings abroad. On the return of her husband, whether after hours or days, she received him with smiles and manifestations that she had often thought of him during absence. by trying to make home more attractive, and by numerous little improvements and domestic attractions.

Indeed, the picture of a most admirable woman: no wonder, as the writer tells us, that, when a less active period of life was reached, "that home ultimately became a haven for security, and a sort of terrestrial heaven for conjugal happiness"!

Whether this reference has any bearing on Masonic usages, past or present. I must leave the Brethren to decide, but the following anecdote makes Brother Britton's membership of the Craft beyond dispute. He tells us:—

> In 1815 I was introduced, at a Freemasons' Lodge, to PRINCE SANDERS, a complete negro, who was said to be an agent from Christophe, King of Hayti, and who had obtained access to, and the patronage of, the Duke of Sussex, W. Wilberforce, and other persons of note. This was a passport even to Freemasons and to fashionable Society. The "Prince" became popular, was lionized in the metropolis, lived in gay style, told artists and authors that he was commissioned by "his royal master" to engage several of both classes to emigrate and settle in Hayti, where the King would confer fortune and fame on them. Some were tempted to send specimens of their respective works; and I became

> one of Mr. "Prince" Sanders's dupes, by confiding to his *friendly* charge five large paper copies of three volumes, valued at £25. Of these I never heard more; but found that my new friend, in whom I had no suspicion of roguery, continued to visit, and be visited by, several distinguished persons, from the West End of London. He resided in the vicinity of Tavistock Square, and one night assembled, at a Soirée, a large party of nobles, gentry, and ladies, amongst whom were the Duke of Sussex, Mr. Wilberforce, and other personages of rank. Before he quitted London, he published an octavo volume, with his portrait engraved by Charles Turner. Its title is: "By Authority. Haytian Papers: A Collection of the very Interesting Proclamations, and other Official Documents; together with some account of the Rise, Progress, and Present State of the Kingdom of Hayti. With a Preface by Prince Sanders Esq., Agent for the Haytian Government. London: printed for W. Reed, 17 Fleet Street." 8vo., 1816. This volume is a curiosity. I never heard what became of its editor, after he left London; but I learnt that several other persons, as well as myself, had been imposed on by him.

Among references to literary men, printers and publishers, we come upon a notice of Bro. Stephen Jones (1763-1827), P.M. of the Lodge of Antiquity, Secretary of the Order of Harodim (1793), friend and executor of Bro. William Preston.

After speaking of the printing office of Mr. John Nichols, in Red Lion Passage, whence issued the "Gentleman's Magazine," premises afterwards occupied by Valpy, the publisher of the "Delphin Classics," Bro. Britton continues:—

> Nearly opposite to the printing-office last referred to was a small house occupied by *Stephen Jones*, "a gentleman with whom I was on familiar terms for many years." He was Secretary to a Freemasons' Lodge, and was occasionally employed by some of the publishers to edit and arrange miscellaneous papers, make indexes, &c. He first appeared, in 1791, as abridging Burke's "Reflections"; and two years afterwards his name was attached to an Abridgment of Ward's "Natural History," in three vols. In 1796 he produced "A Biographical Dictionary in Miniature." . . . He produced several other publications, which are specified in Watt's *Bibliotheca Britannica*, the last of which is "A Pronouncing Dictionary of the English Language," a large octavo volume. The third edition of the work, now before me, has the author's autograph, with the date of 1798. He also edited a new edition of the "Biographia Dramatica": this was harshly criticised, when he published a pamphlet, entitled "Hypercriticism Exposed, in a Letter to the Readers of the Quarterly Review," 8vo., 1812. Towards the end of life, my respected friend, a man of mild disposition, strict honesty, and unblemished character, was embarrassed in circumstances, applied to, and received pecuniary aid from, the Literary Fund. Dr. N. Drake, in a letter to Cadell and Davies, respecting his large work, "Shakspeare and His Times," says, "S. Jones was the compositor to my Essays on Periodical Literature, and I was perfectly satisfied with

his accuracy and attention," whence he strongly recommended him to those publishers to make the index to his two quarto volumes.

Mr. T. E. Jones acted as secretary to Mr. Britton for many years, and completed the "Auto-Biography." It would be interesting if he were a relative of Stephen Jones, but I do not know if this was so.

Some of the would-be humorous Clubs, whose names have come down to us, never existed, except on paper: for one such Britton was himself responsible.

An anonymous volume, published in 1806, caught the public fancy under the title of "The Miseries of Human Life; or the Groans of Samuel Sensitive and Timothy Testy." The author was Rev. James Beresford. This led to the issue of a number of imitations, supporting or opposing, after the humour of the day. One such was "The Comforts of Human Life; or the Smiles and Laughter of Charles Cheerful and Martin Merryfellow." Britton entered the lists with his "The Pleasures of Human Life, investigated Cheerfully, elucidated Satirically, promulgated Explicitly, and discussed Philosophically, in a Dozen Dissertations; by Hilaris Benevolus & Co., Fellows of the London Literary Society of Lusorists." 12mo. (Longman, 1807.) The book was illustrated by Rowlandson. The idea was "a pretended Society, comprising amongst its members Hilaris Benevolus, Simon Specific, David Demurrer, and other fabulous personages attached to literature, science, and the arts, who are supposed to hold meetings to examine, canvass and discuss the most noted and popular acts, deeds, and things done, performed and committed in the British metropolis." The various members deliver themselves of their views on the Pleasures of Literature, Law, Fashion and Politics, and the volume was facetiously dedicated "to the *Respectable Booksellers* and publishers of Great Britain." The title of the supposed Society was probably suggested by *The Lusorium* described as "a miscellany of songs, essays, dramatic scenes, &c., of broad comic humour," published by an early friend, Charles O'Brien.

On July 7th, 1845, a public dinner was given at the Castle Hotel, Richmond, to compliment Mr. Britton on attaining his seventy-fourth year, and in recognition of "the extent and usefulness of his literary publications": nearly a hundred guests sat down, and the outcome was the raising of a Testimonial Fund, in return for which the recipient expressed his intention of writing his biography and presenting copies to the subscribers. Another result of this gathering was that on the 13th December following a select party of these friends dined together at Freemasons' Tavern and agreed to form "The Britton Club," to meet during the winter, at each others' houses.

This seems to have led to many pleasant meetings, and was quite in the spirit of the times, in which many similar select dining clubs flourished; and it had this in common with its contemporaries, that it was commemorated in verse. The Secretary, Mr. Jerdan, "the veteran editor of the *Literary Gazette*," composed the lay of the Club, entitled "Laus Clavæ Brittonis," mentioning each member[1] and his characteristics, which, starting with an invocation of the Muse, the result of which seems rather disappointing, finally winds up with these verses:—

[1] The names mentioned are:—Sheriffs Hill and Wm. Cubitt, Tooke (political writer, son of Horne Tooke's patron), Thomas Cubitt (Contractor), Dr. Conolly of Hanwell, Sills Gibbons of Winchmore Hill, Peter Cunningham "of antique lore," George Godwin of "The Builder," Grissell (Contractor), Humfrey, barrister, Jerdan and Britton.

"What think ye of such Club? There yet remain
The Scribe, so oft reproved for wretched jest,
To whom ye owe this load of doggrel strain,
Proof that more ways than one he is a pest.

And lastly, firstly, *John* of various fame,
None higher than this social plan to have hit on,
Thus crowning with immortal bays the name
Of the true, gifted, honoured, lively *Britton*.

Eat, then, and drink, be merry while ye may;
Toss the champagne, replenish oft the bowl;
Quaff, daff, quaff again; our's the bright way,—
The feast of frolic, and the flow of soul."

At a meeting of the Club held at Mr. Thomas Grissell's residence, Norbury Park, July 10th, 1849, Brother Britton, the honoured president, thus delivered himself, incidentally putting on record his estimate of Freemasonry:—

> Man is a gregarious, social animal; and from the earliest ages to the present time, we find he has ever been eager to cultivate intercourse with those of congenial thoughts and habits. Hence Societies on large, and Clubs on small, scales have been formed; friendships have been cemented, and the otherwise rough and rugged paths of life have been smoothed and Macadamized. From the Free-Masons' and the Noviomagians', to the Odd Fellows' and the Beef-steak Clubs, there are many shades of fraternal, friendly and useful associations. Let us rank this amongst their number, and whilst we cultivate and cherish social intercourse, and the "gaities and gravities" of conversation, let us endeavour to blend wisdom with wit, and thus verify the old maxim by being at once "merry and wise."

Confessing himself unequal "to do justice to the annals of the Britton Club," he eulogises the harmony preserved by each "brother Brittonian"—

> Wit and mirth, with abundance of good humour, have prevailed; whilst repartee, conundrum, and epigram, have given light and shade, vivacity and vitality, to each successive scene.

A friend, who knew him well, wrote of Britton's "genial kindness and benevolence," that he was "not content with merely accepting the opportunity to perform a kind office; it was rather his practice to seek out and make the opportunity when it did not present itself." He passed away January 1st, 1857, and was buried at Norwood Cemetery, where his grave is marked by a rude monolith specially designed to commemorate his interest in Stonehenge, amongst his many antiquarian associations.

Richard Warner was born at Marylebone, October 18th, 1763, the son of "a respectable London tradesman." In his sixth year he was at a boarding school near London, and until the family removed their home and went to live near Lymington in 1776. Mr. Warner writes in eulogistic terms of the country scenery and surroundings, and the tone of society at this little country town:—"It had a moral and social beauty . . . and being no thoroughfare, was secure alike from the

contamination of imported vice; the introduction of novel crime; and the ever-shifting absurdities of an unnatural and unhealthy refinement." The type of visitors who came for its "humble baths" and "calm but cheerful retreat . . . added only a wholesome gaiety to the town, without infringing upon its established system of social intercourse." Two o'clock or at the latest three o'clock was dinner time; tea at six, and supper at nine left "two or three hilarious hours, rendered not less festive by the ample bowl of well mixed punch which reeked in the centre of the table," and remained after the removal of the cloth, during which "the room echoed . . . with the song and the duett, the catch and glee, the good-humoured sally and contagious laugh," but ere midnight all had retired "in good humour with themselves and others."

Some interesting particulars are given about smuggling, which was very rife in the neighbourhood, and which our friend admits came to be "a public *nuisance*."

Warner was sent to a School at Christchurch, then housed over the Lady Chapel of the fine old Minster Church, and boarded with the headmaster, Rev. William Jackson. He tells the following story of an early essay in emulation of Freemasonry, wholly irregular and clandestine, in which he was ably supported by his fellow pupil, Jasper Jeans:—

> In the town of Christ Church a *masonic lodge* had existed for many generations. Jeans and myself had seen a funeral procession of the surviving brethren, burying a deceased member; had marked and admired their white aprons, cocked hats and curious symbolical insignia; and had heard much of the mysterious proceedings of the society, in a public-house, adjoining the mansion in which we dwelt. This was quite sufficient to set the *genius* of the two friends in motion. We resolved on having a masonic society; a lodge; and a secret, of our own: and having obtained from the master, an exclusive right to a summer-house in the garden; we proceeded to draw up a code of laws for the associated body, (into which all the boarders were admitted); to prepare a *secret* (the very essence of the institution); and to appoint the officers, necessary for conducting the business of the lodge. The *secret* was rather an adoption than an original manufacture; being a modification of the *puzzle* proposed by the Princess *Turandocte*, to her numerous lovers, in the Persian Tales: but, to render it marvellous to the initiated: and to prevent its being communicated by them to the exoterics, required much thought and deliberation. Nor was the appointment of the *grand master* and *tyler* without its difficulty. Both Jeans and myself had a secret longing for the former dignity; and I know not how an amicable arrangement on this point could have been effected between us; had I not, fortunately, suggested, that the latter office was unquestionably the more honourable and important of the two; as "it involved the responsible and hazardous duty, of securing the lodge from violation; the members from interruption; and the secret from detection; and that for these purposes, a *naked sword* was entrusted, exclusively, to the hand of the tyler." The last remark effectually settled the matter. Jeans, who was as fond of the imple-

ments of war, as Achilles in his youth, accepted his post: the lodge was formed, and I presided. For some months, the *business* of our meetings went on as briskly, and as much to the benefit of the public, as that of other masonic assemblies; and, I doubt not, that the existence of our lodge, would have been co-eval with the duration of the school; had not an untoward circumstance occurred, which, though it did not strangle the infant in its birth, prevented it from completing the first year of its age. The autumnal *fair-day* of Christ-church approached; and as the parents of several of the boys were then to dine with the master, Jeans and myself determined to hold a grand lodge in the evening of the anniversary; and to invite the parlour company to visit us in our glory, as soon as the *occult operations* of the brotherhood should be completed. The weekly pocket-money of the several members, was accordingly *tabooed*, for one month preceding the appointed evening; thrown into a common fund; and expended by the stewards, in apples, gingerbread, tarts, and six bottles of a heady concoction, humourously called by the honest vintner *Mountain Wine.* The *dry-business* of the evening, had I conceive, upon this memorable occasion, been considerably curtailed; since, long before the parlour guests arrived at the lodge, the bottles had been drained; the eatables devoured; and, the consequences of such a *symposium*, become fearfully apparent. Jeans, whose vision had been completely obscured, by the regular homage which he had paid to the president's toasts; mistook the master's party, for a gang of interlopers; and laid about him so stoutly with his sword, that, could he have given direction to the instrument, the entertainments of the evening, would have terminated more seriously than in a farce. The *tyler* being at length over-powered and secured, the party burst into the room; and beheld a scene, by no means satisfactory to themselves, or creditable to the lodge. The *president* had *quitted the chair*, and lay prostrate beneath the table, amid several of his sympathising brethren. Other members, who had preserved their centre of gravity, slumbered in their seats; and many of the remainder, afforded visible proofs of the truth of an old saying, which should be had in due remembrance at every *public feast*, that, "abstinence is far better than surfeit"—while the causes of all these marvellous phenomena, were sufficiently obvious, in the chaotic appearance of "the board of green cloth," strewed with fragments of the products of the *confectioner's shop;* and crowned with half a dozen *empty bottles.* The night's jollification was followed by a severe reckoning in the morning; but, what grieved the president, tyler, and brethren, more than any other infliction, was the magisterial decree,—"that the code of laws should be burned: the sword broken: and the lodge adjourned *sine die.*"

No doubt we see here, in embryo, the capacity for organisation *with tact*, which would stand for much in Warner's ministerial career of after life: Jeans, the man of action, joined the Navy, and died early, of African fever.

It is interesting to inquire what was the Masonic original on which this escapade was founded. I do not doubt this account, written in 1830, owes some

of the proprieties of its descriptions to the writer's subsequent experience of a regular Lodge. The Lodge, whose proceedings were so appreciatively watched, is now called the Lodge of Hengist, No. 195, and meets at Bournemouth. In those days it was held at New Inn, Pokesdown, Christchurch, being No. 405 on the Register of Grand Lodge. Brother Sadler, in his Life of that energetic Mason, Thomas Dunckerley (1724-1795), tells us that when this Lodge was founded by Warrant of November 23, 1770, it was probably the first constituted by him in his capacity as Provincial Grand Master for Hants and the Isle of Wight. Members of the Jeans family, whose "ancestors" Warner tells us "had long been settled" at Christchurch, were eminent among the chief supporters of the Lodge. Thomas Jeans, a founder, and the first J.W., was the son of Thomas Jeans, well known as holding the office of Mayor of the Town no fewer than eight times between 1731 and 1755. He had previously been initiated in what is now known as the Lodge of Amity No. 137, held at Poole, and he continued an active Mason until his death near the close of the century. His son Thomas Jeans was one of the first initiates in 1771, and afterwards became a clergyman and Doctor of Divinity. Another member of the Lodge, Joshua Stevens Jeans, was brother of the first J.W., and brought further recruits for the Lodge in his sons Thomas and Joshua. This Thomas Jeans, nephew of the first J.W., became a Doctor of Medicine, and was the mainstay of the Lodge during the first half-century of its existence, serving the office of Master for at least fifteen years, and had a son, yet another Thomas Jeans, who was initiated in the Lodge in 1797, and grandsons, William Jeans, B.A. (Oxon), and Robert Jeans, initiates in 1836. Thomas, initiated St. John's Day, 1797, was an Architect, who designed Government buildings at Christchurch, Malta, Gibraltar, and elsewhere, and died at Bath at the age of 92. Rev. Thomas Jackson, Vicar of Christchurch and Master of the School, had married a Miss Jeans, only sister of Thomas Jeans, M.D., and Rev. Joshua Jeans, D.D.,[1] and had the assistance of the latter in coaching some of the upper-boys. This gentleman, Warner tells us, was a poet of some power, and yet did not disdain "the gay and sportive style." Two of his *off-hand* compositions are quoted as examples: one of the effusions takes the form of some patriotic lines commencing—

"Hark! the nations shout around!
Hark! the loud indignant sound!
Swells the angry main!
Hence; avaunt, ye savage brood!
Ye who thirst for freemen's blood:
Hence, to Seine's polluted flood,
And flee Britannia's plain."

This and three other verses "were written at a party in 1797"; and sung by "the author" to the noble Masonic tune of "Hiram the Architect." Poor Jasper Jeans, the energetic Tyler of Warner's early primitive masonry, was a cousin of Dr. Jeans and Mrs. Jackson; surely his early death deprived the Craft of one who might have become an ornament to it!

[1] Successively Rector of Dipdene, Hants, and Seviocke, Cornwall. Educated at Winchester and Queen's College, Oxford; born 1757, he died 1807 at Amsterdam, where he was chaplain of the newly-built English Church.

Rev. James Talman, who Bro. Thomas Jackson succeeded as Vicar in 1766, was a founder of No. 405 and appointed Prov. S.G.W. in that year. Jackson was an initiate of the Lodge in 1771, and took an active part in the proceedings until shortly before his death in 1802. A son, Rev. Richard Jackson, was initiated in the Lodge early in 1797.

Richard Warner, described as a London Merchant, father of Rev. Richard Warner, was initiated and became a member of the Lodge in 1776, "proposed, approved and raised to the First Degree of Masonry" on January 4th; on July 23rd "this night became a quarterly subscriber," and on August 6th "was raised to the Second and Third Degree of Masonry."

Speaking of the social amenities of the district, Mr. Warner tells us of pleasant excursions to the New Forest, Beaulieu Abbey, in which visitors, designated "the high bred sojourners in the town," delighted to join. "It is in my recollection," he says,

> "(for the notice he obligingly bestowed upon young people made a strong impression upon my mind), that on more than one occasion, a personage, even of *Royal blood*, honoured these little schemes of rural enjoyment with his presence . . . I allude to a Mr. Dunkerly, who bore a commission in some militia regiment . . . an illegitimate son of George the Second, and bearing an extraordinary resemblance to George III. . . . His early life and manhood had been passed in obscurity, and his education neglected . . . In scholastic requirements, therefore, he was deficient; but his natural talents were far above par: and while his 'high bearing' and polished manners, evinced that he sprang from no common stock, the pleasantry of his wit, and the charms of his conversation were strong evidences, of a mind, rich in original powers; of an acute and attentive observation of mankind; and of a comprehensive experience, applied to the accumulation of practical wisdom. . . . Mr. Dunkerly, among his other talents, numbered the faculty of making very good verses: and in one instance at least, directed it to a very patriotic purpose; that of cheering the country under the inauspicious events of the American war," with his "well known stanzas beginning with the words:—
>
> Come, ye lads, who wish to shine
> Bright in future story;
> Haste to arms! and form the line
> That leads to martial glory":
>
> which were "generally and enthusiastically sung through the country."

For three years Bro. Dunckerley held a commission in the South Hampshire Militia. In his early career he served in the Navy, but after his recognition at George III.'s hands he studied, and was called to the Bar in 1774. The later years of his life were devoted to Freemasonry, and his zeal and powers of organisation—he was Provincial Grand Master of eight Provinces, Superintendent of Royal Arch

Masonry in eighteen Provinces, and G.M. of the Order of the Temple[1]—must always give this worthy Past Senior Grand Warden of England a very special place in the grateful recollections of the Craft.

Disappointed of a promised nomination for Winchester, Warner remained at Christchurch School, and left for an Attorney's office. In October, 1787, he matriculated at Oxford from St. Mary's Hall, and, after keeping eight terms, left without taking a degree. This proved an obstacle to ordination in Winchester Diocese, but by the friendly offices of Warren Hastings, the Archbishop of York, Dr. Markham was persuaded to intervene, and ordained him; and so, after serving three months' curacy in that Diocese, the young deacon was licensed as assistant to his friend, Rev. William Gilpin, of Boldre near Lymington. This gentleman, the author of various works[2] on "Picturesque Beauty," no doubt fostered the topographical and literary tastes which his young colleague developed. A friendship with Francis Grose (1731-1791), the well-known antiquarian who helped him in his early efforts, also sped him on the path before him. Warner started his literary work with Guides to Lymington and Southampton, and followed with "An Abridged Civil and Natural History of the Isle of Wight" (suggested by Sir Richard Worsley's "History."). He dilates on the charmingly unsophisticated simplicity of the Island in those days and the "halcyon times of the beautiful district, when (according to Sir Richard Worsley) no *foxes* or *attorneys* were to be found in it; and when, one of the latter profession being discovered there, the inhabitants affixed a bundle of lighted candles to his coat skirt and shipped him off for the main land." Captain Grose contributed some useful information to the publication of a curious old book on Cookery—"Forme of Cury"[3]—which was another product of these days, in a reference to table adornments, "as are wont to be seen, but not eaten, as a *horse rosted*, a *cat in gely*, little lysars (lizards) with whot broth," from a sixteenth century treatise.[4]

We meet with a curious conceit of applying geometrical figures to describe the personal appearance of Captain Grose "of marvellous form, and most facetious memory," who it is said thoroughly appreciated a joke launched at "his peculiarities in point of shape." "Could his back-front have been contemplated, distinct from the surmounting head, and appended legs, it would have conveyed a correct idea of a perfect mathematical square; while the goodly *obverse* would present as just a notion of the moiety of an accurate circle, which had been nicely divided through the centre,"—which suggests that the good antiquary and captain, adjutant and paymaster of militia had almost accomplished the difficult operation

[1] Bro. Sadler gives the numbers and provinces. CRAFT (p. 11), Dorset, Essex, Gloucester, Hereford and Southampton, City and County of Bristol, and the Isle of Wight. ROYAL ARCH (p. 259), Bristol, Devonshire, Durham, Gloucester, Herefordshire, Kent, Somersetshire, Surrey, Warwickshire, Cornwall, Dorsetshire, Essex, Hampshire, Isle of Wight, Nottinghamshire, Suffolk, Sussex and Wiltshire. Bro. Sadler's information about the Brothers Jeans, of Lodge 405, is derived from the *History of the Lodge of Hengist, No. 195*, compiled by the Rev. P. N. Newnham during his Mastership in 1870, to which I have referred, but it does not afford us further information beyond what I have quoted.

[2] *Observations relative chiefly to Picturesque Beauty*, 2 vols., 1790, dealing chiefly with the Highlands of Scotland, followed by 2 vols. dealing with the English Lake District.—Remarks on Forest Scenery, 2 vols.—The Art of Sketching Landscape, &c.

[3] *Antiquitates Culinariæ;* or curious tracts relating to the culinary affairs of the old English: with preliminary discourse; notes; and illustrations by the Rev. Richard Warner of Sway, near Lymington, Hants., London, Blamire, 1791. The use of an illustration by Carter, whose permission it was supposed had been obtained, though it had not, cost the Editor £70 for adverse law proceedings.

[4] *The Dial of Princes*, compiled by Don Anthony Guevana, Chronicler to the Emperor Charles V. Printed by Richard Tottill. 1582.

of squaring the circle. It was on an antiquarian tour through Scotland that Grose became acquainted with Burns, who celebrated his friendship in the song beginning, "Ken ye aught o' Captain Grose," and in the poem, "Hear, land o' cakes, and brither Scots," warned them of him as "the chield amang them taking notes," and wrote:—

"If in your bounds you chance to light
Upon a fine fat fodgel wight,
O' stature short, but genius bright,
That's he—mark weel;
And wow! he has an unco slight
O' cauk and keel.

* * * *

"But wad ye see him in his glee
For meikle glee and fun has he,
Then set him down, and twa or three
Gude fellows wi' him;
And *port, O port*! shine thou a wee
And THEN ye'll see him!"

Another eccentric character is mentioned—Sir Jacob Wolfe, Bart.—"a most worthy" but "singular" man "who always wore an *equilateral triangle* hat, and carried his gloves in the *front spout* of it."

After four years at Boldre, Mr. Warner undertook the curacy of Fawley, a place with a bad reputation for unhealthiness in those days, to which his experience proved no exception. In 1794 he moved to Bath as curate in charge of the newly-built chapel of All Saints in Walcot parish, and very shortly obtained still better preferment in the curacy "of the populous parish of St. James" in the city itself, where he ministered for the period of twenty-three years. Naturally he has much to say of the "*phalanx of literati*" amongst whom "it was my good fortune to alight," but it is beyond our bounds to enumerate the names or to linger over the interesting and kindly anecdotes in which he commemorated his friends amongst whom he seems to have held a very creditable and respected position. In this interesting environment his archæological tastes soon bore fruit in his *Illustrations of the Roman Antiquities of Bath*, published by order of the Mayor and Corporation in 1797, the success of which, despite its very inaccurate printing,[1] led to the undertaking of a much more ambitious work, his *History of Bath*, 1801, "which though much criticised has not been superseded." Meanwhile in 1798 he published his first *Walk through Wales*, the record of a tour made in company with his parishioner, Mr. Richard Cruttwell, printer and editor of the *Bath Chronicle*. A further trip was followed by a second volume in 1799; and to this succeeded *A Walk through some of the Western Counties of England*, published 1800; other works on the same lines, *Excursions from Bath* and *A Tour thorugh the Northern Counties*, brought this special phase of his literary labours to an end. Britton, who, as I have pointed out, acknowledged the inspiration Warner's work had given him when he started his task of popularizing topography, wrote of his friend:—"His two 'Walks in Wales' had acquired great celebrity, and consequently the author was 'the lion' of Bath coteries.

[1] The printer's errata amounted to some 156 in 111 pages.

Rather beauish in dress and manners, and with well curled hair, as shewn in the portrait to his 'History of Bath,' he was severely reprimanded by 'The Anti-Jacobin Review,' which pronounced him a coxcomb."[1]

Warner would not have liked it to be forgotten that he published several useful works dealing with his own special sphere of theology, his sermons, too, were printed—he was a much esteemed preacher; but I must draw these extracts to a close with something which illustrates his efforts in a lighter vein.

For the years 1820, 1822, and 1823 Mr. Warner wrote the *New Year's Addresses of the Distributors of the Bath Chronicle.* That for January 1st, 1820, has a reference which is of interest to us:—The scene is "A Kitchen Party at Squire Openheart's," and weather-beaten *Tom Trudge* receives a double gift from the Squire and a hearty welcome from the maids. *Miss Prim, Lady Straddle's maid,* says:—

"My Lady always is maintaining,
*Your* paper's still most entertaining;
And when (though seldom) pleased, will tell
Some news from the BATH CHRONICLE;

. . . . . . .

Of dear FREEMASONS, who, of late,
Met, their new hall to *dedicate;*
And, headed by the Royal Grand
(Bowing, and holding hat in hand),
March'd to the Lodge, in sober state,
Their *secret craft* to celebrate.
Oh! how I wish they would but show it!
I'd give the world and all to know it!"

*Bridget Sobersides (Miss Growgawky's* governess) reproves her:—

"Fye, fye, Miss *Prim*, you're much to blame,
To speak with praise on *such a theme,*
I can't endure the *wicked craturs,*
They're nothing more than *woman-haters*
For, if they loved our sex, the fellows
Would, readily, their *secret tell us;*
Besides, they carry *swords* and *trowels,*
To thrust into each others bowels;
And, in their lodge, have *irons hot,*
To burn, or singe—*I know not what!*"

*Tom Trudge* replies:—

"Lord love your soul, my worthy dame,
You need not be in such a flame
About these honest *mason brothers,*
They're harmless as our buried mothers.

[1] This article was written by the Rev. John Whittaker, and his splenetic criticism probably afforded a good advertisement for the work. Mr. Warner's politics were Whig, and he was on intimate terms with Rev. Dr. Samuel Parr—"the Whig Dr. Johnson," which probably had much to do with Mr. Whittaker's attacks, written whilst he was sojourning at Bath for his health under medical order to abstain from all studies and writing!

—The instruments you rave about,
Some *upright principle* point out,
Which every mason, *good and true*,
Will steadily through life pursue.
—Thus, in the trowel bright, you see
An emblem meet of *industry;*
The *sword* speaks this intention plain—
With life he'll CHURCH and KING maintain;
The *apron* shews he's always ready;
The *level* marks him ever steady;
And by the *square* is understood,
His *views* are *just*, his *meaning good*
That he'll from every *wrong* forbear,
And deal with all men *on the square*.
His SECRET, too, need not alarm,
Because it never can do harm:
It only teaches worthy ends;
To love as *brothers*, live as *friends*.—
Ah! would to heaven, I could see
Such *principles* of *amity*
O'erspreading now my native land
And PEACE and ORDER, hand in hand,
Marching, like *masons in a band;*
And sowing, wheresoe'er they went,
The seeds of virtue and content!"

I hardly think we should have this appreciation at such length unless the hand that wielded the pen was that of a Brother Mason. As such I believe we have good grounds for claiming Rev. Richard Warner. We see that his father was a Mason and he lived amongst members of the Craft; perhaps some day we may find the record of his membership either in the earlier days of his clerical career in Hampshire or later on at Bath.

The meeting referred to in connection with the recent dedication of a New Masonic Hall which was graced by the presence of the Duke of Sussex refers not to the present fine premises in the occupation of the Craft at Bath, but to an earlier building in York Street now used as a Friends' Meeting House.

As time went on other preferments were conferred upon our friend, some to be relinquished; in 1817 he gave up his cure at St. James', Bath. In 1827 he was presented to the rectory of Chelwood, near Bristol, which, with that of Great Chalfield to which he had been appointed in 1809, he continued to hold until his death. Britton tells of a visit which he paid to his friend at Chelwood Rectory in their later days, "when," he writes, "I saw him serene and happy, in August, 1851, in the eighty-ninth year of his age." The former as we have already seen, passed away January 1st, 1857, and Mr. Warner did not long outlive him; he died July 27th, 1857, and was bured in Chelwood Chancel.

A hearty vote of thanks was passed to Bro. Gordon Hills for his very interesting paper.

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Bro. W. B. Hextall said:—

The only comment that occurs to me is that Bro. Gordon Hills has so effectively epitomized his two authorities as to render comment superfluous, if not impossible; and the only resource of would-be critics is to add such small data as they can.

The full title of Britton's publication of 1799 was "The Enterprizing Adventures of Pizarro."

Bro. Stephen Jones and his literary work are noticed in *A.Q.C.* xxiii., 63, 276. He was appointed to deliver the first of the Prestonian Lectures, to endow which £300 in consols was bequeathed by William Preston in 1818: repeated enquiry has been made in recent years as to the present condition of this fund. The last Prestonian Lecture seems to have been delivered about 1860, and the latest known phase of the fund to have been the appointment in 1881 of two new trustees, both of whom are now dead.[1] According to *A Biographical Dictionary of Living Authors*, published in 1816, the printed works of the Rev. Richard Warner at that date numbered thirty-six volumes.

Bro. Thomas Jeans, who was Master of the Lodge of Hengist for fifteen years, was a Doctor of Medicine, and appears to have joined the Lodge of Concord No. 494, Southampton, in January, 1792, possibly with the view to his delivery, on August 3rd following, at a Masonic ceremony of laying the foundation stone of All Saints' Church, Southampton, an Oration which is printed in the *Freemason's Magazine* for 1794.[2] Dr. Jeans is elsewhere named as the author of a "Treatise on the Gout," 1792, and was a correspondent in Arthur Young's "Annals of Agriculture," 1784, etc.

Francis Grose (1731-1791), the Captain of Militia, was a fellow infinite jest, and a *bon vivant*, and, besides his antiquarian works, left behind him a collection of more or less odd matter known as Grose's "Olio"; and, as Bro. Gordon Hills tells us he contributed to a book on Cookery, it is perhaps satisfactory to find included in the "Olio" an essay, "On the inconveniences and mortifications to which persons, too delicate and dainty in their food, are liable." The second edition of the last-named work (1796) contains a poetical "Sketch of Francis Grose, Esq., F.A.S., by a Friend"[3]; the Friend being here stated as a Mr. Davis, of Wandsworth, whose description of the Captain's appearance may be contrasted with the geometrical figures of which we have heard:—

> Grose to my pen a theme supplies,
> With life and laughter in his eyes.
> Oh! how can I survey with pleasure,
> His breast and shoulders ample measure;

[1] *Miscellanea Latamorum*, III., 99.
[2] See Sadler's *Thomas Dunckerley*, 141, 151-8 (1891).
[3] The *Sketch* had previously appeared in the "Gentleman's Magazine" for July, 1791.

His dimpled chin, his rosy cheek,
His skin from inward lining sleek.
When to my house he deigns to pass,
Through miry ways, to take a glass,
How gladly ent'ring in I see,
His belly's vast rotundity!
But though so fat, he beats the leaner
In ease, and bodily demeanour;
And, in that mass of flesh so droll
Resides a social, gen'rous soul.

It is hardly a slur upon Grose's convivial reputation to find that an obituary notice of him records: "When he was adjutant and paymaster in the Hampshire Militia, his only two books of account (as he used pleasantly to tell) were his right and left hand pockets." Whether the financial result proved equally pleasant to all concerned, we are left to surmise.

The consecration of the Masonic Hall at Bath, at which the Duke of Sussex presided, took place on September 23rd, 1819. An account of it is in the late Bro. T. P. Ashley's *Sketch of Craft Masonry in the City of Bath*, 1894, page 14. The Rev. Richard Warner's name does not occur in that work, nor is it in the list of Masters from 1732 of the Royal Cumberland Lodge No. 41, Bath, in the same author's *Abridged History* of the above Lodge, 1873.

There was a clerical contemporary of Richard Warner's in the Rev. John Warner, D.D. (1735-1800). "Jack" Warner, as he was often called, did occasional duty for the notorious Dr. Dodd at Hockcliffe,[1] and resided there for several years later. He was a friend and protégé of George Selwyn, the wit and boon companion of the Prince of Wales; and though too unlike in their pursuits to render much confusion likely, still, as he held the living of Stourton, not very far from Bath, and frequently visited at two houses, described as "noted for their hospitality," near Christchurch, it is well to note that there were two clergymen bearing the same surname; and that Richard, in his *Excursions from Bath*, 1801, published soon after John Warner's death, mentions that he found the parishioners of Stourton still mindful of his namesake's impressive pulpit eloquence. The two Warners do not appear to have been related.[2]

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Bro. Gordon Hills *writes* in reply:—

I have to thank Bro. Hextall for the interesting additions his remarks afford to what I included in my paper. I found that in writing it I was introduced to some very interesting characters, but the main difficulty has been not what to say, but what to leave unsaid about some of them, so as to keep the paper within reasonable distance of a Masonic connection. Indeed, one feels that the officers

[1] As to Dr. William Dodd, *A.Q.C.* xix., 182-185; xx., 352; xxvii., 191.
[2] *Eight Friends of the Great*, by W. P. Courtney, 1910.

of the South Hampshire Militia must have formed a body with a decidedly literary tone, for Dunckerley found there as associates—besides Grose, the antiquary—Mitford and Gibbon, the historians, and it was as a fellow officer in the regiment that William Mitford made the acquaintance of Gibbon, who persuaded his friend to emulate his own labours as historian of Rome by writing a History of Greece. It was owing to Mr. William Mitford that Rev. Wm. Gilpin, under whom Mr. Warner served as assistant curate, had come to Boldre. Gilpin had founded and carried on the well-known Preparatory School at Cheam, which exists to the present time, at which Mitford had been a pupil, and in due time he was enabled to reward his old master by presentation to this living.

Jerdan, "the scribe" of the Britton Club, left the record of a chequered career which would challenge comparison with Bro. Britton's, but I do not know if he was a member of the Craft.

Bro. Songhurst's assistance has made it possible for Jerdan's, as well as the portraits of Britton, Warner, Grose and Dunckerley, to appear as illustrations of the paper.

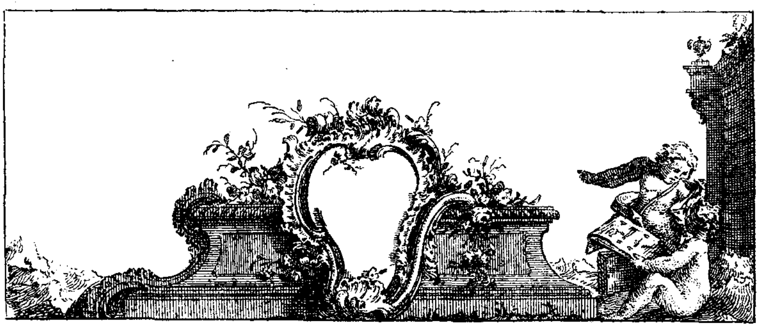
The portrait, said to be that of Dunckerley, is of special interest, being a new discovery, the property of Bro. Tuckett, who, in kindly offering it for exhibition and reproduction, writes that "it bears a marked resemblance to Thomas Dunckerley. This portrait was purchased in *Kingston*, and came from *Hampton Court*. That it *is* T.D., of course, I cannot assert, but it is sufficiently like him to be interesting. The drawing is amateurish and very unequal, but has some merit. If it *is* T.D. (and I think it is quite likely that it is), it shows him at an age different from either of the only two portraits hitherto known."

Grose is a character whom one might well expect to have been a Mason in his day, but whose membership of the Order, so far, is not established. In Bro. Stewart Watson's well-known picture of Burns' reception in Cannongate Kilwinning Lodge on March 1st, 1787, Grose appears in the foreground wearing Masonic clothing. Unfortunately, the picture, painted in 1845-6, is wholly imaginary as to the circumstances, referring to an appointment of the poet as Laureate and his enthronement which never occurred. Probably a tradition arose out of a magnified account of compliments paid to the poet, which afterwards took a more concrete form, for which, I suppose, we may say, "poetic license," and the idea of what ought to have been done, are the only excuses. It was not until two years later than the date of this supposed episode, in 1789, after the close of Burns' activities in Edinburgh, when he had married and settled at Ellisland, that, at the home of his friend Riddel, the scholar and antiquary, whose property, Friar's Corse, adjoined the poet's farm, he was introduced to Grose, then on his antiquarian tour of Scotland.

Bro. Wonnacott's careful investigations of the proceedings of the Lodge of Reconciliation give us the records of the attendance of a Brother J. Britton from Lodges Nos. 1 and 37, both belonging to the Antients, on August 18th, 1814, and May 9th, 1815, respectively, but we cannot say whether these refer to the Brother John Britton under our consideration. No record of a Bro. J. Britton appears in Bro. Charles Belton's "History of the Grand Masters Lodge No. 1."

I have also to thank Bro. C. Gough for the trouble he has taken to send me some particulars of Bro. Britton's voluminous publications, and especially for

drawing my attention to Bro. C. J. Whitting's "History of the Lodge of Hengist" (1897), which gives a much fuller account than the little book published by Bro. Rev. P. H. Newnham in 1870, on which I was relying. I have availed myself of Bro. Whitting's "History" to amend my references to the Lodge of Hengist in the body of my paper, and particularly to unravel the rather complicated relationships of the Jeans family so intimately connected with this interesting Lodge. Bro. Newnham had confused the Thomas Jeans, first J.W., with his nephew, Thomas Jeans, M.D., who afterwards took a leading part in the Lodge for many years, but this point the later historian was able to correct and to add further particulars, no doubt much helped in the family history by the information of a member of it—a grandson of Bro. Thomas Jeans, M.D.—still living at Christchurch in 1897.



# 'ORATOR' HENLEY, M.A., 1692–1756.

*BY BRO. W. B. HEXTALL, P.M., 2076.*

IN his first paper on *The 'Collectanea' of the Rev. Daniel Lysons, F.R.S., F.S.A.*, read on March 5th, 1915, and printed in *A.Q.C.* xxviii., 36, we were told by our late Bro. F. W. Levander that a folio volume of scraps and illustrations put together by Lysons, and dealing with the well-known John Henley, M.A., was in the British Museum Library; and some desire was expressed that this should be adequately dealt with. It so happens that some short time before I had looked through the volume in question, and noted such comparatively small portions as had allusion to Freemasonry; and as we are now unhappily deprived of Bro. Levander's painstaking and practised hand, it is perhaps well to reproduce here what was found; whilst the following references to Henley in *Ars Quatuor Coronatorum* may be of use to future writers. It should be borne in mind that no mention of Henley appears in official records of the Craft; that he was an adept, and industriously persistent in the art of self-advertisement; and that assertions which imply that he was a member of the Craft must be received as assertions only, and not as facts which are either proved or accepted.

| VOL. | PAGE. | |
|---|---|---|
| xxv., | 365. | His initiation at Prince William Lodge, Charing Cross. (*Pennsylvania Gazette*, Aug. 20, 1730.) |
| iii., | 186. | Dedication to Henley of "A New Model for the Rebuilding of "Masonry on a Stronger Basis than the former . . . By "Peter Farmer Esq. . . . London, 1730." (*Daily Journal*, Nov. 18, 1730.) |
| xii., | 158. | |
| xxii., | 219. | |
| xxv., | 366. | |
| xi., | 31. | "The Freemasons have made choice of Rev. Mr. Orator Henley "as their Chaplain." (*Read's Weekly Journal*, June 9, 1733.) [There is no official record of Grand Chaplains before 1775.] |
| xxi., | 243. | |
| xxv., | 369. | |
| xxv., | 370. | Appointed as Chaplain at the Grand Lodge held March 30th. (*St. James' Evening Post*, 1734.) |
| xxvii., | 32. | Was a member of the Robin Hood Society at its first opening. (*The History of the Robin Hood Society*, 1764.) |

The Lysons volume of *Collectanea* consists mainly of cuttings of advertisements from contemporary newspapers, very few names of which appear, and shows that Henley was a constant, and doubtless profitable, customer, to that department

of the Press. Several of the excerpts here given appear merely as a few words which have had to be disinterred from a long paragraph comprising other and quite different topics; and this accounts for their fragmentary character.

1730. June 13. At the Oratory, The Corner of Lincoln's Inn Fields, near Clare-Market, . . . On Wednesday, to entertain the Right Worshipful the Deputy Grand-Master, in the absence of the Grand Master, the Grand Wardens, and the most antient and honourable Society of Free and Accepted Masons, will be an Eulogium of Masonry, and a Gentleman will be ready to dispute on Gormogonism. (*The Craftsman and Fog's Journal.*)

> A MS. note (by Lysons?) says, "A Society called the "Gormogons was instituted in 1724. *Mist's Journal.* They "were a kind of Freemasons."

1731. Nov. 13. On Wednesday Evening next, will be NEW Discourses. . . . II. The Oration will be on ALL SIGNS IN THE WORLD, or a Learned Charge to the HONORARY FREE-MASONS, jocose; the first Attempt of the Kind.

> Bro. Henry Sadler described the HONORARY MASONS as rather an important body about that period, and quoted a newspaper cutting of their procession by water from Whitehall to Richmond, in 1731. (*A.Q.C.* xxiii., 327. 1910.)

1732. Sept. 30. Tomorrow. In the Evening, . . . Another Question, —whether a JEW can be a MASON; or a MASON can be made on a SUNDAY, caused by a Letter on a late MAKING in *Cheapside.*

> Reference may be had to *A.Q.C.* xi., 30, where Bro. Dr. Chetwode Crawley quoted a newspaper account of the Sunday proceeding alluded to, and also an advertisement by Henley in *Fog's Journal* of Oct. 7, 1732, "On Wednesday will be an "Oration . . . the cause of the Jew-Masons fully clear'd, "and the Affair of the Bricklayers Lodge from Barbican to "the Rose in Cheapside disclos'd."

1741. Nov. 7. At the Oratory . . . In the Evening will be Home Subjects, . . . free Thoughts of a Free-Mason . . .

1742. April 24. The Lecture will be on . . . History of Amphitheatres, rival Diversions; Processions of Masons and Sons of the Clergy. . . .

,, June 19. The Oratory this Week is sixteen Years old, and the Orator blesses his Friends, and laughs at his Enemies.

1745. May 4. "Presage of a Free-Mason Emperor." (*Englishman's Journal.*)

,, June 15. "States Free-Masons."

,, ,, 29. "Reason for Free-Mason Generals."

1752. Jan. 13. The Brethren of the Antient and Honourable Order of Gregorians, belonging to the Marlborough Head Chapter in St. Katherines', are desired to attend Tomorrow at Six in the Evening in order to elect a Grand and Officers for the ensuing year.

By Order of the Grand
M. S. Secretary.

,, Jan. 18. "Truest Complement *(sic)* to the Gregorians."

,, Feby. 29. Masons bad.

1753. March 2. The Censors of our Advertisements continue their Blunders when they ought to . . . be Masonry, Cabala, Rosicrucian Love, Alchymist, the Technic, the Profund; in a World of Conjuration; . . .

1754. May 15. Prayer for Gregorians.

,, May 25. Bucks, weeping!

There is no reference to the Craft later than the above; and Henley died in October, 1756.

The Lysons volume of cuttings has a title-page, printed specially for it at the Strawberry Hill Press, together with the following printed note:—

> This volume was formed by the Rev. Dan. Lysons for the Hon. Horace Walpole. It contains . . . several hundred advertisements from the Journals of the period, 1726-56, which show the art and skill with which [Henley] seized hold of the topics of the day to call attention to himself and his preaching; illustrated with some curious explanatory prints.

Henley is recorded as having preached a sermon at the Cockneighs' Feast at Clerkenwell. (*A.Q.C.* xxix., 42.)

He married the "Sister to a J.P., afterwards Knighted," at Bow, in Feby., $172\frac{5}{6}$. She died in 1737; and a correspondent wrote in the *Gentleman's Magazine* of January, 1738: "As many went to see the Wife as to hear the "Husband. . . . She always had a hand in his most elaborate discourses. "And those Orations which appear to have had the most Fire, and to be least "intelligible to vulgar Understandings, were the Redundancies of her Pen."

The question, "Was Henley himself a Freemason?" should probably, upon such information as we have, be answered in the negative, notwithstanding the assertions of the public prints in the Bodleian Library *(ante)*. Expressions which are used in his writings and advertisements may tell either way, and certainly there are none that show a serious animus against the Craft on his part, whilst some would be consistent enough with his membership if supported by any known facts; and if it were not the case that he in no way seems to have made any plain assertion or claim to be himself regarded as a Freemason. There seems some ground for supposing that at one time he looked upon the masonic craft with

favour, but later on included its members within the many classes against whom his orations and writings were directed; and this is to some extent apparent in the advertisements above quoted. It will be remembered that the alleged date of Henley's initiation is given as *c.* August, 1730. In that year he commenced to publish a weekly sheet, "The Hyp Doctor; by Sir Isaac Ratcliffe of Elbow Lane," and in No. 48, November 2nd to 9th, 1731 (more than a year after the announcement in the *Pennsylvania Gazette*), he thus wrote, in the form of a letter from a Norwich correspondent:—

> When abroad, I accouter myself with a Bush'd Beaver, a great Wigg, a broad Cravat, an Agate-headed Ebony Stick, a sedate Countenance, a considerate Eye, an important Mump of the Mouth, a Step as perpendicular as a Free-Mason, a wise Shrug of the Shoulders, and a speech deliver'd like the Greek Oracle out of the Oak Tree, with a long Eccho and a shaking Noddle. . . . these characteristicks of a Man of Judgment, who has known the World.

This not over-respectful allusion is hardly atoned for by the suggestion in a later "Hyp-Doctor," of 1739, "Let a New-house [of Commons] rise, like "Milton's Pandœmonium in his *Paradise Lost*, and none sit there but Patriots "and Free-Masons." Earlier, in his "Oratory Transactions," April 5, 1727, Henley had written, "To the memory of Inigo Jones, The Rise and Progress of "Masonry, the Vindication of it, from its old unpublish'd Constitutions, and "proving Masonry in all Arts, Sciences, and Professions." It may with confidence be inferred that Henley's programmes were like the outside of some Shows, often worth more than the entertainment provided for the paying audience inside.

One particular circumstance creates a strong impression on my mind that Henley was *not* of the Craft. It will be remembered that the year of his supposed initiation was 1730. In John Nichols' *Illustrations of Literary History*, vol. ii., 808 (1817), is set out a letter dated September 21, 1754, addressed by Henley to Dr. William Stukeley (initiated a Freemason in 1721, and from 1748 to his death in 1765 resident in London; *A.Q.C.* vi., 128, 1893), imploring medical assistance for his housekeper and himself, and commencing, "Very Reverend and (what is better) Very good Sir." Though not a necessary implication, it may be suspected that Stukeley had befriended Henley beforetime; and it is in any case hardly likely that a man like Henley in calibre, enterprise, and persistency would refrain (as in his letter he does) from all reference to a mutual membership of the Craft, had such existed.

Henley was not a favourite with his contemporaries, and his name figures in many 'skits' of the period. This specimen is from *The Present State of the Literati, a Satire*. London, 1742:—

> Worse than the Rascal Cur's ear-piercing Notes,
> When a whole Village strain their envious Throats;
> Worse than when sland'rous Macer stuns the Hall,
> And worse than Henley, who is worst of all.[1]

[1] I cannot trace Macer, who was doubtless some small but noisy notoriety, long since forgotten.

The following adventure, which befell Henley after the eventful "Forty-five," and obituary notice, are taken from Toone's *Chronological Historian* (1828):—

1746. Dec. 4. The Rev. Mr. Orator Henley was by order of the Earl of Chesterfield, one of his Majesty's principal secretaries of state, delivered into custody of a messenger, in order to be examined on a charge of endeavouring to alienate the minds of his Majesty's subjects from their allegiance, by his Sunday harangues at his Oratory chapel. [He was some days after admitted to bail. *Gentleman's Magazine*, December, 1746, page 666.]

1756. Oct. 14. Died, John Henley, M.A., the noted orator of Clare-market, who for such a number of years contributed to the amusement of the low and profane, by his exhibitions, and was a plain proof that resentment, vanity, pride and self-sufficiency will carry even men of some considerable share of learning and knowledge further than the dictates of good sense, religion, or morality will justify. He was in the 64th year of his age.

Henley by his will left practically all he possessed to his housekeeper, and in it valued his manuscripts, in number about 6,000, at a guinea apiece: on a sale by auction in June, 1759, "the produce fell very short of a hundred pounds."

Nichols says, "A print of 'Orator Henley christening a child' has lately "been engraved by Mr. Ireland from a sketch by Hogarth, probably in 1745, "when the Orator was about 50. As no real picture of him is known to exist, "this print will be acceptable to collectors."[1] At *A.Q.C.* xxviii., 40, is reproduced a print which appears to be the one alluded to, lettered as engraved by G. Cruikshank.

[1] A full account of Henley (from which some particulars above given have been taken) is in Nichols' *History and Antiquities of the County of Leicester*, vol. ii. (1795); and a notice of him in connexion with Hogarth's paintings is in Lodge of Research No. 2429 *Transactions*, 1908-9. The year of Henley's death is given by mistake as 1742 at *A.Q.C.* xxviii., 57.

# Festival of the Four Crowned Martyrs.

THURSDAY, 8th NOVEMBER, 1916.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. Wonnacott, W.M.; W. B. Hextall, I.P.M.; F. W. Levander, S.W.; Cecil Powell, J.W.; Canon Horsley, P.G.Ch., Chaplain; Hamon le Strange, Pr.G.M., Norfolk, Treas.; W. J. Songhurst, P.A.G.D.C., Secretary; Gordon Hills, I.G.; J. E. S. Tuckett, Steward; Past Masters, Bros. Edward Macbean, J. P. Simpson, P.A.G.R., and Edward Armitage, P.Dep.G.D.C.; also Bro. J. H. McNaughton, Tyler.

Also the following members of the Correspondence Circle:—Bros. Alfred Davis, Walter H. Brown, P.G.Stew., W. Y. Hucks, Hugh C. Knowles, H. A. Badman, W. T. Storm, Walter Lawrance, P.A.G.Sup.W., John Church, R. Acheson Webb, L. G. Wearing, A. F. Calvert, L. de C. Ingram, F. P. Baxter, S. Jacobs, O. H. Bate, A. E. Jones, H. W. Ashdown, James Powell, P.A.G.Reg., Rev. C. J. S. O'Grady, Harry Tipper, P.A.G.P., Herbert Burrows, Alfred C. Silley, S. W. Rodgers, F. W. le Tall, W. Hammond, W. C. P. Tapper, Algernon L. Collins, P.A.G.D.C., Chas. E. Cassal, P.Dep.G.S.B., Herbert Y. Mayell, J. Walter Hobbs, John C. Mitchell, J. G. Gould, J. H. Seakins, L. Danielsson, A. Y. Mayell, and Dr. H. G. Rosedale, P.G.Ch.

Also the following visitors:—Bros. James Thomson, L.R., Scots Lodge No. 2319; J. B. Marshall, S.W., United Northern Counties Lodge No. 2128; Rev. C. H. Bowden, W.M., Stockwell Lodge No. 1339; S. R. Clarke, P.M., Campbell Lodge No. 1415; A. M. Latham, Dep.M., Old Wellingtonian Lodge No. 3404; L. J. Weit, P.M., Hiram Lodge No. 2416; A. Saxon Snell, P.M., Britannic Lodge No. 33; E. Elliot, Derwent Lodge No. 40; Guildford E. Lewis, P.M., St. Botolph's Lodge No. 2020; Robert Hornby, Royal Commemoration Lodge No. 1585; W. A. Mills, S.W., Cannon Lodge No. 1539; and Ramsden Walker, P.M., United Northern Counties Lodge No. 2128.

Letters of apology for non-attendance were received from Bros. Sir Albert Markham, *K.C.B.*, P.Dis.G.M., Malta; W. H. Rylands, P.A.G.D.C.; William Watson; H. F. Berry, *I.S.O.*; T. J. Westropp; F. H. Goldney, P.G.D.; E. Conder, L.R.; Dr. W. Wynn Westcott, P.G.D.; Sydney T. Klein, L.R.; F. J. W. Crowe, P.A.G.D.C.; John T. Thorp, P.A.G.D.C.; and E. H. Dring, P.M.

Bros. Herbert Bradley, *C.S.I.*, Arthur Lionel Vibert, and Roderick Hildegar Baxter were proposed as Joining Members of the Lodge.

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Nine Brethren were admitted to membership of the Correspondence Circle.

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Bro. FREDERICK WILLIAM LEVANDER, Past Provincal Grand Warden of Middlesex, the Master Elect, was regularly presented for Installation, and was installed as Master of the Lodge by Bro. W. Wonnacott, assisted by Bros. W. B. Hextall, J. P. Simpson, and Edward Armitage.

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The following Brethren were appointed Officers of the Lodge for the ensuing year:

| | |
|---|---|
| S.W. | Cecil Powell |
| J.W. | Gordon Hills |
| Chaplain | Canon Horsley, P.G.Ch., P.M. |
| Treasurer | Hamon le Strange, Pr.G.M., Norfolk, P.M. |
| Secretary | W. J. Songhurst, P.A.G.D.C. |
| D.C. | F. H. Goldney, P.G.D., P.M. |
| S.D. | Dr. H. F. Berry, *I.S.O.* |
| J.D. | T. J. Westropp |
| I.G. | J. E. S. Tuckett |
| Stew. | William Watson |
| Tyler | J. H. McNaughton |

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It was duly proposed and seconded, and carried by acclamation:—"That Bro. Ernest William Malpas Wonnacott, Past Provincial Grand Deacon of Hertfordshire, having completed his year of office as Master of the Quatuor Coronati Lodge No. 2076, the thanks of the Brethren be, and hereby are, tendered to him for his courtesy in the Chair, and his efficient management of the affairs of the Lodge; and that this Resolution be suitably engrossed and presented to him."

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The SECRETARY called attention to the following

## EXHIBITS.

By Bro. T. FRANCIS, Ryde, I.W.

Nine JEWELS from his collection, as follows:—

10. Circular Jewel, pierced, with date, A.M. 5783. *(See* Illustration.)
11. Pierced Jewel, engraved, no date. *(See* Illustration.)
12. Silver Gilt Jewel, with Hall Mark of 1809. Probably not Masonic. *(See* Illustrations.)

13. Silver Gilt Jewel, with inscription:—

"W$^{m}$ Smith, C.E., P.G.S. & P.M. of Castle Lodge of Harmony 26 & of Britannic Lodge 33 both in London also P.M. of the following Provincial Lodges, viz. Scientific Lodge 840 (Bucks), Gooch Lodge 1238 (Midd$^{ex}$) also a Proxy Master in the Grand Lodge of Scotland." The oldest part of this inscription is undoubtedly "Castle Lodge of Harmony 27," all the rest having evidently been added at a later date, when probably the No. 27 was altered to 26. The Jewel may perhaps have originally belonged to this Lodge, and have been worn by its representative for the time being on the Board of Grand Stewards. (*See* Illustrations.)

14. Collar Jewel, with Hall Mark of 1786. (*See* Illustration.)

15. Collar Jewel. Square and segment of Circle, enclosing Irradiated Sun with large Crystal in centre. At the back the following inscriptions:—"Voted by L. & P. Lodge 493 Leeds. Mar. 1807. A Token of Esteem to our faithful Brother T. Trant. Prœmium ac Privilegium. Industriæ & Virtutis." Loyal and Perfect was a Modern Lodge founded in 1790, and erased in 1832.

16. P.M. Collar Jewel of present regulation pattern, set in paste. An inscription at back reads:—"Presented December 30th 1834 By the Members of the Lodge of Honor and Generosity No. 194 to B$^{r}$ John Canham Jun$^{r}$ Past Master and Secretary." The Lodge is the present No. 165.

17. Collar Jewel, probably of a Lodge Steward.

18. Silver Gilt Collar Jewel, with Hall Mark of 1817. It is suggested that it may have been worn by a Grand Chaplain. The design can be attributed to Michael Devon who wrote up the Minutes of Grand Lodge round about 1760 and embellished them with specimens of his skill as an illuminator. (*See* Illustration.)

By Bro. S. Jacobs, London.

Large Silk Handkerchief, with numerous Masonic emblems printed in black. *Presented to the Lodge.*

By Bro. J. E. S. Tuckett, Marlborough.

Certificate issued 10th March, 5784, by the Lodge *La Bien Aimée*, Amsterdam, in favour of David Capadose Pareira. The Certificate, which is written in French, includes the three degrees, and is signed by J. Douwes, Ven. M$^{re}$; Hendrick Melissen, premier Surveillant; H. Bastert, second Surveillant; and J. Capityn, junior, Secretaire; and counter-signed by G. M. i Koen, 1$^{a}$ gra. Sec. It has two seals attached to a pink coloured ribbon.

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A hearty vote of thanks was accorded to the Brethren who kindly lent these objects for exhibition.

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The W.M. delivered the following Installation Address:—

# INAUGURAL ADDRESS.

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BRETHREN,

IT has been the custom in this Lodge from its foundation for the newly-appointed Master to deliver on the night of his Installation an Inaugural Address. The choice of a subject becomes increasingly difficult for each succeeding occupant of the Chair, inasmuch as it must be one that has not been previously brought before the Lodge, and at the same time it must not be of a controversial character, so that nothing may interfere with the harmony that should prevail when we celebrate the Festival of the Four Crowned Martyrs—the four skilful stone masons who preferred the crown of martyrdom to making images of heathen gods.

But before commencing my Address I wish again to tender my sincere thanks to my Brethren for the very high honour and great privilege they have conferred upon me by selecting me as Master of this distinguished Lodge. I trust that when another Brother succeeds me, it will be found that I shall have carried out the duties of that high office to their satisfaction.

I wish also to say a few words respecting certain events that have happened within the last few months. In the By-laws of our Lodge are enumerated the several objects that its founders had in view. One of these was "To acquire permanent London premises and open a Reading Room for the Members." The latter we have had for some time, but the acquisition of premises in London suitable for our purpose is by no means an easy matter. We made a start on the death of our lamented Bro. Speth by renting rooms in a house in Lincoln's Inn Fields, which afforded space, limited though it was, for an office and our Library and Museum. In a few years' time we had to leave and find accommodation elsewhere, which we succeeded in obtaining at No. 52 in this street. Gradually this also became too limited for our ever-increasing Library and Museum. Just at the right time it was found that a house, almost opposite the rooms then in our occupation, was to be let, and our energetic Secretary, Bro. Songhurst, neglected no effort to secure it. In this he eventually succeeded, and the Lodge must be congratulated on the result. I wish, in the name of the Lodge, to thank him very heartily for the trouble he took over the whole matter, not forgetting the removal and re-arrangement of our property.

As we are now approaching the two hundredth anniversary of what is frequently called the "Revival of Masonry," I have thought that it will not be inappropriate to draw attention to the laws that have been laid down at various times for the government of the Craft.

The little that is known of Masonic events that occurred between the celebrated Assembly and Feast held at The Goose and Gridiron Ale-house on

St. John Baptist's day, 1717, and the 24th of June, 1723, when the Minutes of Grand Lodge commence, is contained in half-a-dozen pages of the second edition of the Book of Constitutions. Some regulations are stated to have been drawn up in 1720 and approved on the 24th of June, 1721. At the Grand Lodge held on the 29th of September, 1721, the Grand Master (the Duke of Montagu) and the Lodge "finding fault with all the old Gothic Constitutions, Order'd Brother James Anderson, A.M., to digest the same in a new and better Method." In the following December a committee of fourteen was appointed to examine and report on Anderson's manuscript. This with some amendments was ordered in 1722 to be printed, and its publication took place in the following year, forming the first of the many editions of the Book of Constitutions. It is a matter of history that in many Lodges, when time permitted, sections of the Book of Constitutions were read to the Brethren both when at Labour and when at refreshment. This fact, as well as the comparatively small numbers of copies that were printed, may account for their scarcity, especially those in good condition. The 1723 edition has the following title-page:—"The / Constitutions / of the Free-Masons, / Containing the / History, Charges, Regulations &c. / of that most ancient and Right / Worshipful Fraternity. / For the Use of the Lodges. / London: / Printed by William Hunter, for John Senex at the Globe, / and John Hooke at the Flower-de-luce over-against St. Dunstan's / Church, in Fleet-street. / In the Year of Masonry—5723 / Anno Domini—1723." There is also a pseudo-heraldic vignette. The volume commences with a four-page dedication to the Duke of Montagu by the Deputy Grand Master, J. T. Desaguliers. In consequence of this some writers spoke of the book as Desaguliers's Constitutions. We then have "The Constitution, History, Laws, Charges, Orders, Regulations, and Usages of the Right Worshipful Fraternity of Accepted Free Masons; collected from their original Records and their faithful Traditions of many Ages." Then come "The charges of a Free-Mason, extracted from the ancient Records of Lodges beyond the Sea, and those of England, Scotland and Ireland, for the use of the Lodges in London." Next come the "General Regulations, compiled first by Mr. George Payne, anno 1720, when he was Grand-Master"; "The Manner of Constituting a New Lodge, as practis'd by his Grace the Duke of Wharton, the present Right Worshipful Grand Master," and (pages 73, 74) the Approbation of the publication of the book, signed by the Grand Officers and the Masters and Wardens of particular Lodges. In this list we find against Lodge "XVII. James Anderson, A.M., Master, the author of this Book." This is the first time that the author's name is mentioned. Some Masonic songs conclude the work. The supposed great value of the "History," which begins by stating that "Adam must have had the Liberal Sciences, particularly Geometry, written upon his heart," and that he "no doubt taught his sons Geometry," has long since been discounted. In later editions, however, the historical part that deals with the actual doings of Grand Lodge, being kept up to date, is distinctly valuable.

But it is with the Regulations that we are concerned to-night, and it is my intention to show how these varied as opportunities arose for publishing new laws owing to the stock of the several editions becoming exhausted.

At the Quarterly Communication held on February 24th, 1735, Anderson stated that all the copies of the first edition had been sold, and that he had put

together some additions and alterations for a new edition. A committee was appointed to report on the manuscript. According to the Minutes of Grand Lodge Anderson also complained that "one William Smith said to be a Mason had without his privity or Consent pyrated a considerable part of the Constitutions of Masonry aforesaid to the prejudice of the said Bro. Anderson it being his Sole Property." The new edition was printed in 1738. On page 133 we find "the book call'd the *Free Mason's Vade Mecum* was condemn'd by the G. Lodge as a pyratical and silly Thing, done without leave, and the Brethren were warned not to use it, nor encourage it to be sold." This is usually taken to refer to a book with the following title-page[1]:—"Pocket Companion / for / Free-Masons. / Deus nobis Sol et Scutum. / London: / Printed and Sold by E. Rider in Blackmore- / street, near Clare-Market. / MDCCXXXV.," having a Dedication signed by W. Smith. At page 47 begins "A Collection of the Songs of Masons . . ." dated 1734, and at page 95 "An exact List of Regular [English] Lodges according to their Seniority and Constitution." Then comes the publisher's announcement of new books, dated December 12th, 1734. If this is so, it seems curious that Anderson, who must have known the exact title of the book in question, and, as author, would be responsible for what he wrote, should have permitted the wrong title to appear. More than that, the same wording was repeated in all the editions printed in the eighteenth century. Nevertheless, I must acknowledge that all my efforts to obtain from either this or the other side of the Atlantic any information concerning a "Vade mecum," the date of which will suit the circumstances, have hitherto met with no success. Since no name is given to the book in the Grand Lodge Minutes, it may, perhaps, be suggested as an alternative that the wrong title was purposely given in the Constitutions in order to throw people off the scent.

The dates of the various editions in the eighteenth century are 1723, 1738 (1746, the previous one with a new title-page), 1756, 1767, 1784. Proceeding onward up to the date of the last general revision, new editions were issued in 1815 (the same revised in 1819), 1827, 1841, 1847, 1853, 1855, 1858, 1861, 1863, 1865, 1866, 1867, 1871, 1873, 1884. These 21 editions may well be divided into groups, which will help us in the study of them. I may here say that I do not intend at present to examine those later than 1819. The first and second were the work of Anderson. He died in 1739, and the Rev. John Entick headed the committee entrusted with the bringing out of the edition of 1756. Though the next edition, that of 1767, bears Entick's name on the title-page, its position indicates that he had nothing to do with its production. In 1776 Preston brought out an Appendix, containing only the historical part brought up to date. John Noorthouck was responsible for the fifth. This was not only the last of the eighteenth century editions, but also the last to contain the story of the transactions of Grand Lodge, that had been commenced in that of 1738 and was continued to date. At the Union in 1813 arrangements were made for a new edition, the preparation of which was entrusted to Bro. William Williams, the Provincial Grand Master of Dorset. Sundry amendments were afterwards made

[1] A somewhat variant and more extensive edition, also printed by E. Rider, was published at Dublin in the same year. This has an approbation signed by the Grand Master, Deputy Grand Master and Wardens of the Grand Lodge of Ireland for 1734 and a list of the Irish Lodges.

and corrected sheets were brought in 1819.[1] This edition, the last of the quarto size, differs vastly from its predecessors, for Williams had, and embraced, the opportunity of taking his rules from various sources and adapting them to circumstances. The next edition, that of 1827, was a reprint of the previous one, and was the last to be compiled by one who was not an actual official of Grand Lodge, all the later ones being published by the Grand Secretary under the authority of Grand Lodge. Various alterations having been made from time to time in succeeding years, the work was thoroughly revised, and the 21st edition was published in 1884. This would, therefore, have been an excellent date at which to conclude my *resumé* and comparison of the laws by which the Craft had been governed at various times, but it was thought more compatible with the occasion not to proceed further than the Constitutions of the Union.

In the course of my examination of the editions selected my attention was occasionally drawn to various points of minor importance. For instance, the first edition cannot be said to be that of the Constitutions of the Grand Lodge of England, for we find that the Lodges are spoken of, at one time as "being in London"; at another, "in and about the cities of London and Westminster." In later editions Lodges are described as being "within the Bills of Mortality," or "within the London district," or "about town," or "in the country."

Then, too, different terms are applied to the Craft in passages only a few pages apart; for instance, "the Free-Masons," "that most ancient and Right Worshipful Fraternity," "the Right Worshipful Fraternity of Accepted Free Masons," "the Antient and Honourable Fraternity of Free and Accepted Masons," "the Ancient Fraternity of Free and Accepted Masons."

On the other hand, I may be permitted to draw attention to a ruling agreed to as long ago as April 6th, 1736, that has been not only not repealed, but reprinted in every succeeding edition of the Book of Constitutions to the present day. We are told that, if a matter is to be determined by the votes of the members of a Lodge, the voting is "to be signified by each holding up one hand." It is difficult to conceive why holding *up* is so frequently considered now-a-days to be equivalent to holding *out*.

The term "Chapter," as applied to assemblies of masons, occurs in one of the Statutes of Labourers passed in 1425, and is met with more than once in the Constitutions. Anderson, in the 1723 edition, says "The Master of a particular

[1] The copies of the 1815 edition evidently did not sell as rapidly as was desired, for in the Grand Lodge Minutes of December 6th, 1815, we find a letter addressed to the Master of every Lodge by the Grand Secretaries by order of the Grand Master:—"W. MASTER,—We beg to acquaint you, that the Laws and Regulations for the Government of the Craft, which have been approved and confirmed by the Grand Lodge, and which will form the Second Part of the Book of Constitutions are now ready for delivery; the First Part of the Volume is preparing, and will be forwarded to the Subscribers with as little delay as possible.—The whole work will not exceed Thirty Shillings, but the price cannot, at present, be precisely ascertained.

Each Subscriber is to pay One Pound at the time the order is given, and the remainder is to be paid when the First Part is ready for delivery.

Each Lodge must, of course, possess a copy, and should there be any member of your Lodge desirous of having one, you are requested to send his name, and remit the Money with your own, giving Instructions to us by what conveyance they are to be sent. . . ."

Again, in the Minutes of March 5th, 1817, is the following foot-note:—"Some Lodges not having yet procured a Copy of the Second Part of the Book of Constitutions, containing the Laws of the Grand Lodge, they are desired, forthwith to apply to the Grand Secretaries for the same, the price of which, one Pound, is to be remitted with the Application."

As regards the First Part, which was never published, a note in *Miscellanea Latomorum*, New Series, vol. i., p. 6, may be profitably consulted.

Lodge has the right and authority of congregating the members of his Lodge into a Chapter at pleasure." The difference, however, between a Lodge and a Chapter is nowhere set forth. The expression appears for the last time in the 1784 edition. The term "Principal" also occurs in the first edition, in which it is said, speaking of certain difficulties that might arise in the election of a Grand Master, "the Deputy shall act as Principal." This did not appear later than in the edition of 1827.

It goes without saying that, as time went on, it was found necessary to increase the number of officers in the Grand Lodge and in particular or private Lodges. At first a Grand Master, his Deputy and two Grand Wardens sufficed for Grand Lodge, and a Master and two Wardens for a private Lodge. In what is known as Roberts's Constitutions of 1722 occurs the following "Additional Order," said to have been made and agreed upon on December 8th, 1663, "That for the future the said Society, Company and Fraternity of Free-Masons shall be regulated and governed by one Master, and as many Wardens as the said Company shall think fit to chuse at every yearly General Assembly."

With respect to the position in Grand Lodge of the Deputy Grand Master, it is laid down in the 1756 Book of Constitutions that he is to be on the Grand Master's left hand, but this is changed to the right in the 1767 edition. A Secretary was first appointed in 1723. In 1721 one Brother volunteered his services as Steward; the number was increased in 1723 and 1724 to six. In 1725, 1726 and 1727 there was again only one for each year; in 1728 the number was fixed at twelve ("alluding to the twelve signs of the Zodiack"), and so continued till 1815, when nine Lodges were added to the list from which Stewards were selected. These were not strictly speaking Grand Officers, the prefix "Grand" first occurs in 1725. A Treasurer was first appointed in 1729, and a Grand Master's Sword Bearer in 1733. In addition to these, we find in the Constitutions of 1784 (which gives a chronological list of the Grand Officers, 1717-1783) a Grand Chaplain. In the next edition, that of 1815, Deacons are mentioned for the first time among the Grand Officers, as well as a Registrar, a Superintendent of the Works, a Director of the Ceremonies and an Organist. The first mention of Deacons in a private Lodge is met with, according to Sadler, in April, 1754, but according to Gould, in the previous July.

Apparently it was not till the first edition after the Union, that of 1815, that it was thought necessary or advisable to publish strict rules regarding clothing, though certain articles of Masonic clothing are specified in the Minutes of 1723, and again of 1727 and 1731. The jewels to be worn by Grand and Past Grand Officers were—so far as the number of Officers in earlier times went—the same as those of the present day. With the exception of the jewels of the actual and Past Grand, and Deputy Grand, Master and the Wardens, that is of the four Grand Officers, all are to be within a wreath composed of a sprig of acacia and an ear of corn. Though the wording of the last part has been continued to the present day, we are nowhere told that the wreath is to be engraved or in relief on a ring-shaped plate of gold. It was not till the edition of 1853 that the Treasurer was excluded from the list. It was settled in 1725 that the Treasurer should be nominated by the Grand Master and approved of by the Grand Lodge, but he did not rank as a Grand Officer till 1753. Nor did at first the Grand Master's Sword Bearer, being appointed not by Grand Lodge but by the Grand Master himself.

In the section headed "Of Private Lodges," in the edition of 1815, the Inner Guard is mentioned as one of the officers, but no jewel is assigned to him. In the same edition it is laid down that a Fellow Craft's apron is to be the same as that of the Entered Apprentice, but "with sky-blue rosettes at bottom, strings of the same colour, with silver tassels." It had been arranged that this edition should be revised and re-issued in three years' time with any amendments that might have been agreed to. In the revised edition of 1819 we find that the Fellow Craft's apron is deprived of its tassels and a jewel is assigned to the Inner Guard.

All the editions from 1723 to 1819 are of quarto size; the remainder are in octavo, nearly all from 1855 being issued also in the more familiar small size. With the exception of the Dedication and Sanction "a new edition, carefully revised, and continued to the present time," was brought out in 1769, in octavo. This pirated edition is identical with that of 1767, the particulars respecting the meetings of Grand Lodge from April, 1767, to May, 1769, being contained in an Appendix. The reprint is of value as it contains a copy of the Charter of Incorporation proposed in 1769 by the Duke of Beaufort. After this had been approved of by a majority of the Lodges, a Bill was brought into Parliament in 1772 by the Deputy Grand Master, the Hon. Charles Dillon. On the day fixed for the Committee stage the Bill was withdrawn. This is not mentioned in the edition of 1784. This pirated, spurious or unauthorised edition was printed also in Dublin, or rather, from the exact resemblance between the two in every detail except the title-page and some illustrations, it would be more correct to say, as has been suggested, that some of the sets of sheets were bound up with a new and more extensive title-page, either in London or in Dublin. It bears no date: the imprint is:— "Dublin: Printed for Thomas Wilkinson in Winetavern-Street, the corner of Cook-Street. At said Wilkinson's may be had all the sorts of Free-Mason books now extant."

So far, I have read only the introduction to the subject that I have selected for my Inaugural Address, namely, A comparison of the Regulations laid down in the various editions of the Book of Constitutions from 1723 to 1819. Such a comparison, which is quite ready for the press, does not lend itself to being read aloud, but will appear in our *Transactions*. As you are aware, three numbers of these are issued annually. Of the present volume only one part has, for weighty reasons, which I need not here particularise, appeared as yet. If parts 2 and 3 should each be as lengthy as the first (for which I am partly responsible) our twenty-ninth volume would, with the usual *St. John's Card*, extend to about 700 pages; this, to say the least, would be inconvenient. I am not betraying a secret when I say that it is intended to publish the remainder of my Address in the first part of the next volume.

Before sitting down may I express the sincere hope, in which I know you all join with me, that the blessing of peace may before very long be again vouchsafed to us and to the whole world; that our Lodge may continue to flourish and the members of both Circles be enabled earnestly to pursue their researches in Freemasonry, as they have been doing for the last thirty years?

Brethren, I thank you for the attention you have so kindly given me, and I greet you well.

At the subsequent banquet, Bro. W. Wonnacott, I.P.M., proposed "The Toast of the Worshipful Master":—

Brethren,

Although I have yielded up to my successor the gavel of Master, there yet remains an important and exceedingly pleasant task to be fulfilled, of proposing to you at the festive board that we should in time-honoured form accept as the toast of the evening the health of the brother who now holds the blue ribbon of the Craft, the Master of the Quatuor Coronati Lodge. It is our custom, on the Feast Day of the Four Crowned Martyrs, to submit with this health a slight sketch of the career of the newly-installed brother in his own particular sphere, and to add a few particulars of his Masonic record.

In Bro. Frederick William Levander we have one who has not spent an idle life. His years have now passed the allotted span, and in summing up to-night what he has accomplished you will agree with me that he has a long and honourable record, and in the enjoyment of the ease with dignity which is the reward of faithful service we may add our congratulations on attaining the lofty position he now adorns as a Mason, the crown of his Masonic career. The family of Levander is of Swedish extraction, resident in this country over a long period. His brother, Henry Charles Levander, M.A., was a well-known Mason, particularly in the Province of Middlesex. Frederick William was born in the year 1839 at the Devonshire port of Exmouth, his father residing at the time at Exeter, where he practised as a dentist. As a lad he was educated at the Exeter Grammar School, where he had a successful career as a student of the classics, winning many classical prizes and carrying off the medal for Latin verse: at leaving he was head of the school. Hoping to obtain a degree at some University, this hope was not realised, through the force of circumstances, and brought him a severe disappointment. Taking up the scholastic profession, he became a teacher, specializing in the Latin language, and as such held many important posts. At first he was an assistant in a school preparatory for Woolwich and Sandhurst, but later became an Assistant Classical Master at the University College School, his connection with which lasted for forty years, from 1869 until his well-earned retirement in 1909: besides this he did a great deal of private coaching in which his successful results brought him a throng of pupils.

His health in his younger days did not permit of active participation in outdoor sports, so for relaxation he turned to the liberal arts and sciences, and adopted as his particular hobby that of Astronomy; Electricity, too, has claimed him as an earnest student, and he has accomplished much in microscopical research, besides being devoted to antiquities in general.

In the astronomical world his record is a somewhat remarkable one, for, being master of the theoretical side of the science, he has combined with it the practical knowledge of the inventor of special apparatus for the purpose of facilitating his own researches as well as of others. As long ago as 1860 he published his observations on the two planets Mars and Saturn, and these remarks have been endorsed and honoured by reproduction in various works which have since been printed. These planetary observations were made with a small but exceedingly fine telescope, which he mounted himself as an equatorial instrument, the better to be able to follow the movements of the heavenly bodies, and, let it

be remembered that, in the days I speak of, it was only the wealthy who were catered for by the instrument makers, and the cost of scientific appliances was almost prohibitive. To counteract this tendency, Bro. Levander devised an equatorial mounting for telescopes of moderate size, which proved sufficiently accurate for all reasonable purposes without being at all costly, and his was the first of this pattern to be made possessing these important characteristics. As a reward of merit, this gained for him the Fellowship of the Royal Astronomical Society, an honour he still enjoys as one of the oldest of our astronomical students.

Soon after the year 1877, which was marked by the discovery of the moons of Mars, he invented and brought into use a solar and sidereal diaphragm eye-piece, which practical piece of apparatus was intended to facilitate the observation of very faint bodies in close proximity to brighter, and, therefore, more over-powering ones. His paper on this device was read to the Royal Astronomical Society in the year 1879. Several years later it was figured in detail in a French scientific publication and claimed as the original production of some savant on the other side of the Channel.

Another branch of his special subject, that of the true colour of the stars, claimed his attention over a long period, and in order to assist in their proper classification and nomenclature, he brought forth another invention, an instrument intended to assist those who, from lack of proper training or suffering from the optical defect known as Daltonism, were unable to record correctly the tints of the stars. By the use of this instrument the light of a star under observation was denoted by the wave-length of the light it emitted. This enabled him to classify accordingly and catalogue nearly 5,000 stars.

For many years he was a member of the Liverpool Astronomical Society: he was a foundation member of the British Astronomical Association, has served on its Council since 1895, was its Librarian for eleven years, has been the Editor of its Proceedings since the year 1900, and occupied the Chair of President of the Association from 1906 to 1908.

In electricity he has also done a great deal as a student and inventor. When Professor Silvanus Thompson published his work he selected for illustration a tangent galvanometer designed and produced by Bro. Levander, the merit of which was its accuracy combined with a lower cost than any similar piece of apparatus then existing. Applying his practical knowledge of electricity to railway work, he was forestalled by only two days in the invention of a signal which should automatically indicate in the signal box the position of a distant signal, a device now in universal use on all the railways.

In the literary department of the scholastic world we find many works and educational books have been produced by him, among them may be mentioned "Memorabilia Latina," "Solutions of Questions in Magnetism and Electricity set at the University of London Preliminary Examinations in Science," and among his many contributions to scientific magazines and popular works we may record several in the publications of the Royal Astronomical Society and the British Astronomical Association. He has been industrious in compiling many annual Indexes, and General Indexes of the Notes and Proceedings of the Societies with which he has been so long connected, and one in particular with which his name is associated is Sir David Gill's important work on the Royal Observatory at the Cape of Good Hope.

Let us turn now to his Masonic record. At the age of 22 he was made a Mason on 16th May, 1861, in No. 961, now 663, the Wiltshire Lodge of Fidelity at Devizes; his association with this Lodge was not of long duration. He next joined the Campbell Lodge No. 1415 at Hampton Court on 21st May, 1873, and served as its Master in 1877, being installed on 14th July of that year, and again in 1894, besides which, for twenty years he acted as Secretary of this Lodge. When the Henry Levander Lodge No. 2048 at Harrow was constituted in 1884, Frederick William Levander, brother of the worthy Mason after whom the Lodge was named, was one of the Consecrating Officers, and joined it in 1906, but resigned in February, 1909. Our Master was honoured in the year 1880 with the collar of Prov. S. Grand Deacon in the Province of Middlesex, and three years ago was promoted to the higher rank of Prov. S.G. Warden.

He might, had he been so inclined, have followed his brother Henry as Prov. G. Secretary and Prov. G. Scribe E. of his Province, for he was offered those posts, but at the time thought fit to decline.

Bro. Levander was exalted on 9th February, 1874, in the Royal Arch in the Panmure Chapter No. 720, a Chapter which has since become attached to the Globe Lodge and bears the number 23, and he filled various offices therein up to 2nd A.S., until his resignation in 1879. He was a founder of No. 142, St. Thomas's Chapter, and became its Z. in 1883, serving a second term of office as its First Principal in 1892, being also Scribe of the Chapter for nearly twenty years. He joined the Henry Levander Chapter No. 2048, was its Z. in 1891, and again in 1912. In 1891 he was elected Prov. G. Treasurer (Royal Arch) of the Province of Middlesex, and in 1914 received the higher rank of Prov. Grand J.

In the cause of Charity we may note that he was for twenty years an Annual Subscriber to each of the three Institutions, and has served as Steward and is a Life Governor of both the Girls' and the Boys' Institutions.

The year 1890 saw him become a member of our Correspondence Circle, and he has done yeoman service to our Lodge as its Local Secretary for Middlesex and North London for many years. In 1912, on the Feast of St. John the Baptist, Bro. Levander became a member of this Lodge, and to-night attains the summit of his ambition as its Master. I need scarcely remind you of two of his contributions to our *Transactions*, one on the mysterious body known as the Sols, a paper I can only characterise as full of patient research, and his more recent contribution on Clubs and Societies, revealing in an equal degree his patient industry and keenness as a Masonic student. Another service he has rendered to the Craft at large. When Bro. Edward L. Hawkins died (he was S.W. of our Lodge at the time) it was feared that the little periodical known as *Miscellanea Latomorum* would, through the death of its founder, pass into oblivion, but Bro. Levander came forward and rescued the publication from an untimely end, and has been its Editor since the lamented death of Bro. Hawkins.

Brethren, I ask you to rise and honour in due form the health of our Worshipful Master, and in doing so to join me in the wish that his year of office may be both a pleasant and prosperous one, and that the G.A.O.T.U. may permit him to carry out the duties of his high office with satisfaction to himself and advantage to the Lodge.

# NOTES AND QUERIES.

**ROBERT SAMBER'S "EBRIETATIS ENCOMIUM."**—At the end of this well-known work (or rather translation) by Robert Samber there is a 17-page Postscript signed 'F. Sans-terre' and dated 'May 1. 1723. From my Garret in Bandy-legged Walk.' On page 204 (I quote from the edition of 1812, London. For C. Chapple) there is an allusion to Freemasons other than the familiar one in chap. xv.:—

> Thirdly and lastly, I wish in chap. xxiii. in your answer to the objection, "That one cannot trust a man that gets drunk," you had been pleased to have taken notice of the taciturnity and continency of the right worshipful the free masons in this respect. For though otherwise they are *free* enough of speech, yet I do assure you, as to secrets, though some of them love the creature very heartily, and carouse abundantly, yet has it never been known, though never so fuddled, (for free masons will get fuddled,) that they ever discovered any of their secrets. This is irresistible, irrefragable, irrefutable or if you will, to speak *(norunt dialectici) in stylo infinito*, non-resistible, non-refragable, and non-refutable, and, indeed, is my *Argumentum palmare Scotisticum.*

Instead of the 'Cavalier' Frontispiece of the 1723 2nd edition, this of 1812 has one representing a Divine, a Soldier and a Justice of the Peace (?) carousing at a table, a winged figure with scythe in the background, and the floor strewn with empty bottles. Motto:—*Vivimus Dum Bibimus.*

In 1714 a certain Henri Albert de Sallengres published a work entitled *L'Éloge de l'Yvresse* which Robert Samber turned into his book of 1723 *Ebrietatis Encomium* by translating, altering and adding to it. I have lately become the possessor of a fine copy of a re-issue of the original work with title-page as follows:—*Éloge de l'Ivresse. . . . Nouvelle édition, Revue, corrigée, et considérablement augmentée. A Bacchopolis, De l'Imprimerie du vieux Silène, l'An de la Vigne 5555. Et à Paris, Chez Michel, Libraire et Commissionaire, rue de l'Arbre Sec, N° 38. An VI.* The date is of course 1798. The *Avis de l'éditeur* ascribes the authorship of the original to:—

> Un homme d'un esprit facétieux et d'une vaste érudition, M. Sallengres,

but says it came out 'Vers le milieu de ce siècle.' The editor, whose signature is P.A.M.M., admits that he has taken very considerable liberties with the work of de Sallengres. I was surprised and somewhat disappointed to find no mention of Freemasonry in this 1798 reprint.

J. E. S. TUCKETT.

**Non-Jurors and Freemasons.**—*A Compleat History of the Rebellion from its First Rise, in 1745, to its Total Suppression, at the glorious Battle of Culloden in April, 1746. . . . By James Ray, of Whitehaven, Volunteer,* is generally considered to be one of the best narratives of Prince Charles Edward's spirited venture. It was first published in the winter of 1746/7, but there are several later editions. In a footnote describing Manchester, Ray makes the following reference to the Craft, which is interesting in more respects than one. It is not included in Bro. Dring's list in *A.Q.C.*, vol. xxv., p. 353:—

> This Town has a good Market-Place, and a modern Exchange, with many other elegant and magnificent Buildings. Here is likewise a small *Baptist* Meeting-House, and a *Jacobite* Nonjuring-Chapel. I don't know of what Body the Congregation consists, they not allowing any to come amongst them but such as are of their own Sort, who (like the more worshipful Society of Free Masons) are under an Oath not to divulge what is transacted there, except it be to a just and lawful *Jacobite*, as he or she shall appear to be upon Examination.

It is well-known that the bulk of the Clergy at Manchester at the time of the '45 were Jacobites, particularly so in the case of the Fellows of the Collegiate Church. (See *The Poems of John Byrom*, ed. by Dr. A. W. Ward for the Chetham Society. 1894. Vol. i., p. 332.) The phraseology of the extract given above will be noted. Is it known if James Ray was a Mason?

J. E. S. TUCKETT.

**Engraved Summonses.**—The engraved summons of St. Paul's Lodge, *circa* 1825 (p. 24 *ante*), has a curious error, as it mentions the Crown & Vulture, Cornhill. It should be the George and Vulture. The engraver may have had in his mind the former meeting place of the Lodge, the Crown and Anchor in the Strand.

The Lodge of Peace & Plenty at the Red Lion, Horslydown Lane (p. 25 *ante*). This summons has been dated as *circa* 1776. In my opinion it cannot be earlier than 1786, in spite of the fact that the Lodge was at the Red Lion in the former year. The engraved summons bears the name of the Lodge as well as of its meeting place; there is as yet no satisfactory proof that it was known by the name of "Peace & Plenty" prior to 1786. It may then be more safely dated as *circa* 1786, and not 1776.

The engraved summons of the Bedford Lodge, undated, at p. 9 (*ante*), may be dated at the close of 1788, or later. In October of that year the thanks of the Lodge were voted to Bro. Hixon for engraving a plate for summonses. This plate was evidently engraved after the removal of No. 241 in August of 1788 to the Coal Hole Tavern, Fountain Court, Strand.

The Master, Bro. Robinson, whose name appears on this summons, was William Robinson, later Treasurer of the Lodge.

W. WONNACOTT.

**Society of College Youths.**—I was reading recently *A.Q.C.*, volume xxix., Part I., and at page 43 I found in the late Bro. Levander's paper on the "*Collectanea*" *of the Rev. Daniel Lysons, F.R.S., F.S.A.*, a reference to two advertisements of the College Youths Society, dated respectively November 3rd,

1753, and November 3rd, 1786, and I gather from the way in which Bro. Levander referred to them he was quite unaware of the history, and even possibly of the existence of the Society of College Youths, or, as it has been called for some time past, the Ancient Society of College Youths, and I have pleasure in sending you a few notes which may be of interest, since doubtless there are other members of the Quatuor Coronati who are in a similar condition of ignorance.

The Society was founded as far back as 1637, on November 5th of that year, by Lord Brereton, Sir Cliffe Clifton, and others who were, I understand, courtiers and associates of the King. The name was taken from the fact that they first met to practise campanology at St. Martin's Church, College Hill, Upper Thames Street, which Church was afterwards destroyed in the Great Fire of London, 1666.

The technical side of the Society will in this connection hardly be of interest, though a great deal could be written of it, as it is the best known and in every way the most prominent of the Ringing Societies. What is more apropos of Bro. Levander's paper is some account of the constitution and method of management. For some long time past the officers of the Society have been a Master, Treasurer, Secretary, two Trustees, and two Stewards, all of whom are elected at an annual meeting held at a date approximating as nearly as possible to November 5th in each year, at which period also there has been wont to be an annual festival.

In other days, the Master, with his Officers and members of the Society, would officially attend Divine Service at St. Mary-le-Bow, Cheapside, preceded by their Beadle, who carried a Staff surmounted by a small silver bell suspended in a frame of embossed silver and bearing around the crown the motto "Intactum sileo percute-dulce cano 5 Nov. 1762," and at the subsequent festival the Society was frequently honoured with the company of the Lord Mayor, Aldermen, and other civic authorities. For many years there was a Branch of the Society at Hertford in which the Marquises of Salisbury were wont to take a peculiar interest.

Many men whose names are historical have been connected from time to time with the Society, amongst whom may be cited Sir Richard Everard, Sir Henry Tulse, Sir John Bollis, Baronet, Sir W. Culpepper, several members of the Cecil family, Slingsby Bethell, Esq., afterwards Lord Mayor of London, Sir Watkin William Wynne, Sir Henry Hicks, Admiral Francis Geary, Sir Watkin Lewis, M.P., afterwards Lord Mayor, Samuel Birch, Esq., afterwards Lord Mayor, John Powell Powell, Esq., Quex Park, Isle of Thanet (Mr. Powell erected a tower in his Park in which he placed a peal of 12 bells), Sir Bartle Frere, K.C.B., Sir Arthur P. Heywood, Sir Symonds D'Ewes, Sir Matthew Hale, Lord Chief Justice, and many others, not the least among whom is our V.W. Bro. the Ven. Archdeacon Sinclair, P.G.C.

At the present time, or perhaps I should say in times immediately preceding the War, as the Government has practically stopped bell ringing, the Society's official meetings are at Southwark Cathedral, St. Paul's Cathedral, St. Mary-le-Bow, Cheapside, St. Michael's, Cornhill, and St. Giles', Cripplegate, all of which towers contain peals of twelve bells. There are, of course, many other meetings, which, however, are not regarded as official.

One should not leave the subject without recording that another Society exists, known as the Royal Society of Cumberland Youths. This was founded in the year 1746, being then known as the London Scholars Society. The name was changed when, on the return of the Duke of Cumberland with his army from the

battle of Culloden Moor, in 1746, the London Scholars were ringing to welcome him at St. Leonard's, Shoreditch, which so pleased the Duke that he presented the Society with a silver medallion,[1] still worn by the Master at official meetings, and gave them permission to style themselves "The Royal Cumberland Youths."

There has always existed between the two Societies a spirit of emulation which has been of great advantage to the "Exercise" as the practice of ringing is technically called. Each of these Societies prohibits membership of the other Society. Rule 14 of the College Youths Society at present is as follows:—

> "Any member joining the Cumberland Society will cease to belong to this Company and forfeit all rights of membership."

Another interesting rule of the College Youths Society, which, however, was abolished some twenty years ago, enacted that:—

> "No person under the age of 21 shall become a member of the Society without the previous sanction of his parents or guardians."

JOHN C. MITCHELL.

**Uniforms in Lodges.**—Although with the single exception of the Stewards Lodge, no Masonic body has actually adopted the practice of wearing a distinctive uniform, the advisability of such an innovation was discussed in several Modern Lodges towards the close of the eighteenth century, and in at least four Lodges resolutions upon the subject were formally agreed. The only reference to such proposals that I have been able to trace are all in the unpublished Minutes of Lodges whose histories have yet to be written, and, curiously enough, in all these Lodges Bro. Chris. Cuppage was either a member or the paid secretary. I have no evidence on which to base the assumption that the suggestions with regard to uniforms emanated from Cuppage, but I should not be at all surprised if such was the case, and the subject may have been raised by him for no other purpose than to create a discussion. It is even possible that the consideration of the proposal was suggested to the worthy schoolmaster by the debate that had previously taken place on the subject in the premier Lodge of the Antients. As early as 1787, three years before the question is mentioned in any Modern records, the Grand Master's Lodge, No. 1 of the Antients, resolved that the brethren should appear in regular uniform, viz., the coat plain blue cloth, and the waistcoat buff Kersimere, with an emblematic button, which was an exact imitation of the Whig costume of the period. Whether or not the Moderns borrowed the idea from the precedent created by their rivals in the Craft, the proposals were certainly debated in the Lodge of Friendship, and I have seen the entries in the Minutes of that body, but as their records are not before me I am unable to give extracts of the proceedings. In the St. Albans Lodge, No. 29, under date 6th December, 1790, we read:—

> "The R.W. Master proposed that the members of the Lodge do in future meet the Lodge in the following uniform, viz.:—a Green coat with a black velvet collar and a Buff waistcoat. The buttons to be metal with the letters A.L. engraved thereon, which proposition being seconded by Bro. Johnson was unanimously agreed to."

[1] The medallion is about $2\frac{1}{4}$ inches in diameter, with a Battersea enamel portrait of the Duke, surrounded by a band of dark green enamel, inscribed, "Pro patria et amico," the whole being enclosed by a chased floral border.

In the Somerset House Lodge the matter was introduced and dismissed in two entries, dated 9th May, 1791, and 14th November, 1791, as follows:—

> "A motion was made and seconded that a uniform be worn by the members of the Lodge, when after some discussion thereon, the further consideration was postponed to the next meeting of the Lodge."

> "The further consideration of the motion relative to a uniform to be worn by the members of the Lodge was postponed until a further meeting."

In the Royal Lodge, 3rd May, 1792, it was:—

> "Resolved unanimously that it be recommended that the Lodge do adopt an uniform consisting of a Plain blue coat yellow button with Crown to be engraved with white waistcoat and Black Breeches.

> "Moved that the members do appear at the Lodge in uniform—full dress and mourning always excepted."

It is impossible to conjecture what influences were at work among the members to cause them to negative the resolution, but a fortnight after unanimously approving a Lodge uniform we read in the Minutes of a meeting held on 17th May, 1792:—

> "Resolved to omit that part of the Minutes relating to adopting an uniform."

It would be interesting to know if a similar proposal was debated or adopted in any other Lodges of the period, especially if the motion was before any Lodge which was not favoured with Cuppage's membership or professional services.

ALBERT F. CALVERT.

**Thomas Grinsell.**—In the third edition of Laurence Dermott's *Ahiman Rezon*, dated 1778, the following foot-note appeared for the first time, and was repeated in the issues down to at least 1807:—

> Brother Thomas Grinsell, a man of great veracity (elder Brother of the celebrated James Quin, Esq.) informed his Lodge No. 3 in London in 1753, that eight persons, whose names were Desaguliers, Gofton, King, Calvert, Lumley, Madden, De Noyer and Vraden, were the geniuses to whom the world is indebted for the memorable invention of Modern Masonry.
>
> Mr. Grinsell often told the author, that he (Grinsell) was a Freemason before Modern Masonry was known. Nor is this to be doubted when we consider that Mr. Grinsell was an apprentice to a weaver in Dublin, when his mother was married to Mr. Quin's father, and that Mr. Quin himself was seventy-three years old when he died in 1766.

Bro. R. F. Gould, so long since as 1881, effectually displaced the statements in Dermott's first paragraph by shewing that in Anderson's *Constitutions*, 1738, the account is given of an Occasional Lodge at Kew Palace on 5th November, 1737, which was held by the identical eight persons whom Dermott names as founding Modern Masonry in 1717, for the admission into the Craft of Frederic, Prince of Wales, who was then "made an Enter'd Prentice and Fellow Craft," and after-

wards "made a Master Mason by the same Lodge that assembled there again for that Purpose." [1] Anderson gives the eight surnames in precisely the same order as does Dermott; and those who can resist the conclusion that the latter took them from Anderson, whose list he copied in slightly abbreviated form into his 1778 *Ahiman*, are possessed of much fortitude. Findel's *History of Freemasonry*, 1869 and 1871, repeats Dermott's assertion, but with less of circumstance; and Gould, in his *History*, vol. ii., 287 (1885) gives the quotation from Dermott, without further comment than a reference to Anderson.

I have found no particulars of Thomas Grinsell. Hughan (*supra*) writes of him, "he having been born in 1693"—but this is obviously an error, as it was the younger half-brother, James Quin the Actor, and not Grinsell, who was born in that year. Gould, in quoting the Grinsell passages from Dermott, has nothing personal of Thomas Grinsell; whilst Sadler tells us that the latter only joined No. 3 in 1753, and in 1754 petitioned, and was relieved with forty shillings on account of his great age.[2]

It is very significant that no mention was made of Grinsell, and the important information he is said to have imparted to Dermott, in either the first or second editions of *Ahiman Rezon*, 1756 and 1764; although Dermott, who was born in Ireland 1720, initiated there 1740, came to England soon after 1746, and was appointed Grand Secretary of the "Antient" Masons in 1752,[3] so worded the second portion of his Grinsell foot-note as to raise a strong inference that their confidences existed at a time that would have made their inclusion in the earlier editions perfectly feasible. I do not now inquire further as to Grinsell's "Lodge No. 3 in London," as my present interest is with his alleged assertion that "he was a Free-mason before Modern Masonry was known."

James Quin, the Actor (1693-1766) was grandson on the paternal side to a Lord Mayor of Dublin in 1676; his father married a supposed widow who turned out to have a husband living in 1693, so that Quin was illegitimate. All accounts of his life agree as to this, and the *Dictionary of National Biography* has it that the lawful husband was "by name Grinsell," so far corroborating Dermott. The *D.N.B.* further says that on the death of his father in 1710 Quin brought a suit in chancery against "his uterine brother Grinsell," but abandoned it for want of funds. *The Life of Mr. James Quin, Comedian*, 1766, has no mention of any Grinsell, except that by Quin's will, dated 10th July, 1765, a legacy was given "unto William Grinsill, one of the Arts Masters of Bridewell Hospital, London, Five hundred pounds." Quin lived virtually all his life in England, and the last fifteen years of it at Bath.

In *Notes and Queries* of 3rd February, 1866, there appeared, above the signature "Jubela," a request for information as to the time of death and place of burial of this Thomas Grinsell, recalling Quin's unlucky birth and making a variety of assertions; amongst them, that Thomas Grinsell founded Modern or Accepted Masonry in England; that his figure appears in the cart with Jachin and Boaz, Jamaica and Barbadoes Rum, in the well-known engraving of 1742,

[1] Hughan (*Origin of the English Rite*, 1884, 18-20; 1909, 40-42) observes that "the *memory* of Grinsell and the *accuracy* of Dermott are proved to be of much the same character."

[2] *Masonic Facts and Fictions* (1887), 112.

[3] Bywater's *Laurence Dermott and his Work*, 1884.

showing "Procession of Scald and Miserables Accepted Masons passing Old Somerset House"; and that Dermott gave his account of Thomas Grinsell in the second edition of *Ahiman Rezon*, but on his afterwards joining the "Modern" Masons, and becoming Deputy Grand Master in 1787, suppressed the second edition almost entirely. As the supposed occurrence of Grinsell does not exist in the "Procession" print at all, whilst the allusion to "Rum" is traceable to Dermott's own words in *Ahiman Rezon*, "Nor is it uncommon for a tyler to receive ten or twelve shillings for drawing two sign-posts with chalk, charcoal, &c., and writing Jamaica (rum) upon one, and Barbadoes (rum) upon the other"; and as the assertion that Dermott ever joined the "Modern" Masons must be almost unique in its absurdity, it may be conceded that the correspondent was wise in adopting a *nom de plume*. No replies seem to have appeared. It will be remembered that Dermott became Deputy Grand Master *of the "Antients"* in 1771, retiring from the office in December, 1787, and dying in June, 1791.

Given to the public for the first time in *Notes and Queries* of 17th May, 1856, and since printed in various editions of *The Compleat Angler*, is a letter written by Isaak Walton to "my worthy friend Mr. Edward Hall," dated 26th November, 1670,[1] which has by way of postcript:—

> "If you incline to write to me direct your letter to be left at Mr. Grinsell's a grocer in King streite in Westminster."

And by a codicil to his will, dated 16th August, 1683 (he died the following December) Walton gave a ring to (amongst others) "my cousin Greinsell's Widow." An authority on Waltoniana tells me that the surname Grinsell is still found in Birmingham or its immediate neighbourhood.

These memoranda are all I have to offer towards elucidation of the foot-note in the *Ahiman Rezon* of 1778, etc., which has hardly received the attention it deserves, as bearing with significance on the value of Dermott as a truthful and reliable historian of the Craft, or the opposite. His foot-note relating to Grinsell was printed, and doubtless penned, at a time when controversies between the "Antient" and "Modern" Masons were sharp, and methods not very scrupulous; and only a few months after Dermott had been the recipient of assurance from the "Antient" Grand Lodge of "their readiness to rescue his character from the false and malicious insinuations propagated by" the prominent "Modern" brother, Thomas Dunckerley[2]; terms which go far to indicate the spirit prevailing in the opposing camps. How far Laurence Dermott may have strayed from literal truth in his assertions concerning Thomas Grinsell we can hardly know with certainty, but to inquiring members of the Craft his foot-note in *Ahiman Rezon*, 1778, and onwards, offers suggestive and promising material.

W. B. HEXTALL.

**John Wilkes, 1727-1797.**—In the year 1769, in which John Wilkes was initiated into Freemasonry, that virulent and victorious opponent of the Earl of Bute was a prisoner in the King's Bench gaol, a martyr in the cause of Liberty and the popular idol of his age and generation. It was declared by an astute judge of the political situation of the period that "had George III. possessed a bad and Wilkes a blameless character, the King would have been driven from his dominions,"

[1] The original MS. is at Trinity College, Dublin.
[2] Bywater, 45; Sadler's *Thomas Dunckerley* (1891), 227.

If the private life of Wilkes was not without reproach, his public career was without fear, and at a time of administrative tyranny and political corruption he was the adored champion of purity and freedom in public life. He was also the most gregariously constituted and clubbable man of his epoch. He was in his early twenties, and wedded to a pious heiress some ten years his senior, when he became one of the founders of the Hell-fire Club and a member of the Loyal Association which was established to combat the cause of the Stuarts. A cause, however serious, did not conflict with Wilkes's inclination towards conviviality, and he could wear the badge which pledged him to the defence of the House of Hanover and preside over the pagan ceremonies of the Medmenham confraternity with equal aplomb. In 1754 he was admitted to the Sublime Society of Beefsteaks, and in 1757 the elective society of St. Stephens received him as Member for Aylesbury. In 1768 he became an associate of the community incarcerated in the King's Bench prison, and in the following year the Ancient Family of Leeches invested him as their Chief Counsellor, and presented him with a superb badge of office. In 1769 he was also made an "honorary brother" of the Most Noble Order of Bucks, and from 1771 to 1779 he officiated among the City Fathers as Sheriff and Lord Mayor of London and City Chamberlain, and he continued in the latter much-coveted post until his death in 1797. Wilkes loved the society of his fellows, and by his brilliant gifts of rhetoric and repartee he held his own against all comers. A man of irrepressible high spirits, charm of manner, and mental energy, he won the approval of persons so differently constituted and divergently placed as Dr. Johnson and George III.—the former declared him to be a scholar possessed of "great variety of talk," and the latter was constrained to admit that he had never met so well-bred a Lord Mayor.

I have two badges which possess a threefold interest, since apart from their artistic value they serve as mementoes of a once virile patriotic league and an equally flourishing convivial society of the eighteenth century, and they have a further claim on our attention as relics of the idolised "Friend of Freedom." It is curious, also, to remember that while Wilkes wore the medal of the Loyal Association in 1745 as a pledged defender of the House of Hanover against the pretentions of the Stuarts, he was presented with the special badge from the Ancient Family of Leeches, a quarter of a century later, while undergoing imprisonment for his virulent campaign against the government of the Georgian Sovereign. The splendid badge of the Hanoverian National Defence Association of 1745, to give that loyal organisation its official title, is blazoned on the obverse with St. George piercing the shield of France, supported by the British lion and the Austrian eagle, while for crest it has Britannia set between four flags, and below the shield is the motto "For Our Country." The reverse of the Wilkes' badge is occupied by the armorial bearings of the owner. The large medal engraved for Wilkes as Chief Counseller of the Leeches is a handsome piece of work, and the inscription states that it was presented to him by the society as "a Token of their approbation of his Patriotic Conduct in the Glorious Cause of Liberty."

In Parliament, Wilkes found a career, and in his civic offices a remunerative avocation, and the various societies of "Monks," "Leeches," "Bucks," and "Beefsteaks," of which he was a member, provided him with recreation, refreshment, and an audience. What, at this stage of his popularity, had Freemasonry to give him, which he could not obtain elsewhere? The answer would appear to

be very little, perhaps nothing at all,—but by virtue of his intellectual gifts, his social standing, and his political achievements, he was eligible for initiation in the Order, and when he duly presented himself he was formally admitted. We read in a manuscript note appended by an anonymous chronicler to a copy of the Engraved List of 1769, which is preserved in the British Museum, that:—

> All Societies and all Parties were carried away with ye popular frenzy of 'Wilkes & Liberty,' and among ye rest, the quiet and peaceable Freemasons came in for their share, for on March 3rd, 1769, ye Members of ye Lodge held at ye Jerusalem Tavern in Clerkenwell attended at ye King's Bench Prison and made Mr. Wilkes a Mason.

The *Gazetteer and New Daily Advertiser* of 6th March of that year added the information that the ceremony was performed "by virtue of a Dispensation of the Grand Master and in the presence of the Grand Officers."

All the available facts relating to the association of Wilkes with Masonry are contained in the foregoing quotations, yet with the exception of the date of his making and the name of the Lodge in which he was made, the authenticity of the particulars has not yet been established. On 10th March, four days after the publication of the paragraph in *The Gazeteer*, the report of the Dispensation and the presence of the Grand Officers was officially contradicted by Grand Lodge in a statement communicated to the daily Press. The reference to the intitiation having taken place in His Majesty's prison was left unchallenged. On the other hand the Minutes of the Jerusalem Lodge of 3rd March, 1769, while containing nothing to indicate that the Lodge night was not regularly held at the Jerusalem Tavern, record in the list of those present on the occasion, the names of three Grand Officers, viz.: Bro. Maschall, Bro. French, and Bro. Thomas Dobson, R.W.M. And in contravention of the denial issued by Grand Lodge, the Minutes include an explicit statement with regard to the Dispensation. The following is the entry:—

JERUSALEM LODGE, 3^d^ MARCH 1769.

Present

Bro^r^. Maschall ........................................... P:G:M.
Bro^r^. French ................................................. G.S.
The R^t^. Worshipful Bro^r^. Tho^s^. Dobson ......... Master
Bro^r^. Jones ........................................ } Wardens
Bro^r^. Pellatt ....................................... }
Bro^r^. Nightingale, Bro^r^. How, Bro^r^. Fleetwood, Bro^r^. Willett, Bro^r^. Hart, Bro^r^. Phillips, Bro^r^. Umfreville, Bro^r^. Fosbrooke, Bro^r^. Reeve, Bro^r^. Steele, Bro^r^. Roberts

This Lodge was regularly opened in due form

By Virtue of a Dispensation under the Hand and Seal of Charles Dillon Dep^y^. Grand Master bearing Date the 3^d^ Day of February 1769 by Virtue whereof, and in the Name of Henry Somerset Duke of Beaufort, Grand Master of Masons, this Lodge proceeded to making John Wilkes Esq^r^. and George Bellas Esq^r^. (they having been duly ballotted for at a former Lodge Night to be made Masons) attended and were made Masons and became Members of this Lodge and raised ~~Master~~ Master Masons.

M$^{r}$. John Churchill was proposed by Bro$^{r}$. Fosbrooke to be made a Mason, and being Ballotted for was carried Nem Con and he was accordingly made a Mason and raised a Master Mason.

Bro$^{r}$. John Read and Bro$^{r}$. Francis Lewis Burgeois attended this Lodge as Visitors, were desirous of being made Master Mafons and were raised Master Masons accordingly.

It is a historical fact that on 18th June, 1768, Wilkes was fined £1,000 and sentenced to one year and ten months' imprisonment, and that he was discharged on 17th April, 1770. It is also a fact that he was initiated in the Jerusalem Lodge on the 3rd March, 1769, but whether he was made in the King's Bench prison or not, is a question upon which the statement issued by Grand Lodge and the records of the Jerusalem Lodge maintain a resolute silence. In the matter of the other particulars these two authorities contradict one another with categorical exactness.

Most of the Lodges meeting in the neighbourhood of Clerkenwell made monetary presents to Wilkes during his incarceration, and it was announced in the newspapers of 10th March, 1769, that: "The sum of twenty guineas left on Friday last with the turnkey of the King's Bench prison, by the gentlemen of the Jerusalem Lodge, when Mr. Wilkes was made a Mason, was distributed among the poor prisoners." With that statement we reach the end of our knowledge of the career of John Wilkes as a Freemason. It is surmised that upon his liberation he would pay an early visit to the Jerusalem Tavern and acknowledge the obligation he was under to the brethren, but if he did, the Secretary failed to record his appearance, and no documentary evidence has been produced to show that he ever attended his Mother Lodge or evinced the slightest further interest in the Craft. As a man possessed of extraordinary ability, influence, and popularity, he is of interest to all Masons, but as a Mason he is nothing more than a name inscribed in an old Minute book. The people could return him to Parliament, the City could load him with honours, the "Leeches" and "Bucks" of the period could appoint him Chief Counsellor, and invest him with badges of office, but the road to preferment in Freemasonry is long, and each step is the reward of singular merit, of assiduity in the mastery of its rites, and the practice of its principles. It is possible that Wilkes was, by nature, too impatient to seek eminence in a Craft which is so barren of lightly-won dignities, sinecures, and honorary distinctions.

Albert F. Calvert.

# OBITUARY.

IT is with much regret that we have to record the death of the following Brethren:—

**William Charles Cave-Browne,** of Trichinopoly, on the 4th November, 1916. He was a Past Master of the Lodge of the Rock No. 260, and had held the office of District Grand Warden of Madras. In the Royal Arch he was P.Z. of the Rock Chapter No. 260, and Past District Grand Director of Ceremonies. In October, 1906, Bro. Cave-Browne was elected a member of our Correspondence Circle.

**John Henry Edge,** K.C., of 16, Clyde Road, Dublin, in September, 1916, who was a representative of the Grand Lodge of Iowa at the Grand Lodge of Ireland. He was a Past Master of Lodges No. 143 and No. 728, and P.K. of Chapter No. 143, all under the Irish Constitution. Our Brother was the author of *An Irish Utopia*, first published in 1906, and had contributed to the pages of *A.Q.C.* He joined our Correspondence Circle in January, 1913.

**James Fraser,** of Johannesburg, whose death occurred on 27th August, 1916, at the Alexander Hotel, Muizenberg. Bro. Fraser, who joined our Correspondence Circle in January, 1903, was a native of Inverness, Scotland, and went to South Africa in the early eighties. Two years previous to his death he retired from his practice as an Accountant, to take up farming in the Klerksdorp District, but his health failed after a short residence there. Our deceased Brother was a Past Master of the Johannesburg Lodge No. 2313, and a Past District Grand Warden in the Transvaal.

**Thomas Fraser,** who passed away in his sleep at 99, Bedford Court Mansions, London, on the 20th July, 1916, in his 60th year. Our late Brother was initiated in the Eccentric Lodge No. 2488 in 1893, and was a Founder of the Richard Clowes Lodge No. 2936, the Jubilee Masters Lodge No. 2712, and the Wilma Lathom Lodge No. 3243. In 1907 he was elected as Grand Treasurer in Grand Lodge and Grand Chapter, and he was a prominent member of the Governing bodies of all degrees and Orders connected with the Craft. He had been a great traveller and was well known in the East, as well as in the United States and in Canada. He attended as a member of three Deputations from the Great Priory of England to the Triennial Conclaves of the Grand Encampment of the Knights Templar at San Francisco, 1904; Saratoga, 1907; and Chicago, 1910. He was elected to our Correspondence Circle in March, 1904.

**Reginald Goodall,** of Lindenhurst, Chobham, Surrey, on 3rd May, 1916. Bro. Goodall was a member of the Eccentric Lodge No. 2488, and was elected to membership of our Correspondence Circle in March, 1913.

**William Charles Huxtable,** of Sanquhar Road, Forres, Scotland, on the 22nd August, 1916; a member of the Excelsior Lodge No. 617 and of our Correspondence Circle since June, 1903.

**Thomas Leete,** of 9, Church Street, Kensington, London, W., on the 18th October, 1916, after a brief illness, at the age of eighty. Bro. Leete was initiated in the City of London Lodge No. 901 in April, 1896, and subsequently passed the Chair: exalted in the Westbourne Chapter in 1899, and attained the rank of P.Z. therein. He was a Founder of the Earls Court Lodge No. 2765, and after occupying the Chair of W.M. was appointed to London Rank in 1914 as its representative. He had been a member of our Correspondence Circle since January, 1904.

**Frederick William Levander,** F.R.A.S., P.Pres. Brit. Astron. Assoc., who died at his residence, 30, North Villas, Camden Square, N.W., on 20th December, 1916, having been installed as Master of the Quatuor Coronati Lodge on 8th November. An account of our lamented Brother's career appears on p. 382 *ante*.

**Bedford McNeill.** The death of Bro. McNeill, of London Wall Buildings, on September 18th, 1916, at the age of 55, was a source of great regret to his many friends. He graduated in 1880 at the Royal School of Mines, and soon made for himself a name as a mining engineer, not only in England but also in America. In 1893 he published the telegraphic code that bears his name: an enlarged edition was brought out in 1908, and was considered so useful as to be employed universally by the mining and kindred professions. To enumerate all the Societies, etc., of which he was a leading light, would mean a long list, but some may be mentioned. He was a Fellow or Member of the Institute of Chemistry, the Iron and Steel Institute, the Geological Society and Geological Club, the Committee of the Royal School of Mines Old Students' Association, the Royal School of Mines Advisory Board, the Mining Committee of the Advisory Council for Scientific and Industrial Research, and the Institution of Mining and Metallurgy. Of the last-named he filled the office of President for 1913-14, delivering a clear-sighted Presidential Address on March 13th, 1913. It was during Bro. McNeill's presidentship that definite action was first taken to secure a Royal Charter for the Institution, and much of the work in connection with this was discharged by him. Bro. McNeill was a member of Lodges 2127 and 2878, in both of which he passed the Chair; was of London Rank, as well as a Past Provincial Grand Deacon of Staffordshire. He joined our Correspondence Circle in October, 1903.

## ERRATA.

Page 8 (facing): The original summons of the Tuscan Lodge is in the Banks Collection at the British Museum, *not* in the Lysons 'Collectanea.'

Page 9: Note 2, line 3. *For* Chales *read* Charles.

Page 268: Line 5 from bottom. *For* which *read* indeed.

Page 273: First line. *For* Friday *read* Saturday.

Page 276 (facing): *For* Unity *read* Trinity.

Page 310: Line 8. *For* now *read* ever.

Page 324: Line 12. *For* opens *read* open.

Page 331: Line 23. *After* Superintendent *add* of Works.

Page 350: Line 3. *For* Briton *read* Britton.